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BOETHIUS

DE CONSOLATIONE PHILOSOPHIÆ.

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KING ALFRED'S

ANGLO-SAXON VERSION OF

BOETHIUS

DE CONSOLATIONE PHILOSOPHIÆ:

WITH

A LITERAL ENGLISH TRANSLATION,

NOTES, AND GLOSSARY.

BY

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PREFACE.

A PORTION of the works of King Alfred having already appeared in the series of which this volume forms a part, the Editor thought that a complete edition of his Anglo-Saxon translation of the treatise of Boethius de Consolatione Philosophiæ would be acceptable. Some years since, the late Mr. Cardale published the prose of the Anglo-Saxon version with an English translation, which was soon afterwards followed by an edition of the Metres, with a literal translation by the present Editor. In the edition now printed, the judicious selection by Mr. Cardale from the different readings of the only MSS. in existence has been carefully weighed, and, for the most part, followed. The MSS. alluded to are the Cottonian MS., Otho, a. vi., now in the library of the British Museum, and one which contains merely a prosaic version, in the Bodleian Library, Oxford. The MS. in the British Museum formerly belonged to Sir Robert Cotton, and was so much injured by the fire which destroyed a portion of his valuable collection before its removal to our great public library, that for many years it was utterly useless, consisting merely of detached fragments thrown together in a box, until, by the skill and industry of the Rev. Joseph Stevenson and the late John Holmes, Esq., it was rearranged in 1844, the detached parts being neatly put together within a border of new parchment, and is now rendered so perfect that most of it can be read with the greatest ease! This MS. contains a similar translation of the prose portion of

Boethius to that in the Bodleian Library, but the Latin Metres are rendered in Anglo-Saxon verse, while those in the Bodleian MS. are translated in a prosaic form. In this edition every word contained in both MSS. is given, and the variations, which are the result of a careful collation, are marked at the foot of each page.

The original work of Boethius de Consolatione Philosophiæ is extremely interesting from the circumstances under which it was written. The author, whose full name was Anicius Manlius Severinus Boethius, was born between A.D. 470 and 475. His father dying while he was young, he was brought up among his father's friends at Rome, who were distinguished men, and of whom Symmachus, to whom allusion is made, was one. Boethius was famous for his general learning, and also for his extensive charities. He married Rusticiana, the daughter of Symmachus, and was the father of two sons, Aurelius Anicius Symmachus, and Anicius Manlius Severinus Boethius, who were consuls A.D. 522. His high character naturally brought him into public notice, and, after being consul A.D. 510, he attracted the attention of Theodoric, king of the Ostrogoths, who gave him a responsible appointment in his court, and consulted him on many important subjects. After attaining the greatest height of worldly prosperity, his happiness was suddenly overcast. His unflinching integrity provoked enmity in the court of Theodoric; and his boldness in pleading the cause of Albinus, when accused of treason by an informer, seems to have afforded his enemies a plea for charging him and Symmachus with the intention of delivering Rome from the barbarian yoke. Whatever grounds there may have been for the charge, he was treated with great injustice, not being allowed a trial, and a sentence of confiscation and death being passed against him without a hearing! He was imprisoned in the baptistry of the church at Ticinum, which was to be seen till A.D. 1584; and during this imprisonment

he wrote his books De Consolatione Philosophiæ. He was afterwards beheaded, or, according to some writers, he was beaten to death with clubs. Symmachus was also beheaded, and Rusticiana was reduced to poverty, until, through the kindness of the widow of Theodoric, who was regent during her son's minority, her husband's confiscated property was restored to her. A tomb was erected to the memory of Boethius by Luitprand, king of the Lombards, in the church of S. Pietro Cielo d'Oro; and afterwards a more magnificent one by Otho III., with an epitaph by Pope Sylvester II. There is much difficulty in deciding whether Boethius was a Christian or a devout heathen. Whatever he may have been, there is not in the original treatise any mention of the consolations which Christianity affords to the unfortunate. As is elsewhere stated, any allusions to the Christian religion which occur in the following pages, are introduced by King Alfred. Yet, as it has been well observed by an eminent writer, "If, on the one hand, the general silence on the subject of Christianity in such a book, at such a period of his life, proves that, if he was a Christian, its doctrines could hardly have been a part of his living belief; on the other hand, the incidental phrases which occur, the strong religious theism which pervades the whole work, the real belief which it indicates in prayer and Providence, and the unusually high tone of his public life, prove that, if a heathen, his general character must have been deeply tinged by the contemporaneous influences of Christianity."

The peculiar circumstances of King Alfred's life very naturally produced a sympathy in his mind for the sufferings of the noble Roman, and were the happy means of producing a work, in which, at the distance of a thousand years, we can hear, as it were, our revered sovereign speaking to us in his own language on some of the most important topics of human life! For although King Alfred professed to translate the work of Boethius, yet he inserted in various parts

many of his own thoughts and feelings, and thus composed several moral essays, in which he has, in a manner, transmitted himself to posterity. The imperfection of King Alfred's early education will account for a few mistakes in names and historical facts. These, however, by no means lessen the value of the translation; and instead of wondering at their occurrence, one should rather feel surprised that they are not more numerous and more important, considering the disadvantages under which he laboured. The translation was made, as the royal author states, amid "various and manifold worldly occupations, which often busied him both in mind and in body. The occupations," said he, "are very difficult to be numbered which in his days came upon the kingdoms which he had undertaken to govern." On this account our wonder may well be excited, since we meet with literary attainments which, in those days, were to be sought rather in the retirement of the cloister than in the noise and tumult of a camp, which was often in the neighbourhood of harassing foes.

King Alfred entirely altered the arrangement of Boethius, for, instead of dividing his work into four books, and subdividing each book into chapters, as his author had done, he divided the whole work into forty-two chapters, alluding occasionally to the books of the original. The first six chapters of the Anglo-Saxon version comprise the chief part of the first book of Boethius, together with a short introduction. The next fifteen chapters contain the substance of the second book. The third book is translated in the fourteen chapters which follow. Four chapters and part of another, viz. part of chapter xl., are devoted to the fourth book; and the remaining portion of chapter xl., together with chapters xli. and xlii., completes the whole.

Although the work is deeply interesting, yet the most striking portion will be found in the following chapters: In chapter xv., there is a pleasing description of the golden age,

In chapter xix., the vanity of a too eager pursuit of fame is pointed out. In chapter xxi., the power and goodness of the Creator in governing and upholding the universe are displayed. Chapter xxv. contains a dissertation on natural disposition. The first part of chapter xxix. describes the weakness and unhappiness of kings, while the second part illustrates the dangers to which royal favourites are exposed by the treatment which Seneca and Papinian met with. The second part of chapter xxx. declares the natural equality of mankind. Chapter xxxiii., part iv., contains an address to God. Chapter xxxv., part iv., contains the fable of the giants warring against Jupiter, and the history of the tower of Babel; and part vi. relates the story of Orpheus and Eurydice. Chapter xxxviii., part i., gives the account of Ulysses and Circe. Chapters xl. and xli. are devoted to an inquiry into divine predestination and human liberty. The last chapter treats of God and eternity.

The Editor has availed himself of the kind permission of Martin Tupper, Esq., D.C.L., &c. &c., to substitute his excellent poetical translation of the Metres for his own literal one, and he tenders his sincere thanks for the permission which has been so freely accorded. He also begs to acknowledge the great assistance which he has derived from the labours of the late J. S. Cardale, Esq., and from the valuable suggestions of his highly-esteemed friend Dr. Bosworth, Professor of Anglo-Saxon in the University of Oxford.

SAMUEL FOX.

Morley Rectory, March, 1864.

PROŒMIUM.

ÆLFRED Kuninȝ þæs þealhstoð ðisse bec. ⁊ hie of bec Leðene on Enȝlisc þenðe. sþa hio nu is ȝeðon. hþilum he sette þorð be þorðe. hþilum anðȝit of anðȝite. sþa sþa he hit þa sþeotolost ⁊ anðȝitfullicost ȝericcan mihte for þæm mistlicum[1] ⁊ manigfealðum þeoruld[2] bisȝum þe hine oft æȝþer ȝe on moðe ȝe on lichoman bisȝoðan. Ða bisȝu us sint sþiþe earfoþ rime[3] þe on his ðaȝum on þa ricu becomon þe he unðerfanȝen hæfðe. ⁊ þeah þa he þas boc hæfðe ȝeleornoðe ⁊ of Læðene to Enȝliscum spelle ȝeþenðe. ⁊ ȝeþorhte hi eft to leoþe.[4] sþa sþa heo nu ȝeðon is. ⁊ nu bit ⁊ for Loðes naman halsaþ[5] ælcne þara ðe þas boc ræðan lÿste. ꝥ he for hine ȝebiððe. ⁊ him ne þite ȝif he hit rihtlicor onȝite þonne he mihte.[6] forþæmðe ælc mon sceal be his anðȝites mæðe anð be his æmettan sprecan ðæt he sprecþ. ⁊ ðon ꝥ ꝥ he ðeþ :·

[1] Cott. mislicum. [2] Bod. þorðum ⁊. [3] Cott. rimu. [4] Cott. þa ȝeþorhte he hi efter leoþe. [5] Cott. healsað. [6] Cott. meahte.

PREFACE.

KING ALFRED was translator of this book, and turned it from book Latin into English, as it is now done. Sometimes he set word by word, sometimes meaning of meaning, as he the most plainly and most clearly could explain it, for the various and manifold worldly occupations which often busied him both in mind and in body. The occupations are to us very difficult to be numbered, which in his days came upon the kingdoms which he had undertaken, and yet when he had learned this book, and turned *it* from Latin into the English language, he afterwards composed it in verse, as it is now done. And he now prays, and for God's name implores every one of those who lists to read this book, that he would pray for him, and not blame him, if he more rightly understood it than he could. For every man must, according to the measure of his understanding, and according to his leisure, speak that *which* he speaketh, and do that which he doeth.

TITULI CAPITUM.

I.

Ærest hu Lotan gevunnon Romana rice. ⁊ hu Boetius hi volde berædan. ⁊ Ðeodric þa þ anfunde. and hine het on carcerne gebringan :· p. 2.

II.

Hu Boetius on ðam carcerne his sar seofiende væs :· p. 4.

III.

Hu se Visdom com to Boetie ærest inne on þam carcerne. ⁊ hine ongan frefrian :· p. 4.

IV.

Hu Boetius hine singende gebæd. ⁊ his earfoþu to Lode mænde :· p. 6.

V.

Hu se Visdom hine eft rete ⁊ rihte. mid his andsvorum :· p. 8.

VI.

Hu he him rehte bispell bi þære sunnan. ⁊ bi oþrum tunglum. ⁊ bi volcnum :· p. 14.

VII.

Hu se Visdom sæde þam Mode þ him naht svibor nære þonne hit forloren hæfde þa vorulð sælþa þe hit ær to gevunod hæfde. ⁊ sæde him bispell hu he hit macian sceolde gif he heora þegen beon sceolde. ⁊ be þæs scipes segele. ⁊ hu his godena veorca ealra volde her on vorulde habban lean :· p. 16.

VIII.

Hu þ Mod andsvorede þære Lesceadvisnesse. ⁊ sæde þ hit hit æghvonan ongeate scyldig. eac sæde þ hit være ofseten mid ðæs laþes sare þ hit ne mihte him geandsvorian. Ða cvæþ se Visdom. þ is nu git þinre unrihtvisnesse þ þu earþ fulneah forþoht. tele nu þa gesælva viþ þam sorgum :· p. 24.

TITLES OF THE CHAPTERS.

I.

First, how the Goths conquered the empire of the Romans, and how Boethius wished to deliver them, and Theodoric then discovered it, and gave orders to take him to prison. p. 3.

II.

How Boethius in the prison was lamenting his hard lot. p. 5.

III.

How Wisdom first came to Boethius in the prison, and began to comfort him. p. 5.

IV.

How Boethius singing prayed, and lamented his misfortunes to God. p. 7.

V.

How Wisdom again comforted and instructed him with his answers. p. 9.

VI.

How he related to him a parable of the sun and of the other heavenly bodies, and of the clouds. p. 15.

VII.

How Wisdom said to the Mind, that nothing affected it more, than *that* it had lost the worldly goods which it before was accustomed to; and spoke to him a parable, how he should act if he should be their servant; and concerning the ship's sail; and how *he* wished to have the reward of all his good works here in *this* world. p. 17.

VIII.

How the Mind answered the Reason, and said that it perceived itself every way culpable; and said that it was oppressed with the soreness of trouble, so that it could not answer him. Then said Wisdom: This is still thy fault that thou art almost despairing; compare now the felicities with the sorrows. p. 25.

IX.

Đa onȝan ꝑe Ꝺiꝛðom eꝛt ꝛecȝan biꝛꝑell be þæꝛe ꝛunnan. h heo oꝛeꝛliht ealle oþꝑe ꝛteoꝛan. ⁊ ȝeþioꝛꝛaþ miþ hiꝛe leohte. ⁊ hu þone ꝛmẏltan ꝛæ þæꝛ ꝑinðeꝛ ẏꝛt : · p. 26.

X.

Þu Boetiuꝛ ꝛæðe he ꝛþẏtole onȝiten hæꝛðe þ hit eall ꝛoþ þæꝛe þ ꝑe Ꝺiꝛðom ꝛæðe. ⁊ ꝛeo oꝛꝛoꝛhneꝛ. ⁊ ða ꝛælþa þe he æꝛ penðe þæt ȝeꝛælþa beon ꝛceolðan nauhtaꝛ næꝛnan. ⁊ hu ꝑe Ꝺiꝛðom. þ he mihte ȝeꝛeccan þ he [ȝeꝛælȝ][1] þæꝛe. ꝛæðe þ hiꝛ ancoꝛ þæꝛe ða ȝit ꝛæꝛt on eoꝛþan : · p. 26.

XI.

Þu ꝛeo Leꝛceaðꝛiꝛneꝛ him anðꝛꝛoꝛeðe anð cꝛæþ. þ heo penðe þ heo hine hꝛæthꝛeȝnunȝeꝛ upahaꝛen hæꝛðe ⁊ ꝛulneah ȝeꝛnoht æt þam ilcan ꝛeoꝛꝛꝛcipe ðe he æꝛ hæꝛðe. anð acꝛoðe hine hꝛa haꝛðe eall þ he ꝛolðe on ꝛiꝛꝛe ꝛoꝛulðe. ꝛume habbaþ æþelo ⁊ nabbaþ aꝛe : · p. 30.

XII.

Þu ꝛe Ꝺiꝛðom hine læꝛðe. ȝiꝛ he ꝛæꝛt huꝛ timbꝛian ꝛolðe. þ he hit ne ꝛette up on þone hehꝛtan cnoll : · p. 36.

XIII.

Þu ꝛe Ꝺiꝛðom ꝛæðe þ hie meahtan ða ꝛmealicoꝛ ꝛꝛnecan. ꝛoꝛþamþe ꝛeo laꝛ hꝛæthꝛeȝnunȝeꝛ eoðe on hiꝛ anðȝit : · p. 36.

XIV.

Þu þæt Moð cꝛæþ hꝛi him ne ꝛceolðe lician ꝑæȝeꝛ lanð. ⁊ hu ꝛe Ꝺiꝛðom ahꝛoðe hꝛæt him belumpe to hiꝛa ꝑæȝeꝛneꝛꝛe : · p. 40.

XV.

Þu ꝛeo Leꝛceaðꝛiꝛneꝛ ꝛæðe hu ȝeꝛælȝ ꝛeo ꝛoꝛme elð þæꝛ : · p. 48.

XVI.

Þu ꝛe Ꝺiꝛðom ꝛæðe þ hi hi ꝛolðon ahebban ꝛoꝛþam anꝑealðe oþ þone heoꝛen. anð be Đeoðꝛiceꝛ anꝑealð ⁊ Neꝛoneꝛ : · p. 48.

XVII.

Þu þ Moð ꝛæðe þ him næꝛꝑe ꝛeo mæȝþ ⁊ ꝛeo ȝiꝛꝛunȝ ꝛoꝛꝑel ne licoðe. buꝛoh to laþe he ꝛilaðe : · p. 58.

[1] Bod. unȝeꝛælȝ.

IX.

Then began Wisdom again to speak a parable concerning the sun, how she outshines all other stars, and obscures *them* with her light; and how the raging of the wind *troubles* the placid sea. p. 27.

X.

How Boethius said, he plainly perceived that it was all true that Wisdom said: and *that* the prosperity, and the enjoyments which he formerly thought should be happiness, were nothing: and how Wisdom, that he might show that he was happy, said, that his anchor was still fast in the earth. p. 27.

XI.

How Reason answered him, and said, that she thought she had in some measure raised him up, and almost brought *him* to the same dignity which he before had: and asked him who had all that he would in this world: some have nobility and have not riches. p. 31.

XII.

How Wisdom instructed him, that if he were desirous to build a firm house, he should not set it upon the highest hill-top. p. 37.

XIII.

How Wisdom said, that they might then argue more closely, because the instruction had in some measure entered into his understanding. p. 37.

XIV.

How the Mind said, why should not fair land delight him? and how Wisdom asked, what of their fairness belonged to him? p. 41.

XV.

How Reason said, how happy the first age was! p. 49.

XVI.

How Wisdom said, that men would exalt themselves for power to heaven: also concerning the power of Theodoric and Nero. p. 49.

XVII.

How the Mind said, that power and covetousness never well pleased him; but that he toiled with reluctance. p. 59.

XVIII. XIX.

Be hlisan :· pp. 60—68.

XX.

Be þære þiþerþeardan þýrde. ⁊ be þære orsorgan :· p. 70.

XXI.

Be ðæs ælmihtigan Godes anþealde. hu he þelt eallum his gesceaftum :· p. 72.

XXII.

Þu se Þisdom ⁊ seo Gesceadþisnes hæfdon þæt Mod aret ægþer ge mid smealicre sþræce. ge mid þýnsuman sange :· p. 76.

XXIII.

Þu se Þisdom lærde þone þe he þolde þæstmbæreland saþan. ꝥ he atuhge of ærest þa þornas. ⁊ þa fýrsas. ⁊ þa unnýttan þeod. ⁊ hu he sæde gif hþa biteres hþes on berede. ꝥ him þuhte beobread þi sþetre :· p. 78.

XXIV.

Þu menn þilniaþ ðurh ungelice gearnunga cuman to anre eadignesse :· p. 80.

XXV.

Þu God þelt ealra gesceafta mid þam bridlum his anþealdes. ⁊ hu ælc gesceaft þrigaþ þiþ hire gecýndes. ⁊ þilnaþ ꝥ hit cume þider þonan þe hit ær com :· p. 88.

XXVI.

Þu se Þisdom sæde ꝥ men mihton be Gode sþelce hi mæte. ⁊ hþæþer se þela mihte þone mon gedon sþa þeline ꝥ he maran ne þorfte. ⁊ hþæþer Boetie eall his þorald licode þa he gesælgost þæs :· p. 90.

XXVII.

Þu se þeorþscipe mæg gedon tu þing þone dýsegan þam oþrum dýsegum þeorþne. ⁊ hu Nonius þæs forcþeden for þam gýldenan scridþæne. ⁊ hu ælces monnes ýfel biþ þý openre gif he anþald hæs :· p. 94.

XXVIII.

Be Nerone þam Lasere :· p. 100.

XVIII. XIX.

Of Fame. pp. 61—69.

XX.

Of adverse fortune, and of prosperous. p. 71.

XXI.

Of the power of Almighty God; *and* how he governs all his creatures. p. 73.

XXII.

How Wisdom and Reason had restored the Mind, both with profound argument, and with pleasant song. p. 77.

XXIII.

How Wisdom instructed the man who would sow fertile land, that he should first take away the thorns, and the furze, and the useless weeds: and how he said, that if a person had tasted anything bitter, honeycomb seemed the sweeter to him. p. 79.

XXIV.

How men desire, by different means, to arrive at one happiness. p. 81.

XXV.

How God governs all creatures with the bridles of his power: and how every creature tends towards its kind, and desires that it may come thither, from whence it before came. p. 89.

XXVI.

How Wisdom said, that men were able *to understand* concerning God, as in a dream: and *asked*, whether wealth could make a man so rich that he should not need more: and whether to Boethius, all his condition were agreeable, when he was most prosperous. p. 91.

XXVII.

How dignity may do two things to the unwise, *who* is honoured by other unwise *persons:* and how Nonius was rebuked for the golden chair of state: and how every man's evil is the more public when he has power. p. 95.

XXVIII.

Of Nero the Cæsar. p. 101.

XXIX.

Hwæþer þæs cyninges neaweſt ⁊ his ſreondſcipe mæge ænigne mon weligne ⁊ waldendne gedon. ⁊ hu þa oþre ſriend cumaþ mid þam welan. ⁊ eſt mid þam welan gewitaþ :· p. 102.

XXX.

Hu ſe ſcop ſang ꝥ ma manna ſægnodon dyſiges ſolces gedwolan. ðonne hie ſægnedon ſoþra ſpella. ꝥ is ꝥ hi wendon his beteran þonne he wære. ðonne ſægniaþ hi þæs þe hi ſceamian ſceolde :· p. 106.

XXXI.

Hu ſe ſceal ſela nearanesſa geþolian þe þæs lichoman luſtas ſorlætan ſceal. ⁊ hu mon mæg þy ilcan weorce cweþan ꝥ netenu ſend geſælige. gif man cwiþ þæt ða men ſen geſælige ða heora lichoman luſtum ſyligaþ :· p. 110.

XXXII.

Hu ðes anweaṙda wela merþ ða men þe beoþ atihte to þam ſoþum geſælþum. ⁊ hu ſe wiſdom is an anlipe cræft þære ſawle. ⁊ is ðeah beteṙa þonne ealle þæs lichoman cræftas. ⁊ þeah hwa gegaderie ealle þas andweaṙdan god. ðonne ne mæg he no þe raþor beon ſwa weliz ſwa he wolde. ne he eſt him næfþ ðæt ꝥ he æṙ wende :· p. 114.

XXXIII.

Hu ſe Wiſdom hæfde getæht þam Mode þa anlicneſſa þaṙa ſoþena ſælþa. wolde hi þa ſelfe getæcan. ⁊ bi þam fif geſælþum. ꝥ is wela. ⁊ anweald. ⁊ weorþſcipe. ⁊ ſoṙemærnes. ⁊ willa :· p. 118.

XXXIV.

Hu ſe Wiſdom hæfde geṙeht hwæt ꝥ hehſte god wæs. wolde him þa gereccan hwæṙ hit wæs. ⁊ hu of þam mycelan gode cumaþ þa læſſan :· p. 134.

XXXV.

Hu ſe Wiſdom læṙde ꝥ Mod ꝥ hit ſohte on innan him ꝥ hit æṙ ymbutan hit ſohte. ⁊ ſorlæte unnytte ymbhogan ſwa he ſwiþoſt mihte. ⁊ hu God wealt ealṙa geſceafta ⁊ eallṙa goda mid þam ſteorṙoþre his godneſſe :· p. 154.

XXIX.

Whether the king's favour and his friendship are able to make any man wealthy and powerful: and how other friends come with wealth, and again with wealth depart. p. 103.

XXX.

How the poet sung, that more men rejoiced at the error of the foolish people, than rejoiced at true sayings: that is, that they thought any one better than he was. Then do they rejoice at that which should make them ashamed. p. 107.

XXXI.

How he shall suffer many troubles, who shall yield to the lusts of the body; and how any one may, by the same rule, say that cattle are happy, if he say that those men are happy who follow the lusts of their body. p. 111.

XXXII.

How this present wealth hinders the men who are attracted to the true felicities: and how wisdom is one single faculty of the soul, and is, nevertheless, better than all the faculties of the body; and though any one should collect together all these present goods, yet cannot he the sooner be so happy as he would, nor has he afterwards that which he before expected. p. 115.

XXXIII.

How Wisdom, having taught the Mind the resemblances of the true felicities, would then teach it *the true felicities* themselves: also of the five objects of desire, namely, wealth, and power, and honour, and glory, and pleasure. p. 119.

XXXIV.

How Wisdom, having explained what the highest good was, would then explain to him where it was; and how from the great good come the less. p. 135.

XXXV.

How Wisdom instructed the Mind, that it should seek within itself what it before sought around it, and should dismiss vain anxieties as it best might: and how God directs all creatures and all good things with the rudder of his goodness. p. 155.

XXXVI.

Þu ꝥ Moꝺ ſæꝺe þam Ꝼiſꝺome ꝥ hiꝛ onʒeaꝛe ꝥ him Lꝺ ꝛeahꝛe ðuꝛh hine ꝥ ꝥ he ꝛehꝛe. ⁊ ꝼoꝛ hꝼẏ ſe ʒoꝺa Loꝺ læꝛe æniʒ ẏꝼel beon. ⁊ hu ſeo ʒeſceaꝺꝼiſneſ bæꝺ ꝥ Moꝺ ꝥ hiꝛ ſæꝛe on hiꝛe ſcꝛiꝺꝼæne. ⁊ heo ſceolꝺe beon hiſ laꝺꝛeaꝼ. ⁊ hu heo ſæꝺe ðæꝛ ꝛu þinʒ ꝼæꝛen ꝼilla ⁊ anꝼealꝺ. ʒiꝼ hꝼam ðaꝛa auþꝛeſ ꝼana ꝼæꝛe. ꝥ heoꝛa ne mihꝛe naþeꝛ buꝛon oþꝛum nauhꝛ ꝺon :· p. 170.

XXXVII.

Be þam oꝼeꝛmoꝺan ꝛican ⁊ unꝛihꝛꝼiſan. ⁊ hu mon hehþ þone heaꝼoꝺ beah æꝛ þæſ æꝛneꝼeʒeſ enꝺe. anꝺ hu mon ſceolꝺe ælcne mon haꝛan be þam ꝺeoꝛe þe he ʒelicoſꝛ ꝼæꝛe :· p. 186.

XXXVIII.

Be Tꝛoia ʒeꝼinne. hu Ꞓulixeſ ſe cẏninʒ hæꝼꝺe ꝛꝼa ðeoꝺa unꝺeꝛ þam Laſeꝛe. anꝺ hu hiſ þeʒnaſ ꝼuꝛꝺan ꝼoꝛſceapene ꝛo ꝼilꝺeoꝛum :· p. 194.

XXXIX.

Be ꝛẏhꝛꝛe ꝼiounʒe ⁊ be unꝛihꝛꝛe. ⁊ be ꝛẏhꝛum eaꝺleane. ⁊ hu [miſꝛlice ꝼiꝛa ⁊ maniʒꝼealꝺe eaꝛꝼoþa] cumaþ ꝛo þam ʒoꝺum ſꝼa hi ꝛo þam ẏꝼelum ſceolꝺan. ⁊ be þæꝛe ꝼoꝛeꝛeohunʒa Loꝺeſ ⁊ be ðæꝛe ꝼẏꝛꝺe :· p. 210.

XL.

Þu ælc ꝼẏꝛꝺ beoþ ʒoꝺ. ſam heo mannum ʒoꝺ þince. ſam heo him ẏꝼel ðince :· p. 234.

XLI.

Þu Omeꝛuſ ſe ʒoꝺa ſceop heꝛeꝺe þa ſunnan. ⁊ be þam ꝼꝛeoꝺome :· p. 244.

XLII.

Þu ꝼe ſceolꝺan eallon mæʒne ſpẏꝛian æꝼꝛeꝛ Loꝺe. ælc be hiſ anꝺʒiꝛeſ mæþe :· p. 256.

XXXVI.

How the Mind said to Wisdom, that it perceived that God said to it through him that which he said: and *asked*, why the good God suffers any evil to be: and how Reason desired the Mind to sit in her chariot, and she would be its guide: and how she said that will and power were two things; *and* that if to any man there were a deficiency of either of them, neither of them could without the other effect anything. p. 171.

XXXVII.

Of proud and unjust rulers; and how man should have the crown at the end of the course: and how we should describe every man by the beast which he was most like. p. 187.

XXXVIII.

Of the Trojan war: how Ulysses the king had two countries under the Cæsar: and how his thanes were transformed into wild beasts. p. 195.

XXXIX.

Of right hatred, and of unright, and of just recompense: and how various punishments and manifold misfortunes come to the good, as they should to the wicked: and concerning the predestination of God, and concerning destiny. p. 211.

XL.

How every fortune is good, whether it seem good to men, or whether it seem evil to them. p. 235.

XLI.

How Homer the good poet praised the sun: and concerning freedom. p. 245.

XLII.

How we ought with all our power to inquire after God, every one according to the measure of his understanding. p. 257.

BOETHIUS.

BOETHIUS.

CAPUT I.

ON ðære tiðe þe Lotan of Sciððiu mæȝþe þiþ Romana rice ȝeþin upahofon. ⁊ miþ heora cýninȝum. Ræðȝota and Ealle-rica þæron hatne. Romane burȝ abræcon. and eall Italia rice ꝥ is betþux þam muntum ⁊ Sicilia ðam ealonde in anþald ȝerehton. ⁊ þa æfter þam foresprecenan cýninȝum Ðeodric fenȝ to þam ilcan rice. se Ðeodric þæs Amulinȝa. he þæs Cristen. þeah he on þam Arrianiscan ȝeðþolan ðurhþunode. Þe ȝehet Romanum his freondscipe. sþa ꝥ hi mostan heora ealdrihta þýrðe beon. Ac he þa ȝehat sþiðe ýfele ȝelæste. ⁊ sþiðe þraþe ȝeendode mid manȝum mane. ꝥ þæs to eacan oþrum unarimeðum ýflum. ꝥ he Iohannes þone papan het offlean. Ða þæs sum consul. ꝥ þe heretoha hataþ. Boetius þæs haten. se þæs in boccræftum ⁊ on þorulð þeaþum se rihtþisesta. Se ða onȝeat þa manigfealdan ýfel þe se cýninȝ Ðeodric þiþ þam Cristenandome ⁊ þiþ þam Romaniscum þitum dýde. he þa ȝemunde ðara eþnessa ⁊ þara ealdrihta ðe hi under ðam Laserum hæfdon heora ealdhlafordum. Ða onȝan he smeaȝan ⁊ leornigan on him selfum hu he ꝥ rice ðam unrihtþisan cýninȝe aferran mihte. ⁊ on rýht ȝeleaffulra and on rihtþissa anþald ȝebrinȝan. Sende þa diȝellice ærendȝeþritu to þam Lasere to Constantinopolim. þær is Creca heah burȝ ⁊ heora cýnestol. for þam se Lasere þæs heora ealdhlaford cýnnes. bædon hine þæt he him to heora Cristendome ⁊ to heora ealdrihtum ȝefultumede. Ða ꝥ onȝeat se þælhreoþa cýninȝ Ðeodric. ða het he hine ȝebrinȝan on carcerne ⁊ þær inne belucan. Ða hit ða ȝelomp ꝥ se arþýrða þæs on sþa micelre nearanesse becoin. þa þæs he sþa micle sþiðor on his Mode

BOETHIUS.

CHAPTER I.

At the time when the Goths of the country of Scythia made war against the empire of the Romans, and with their kings, *who* were called Rhadgast and Alaric, sacked the Roman city, and reduced to subjection all the kingdom of Italy, which is between the mountains and the island of Sicily, and then, after the before-mentioned kings, Theodoric obtained possession of that same kingdom: Theodoric was of the race of the Amali; he was a Christian, but he persisted in the Arian heresy. He promised to the Romans his friendship, so that they might enjoy their ancient rights. But he very ill performed that promise, and speedily ended with much wickedness; which was, that in addition to other unnumbered crimes, he gave order to slay John the Pope. Then was there a certain consul, that we call heretoha, who was named Boethius. He was in book-learning and in worldly affairs the most wise. He then observed the manifold evil, which the king Theodoric did against Christianity, and against the Roman senators. He then called to mind the favours and the ancient rights which they had under the Cæsars, their ancient lords. Then began he to inquire, and study in himself, how he might take the kingdom from the unrighteous king, and bring it *under* the power of faithful and righteous men. *He* therefore privately sent letters to the Cæsar, at Constantinople, which is the chief city of the Greeks, and their king's dwelling-place, because the Cæsar was of the kin of their ancient lords: they prayed him that he would succour them with respect to their Christianity and their ancient rights. When the cruel king Theodoric discovered this, he gave order to take him to prison, and therein lock up. When it happened that the venerable man was fallen into so great

ȝebɲeɲeð. ɲɲa hiɲ Moð æɲ ɲɲiðoɲ to þam poɲulð ɲælþum ȝeɲunoð pæɲ. ⁊ he ða nanɲe ɲɲoɲɲe be inan þam caɲceɲne ne ȝemunde. ac he ȝeɲeoll niɲol oɲ ðune on þa ɲloɲ. ⁊ hine aɲtɲehte ɲɲiþe unɲot. and oɲmoð hine ɲelɲne onȝan þepan ⁊ þuɲ ɲinȝende cpæþ.

CAPUT II.[a]

ÐÆ lioð þe ic ɲɲecca ȝeo luɲtbæɲlice ɲonȝ. ic ɲceal nu heoɲiende ɲinȝan. ⁊ mið [ɲɲiþe] unȝeɲaðum poɲðum ȝeɲettan. þeah ic ȝeo hɲilum ȝecoɲlice ɲunde. ac ic nu þepende ⁊ ȝiɲcende oɲ ȝeɲaðɲa poɲða miɲɲo. me ablenðan þaɲ unȝetɲeopan poɲuld ɲælþa. ⁊ me þa ɲoɲletan ɲɲa blinðne on þiɲ ðimme hol. Ða beɲeaɲoðon ælceɲe luɲtbæɲneɲɲe þa ða ic him æɲɲe betɲt tɲuɲoðe. ða penðon hi me heoɲa bæc to anð me mið ealle ɲɲomȝeɲitan. To þhon ɲceolðan la mine ɲɲienð ɲeȝȝan þæt ic ȝeɲælis mon pæɲe. hu mæȝ ɲe beon ȝeɲælis ɲe ðe on ðam ȝeɲælþum ðuɲhɲunian ne mot :·

CAPUT III.[b]

§ I. ÐÆ ic þa ðiɲ leoɲ. cpæð Boetiuɲ. ȝeomɲiende aɲunȝen hæɲðe. ða com ðæɲ ȝan in to me heoɲencunð Ɲiɲðom. ⁊ þ̄ min muimende Moð mið hiɲ poɲðum ȝeȝɲette. ⁊ þuɲ cpæþ. Þu ne eaɲt þu ɲe mon þe on minɲe ɲcole pæɲe aɲeð[1] ⁊ ȝelæɲeð. Æc hɲonon puɲðe þu mið þiɲɲum poɲuld ɲoɲȝum þuɲ ɲɲiþe ȝeɲɲenceð. buton ic pat þ̄ þu hæɲɲt ðaɲa pæɲna to hnaþe ɲoɲȝiten ðe ic þe æɲ ɲealðe. Ða clipoðe[2] ɲe Ɲiɲðom ⁊ cpæþ. Lɛɲitaþ nu aɲiȝeðe poɲuld ɲoɲȝa oɲ mineɲ þeȝeneɲ Moðe. ɲoɲþam ȝe ɲinð þa mæɲtan ɲceaþan. Lætaþ hine eɲt hɲeoɲɲan to minum laɲum. Ða eoðe ɲe Ɲiɲðom neaɲ. cpæþ Boetiuɲ. minum hɲeoɲɲienðan ȝeþohte. ⁊ hit ɲɲa nioɲul[3] hæɲt hɲeȝa[4] upaɲæɲiðe. aðniȝðe þa mineɲ[5] Moðeɲ eaȝan. and hit ɲɲan bliþum poɲðum.[6] hɲæþeɲ hit oncneoɲe hiɲ ɲoɲteɲmoðoɲ.[7] mið ðam þe ða þ̄ Moð piþ hiɲ beþende.[8] ða ȝecneoɲ hit ɲɲiþe ɲɲeotele hiɲ aȝne[9] moðoɲ. þ̄ pæɲ ɲe Ɲiɲðom þe hit laȝe æɲ tÿðe ⁊ læɲðe. ac hit onȝeat hiɲ laɲe ɲɲiþe totoɲenne ⁊ ɲɲiþe tobɲocenne[10] mið

[a] Boet. lib. i. metrum 1.—Carmina qui quondam, &c.
[b] Boet. lib. i. prosa 1.—Hæc dum mecum, &c.
[1] Cott. aɲeðeð. [2] Cott. cleoɲoðe. [3] Bod. nioɲohl. [4] Cott. hɲuȝu.
[5] Bod. mineneɲ. [6] Cott. ɲɲæȝn hiþum poɲðum. [7] Cott. ɲæɲteɲmoðoɲ.
[8] Bod. pið þeɲende. [9] Cott. aȝene. [10] Cott. totoɲene ⁊ ɲɲiþe tobɲoȝbene.

trouble, then was he so much the more disturbed in his mind, as his mind had formerly been the more accustomed to worldly prosperity; and he then thought of no comfort in the prison; but he fell down prostrate on the floor, and stretched himself, very sorrowful, and distracted began to lament himself, and thus singing said:

CHAPTER II.

The lays which I, an exile, formerly with delight sung, I shall now mourning sing, and with very unfit words compose. Though I formerly readily invented, yet I now, weeping and sobbing, wander from appropriate words. To blind me, these unfaithful worldly riches, and to leave me so blinded in this dim hole! At that time they bereaved *me* of all happiness, when I ever best trusted in them: at that time they turned their back upon me, and altogether departed from me! Wherefore should my friends say that I was a prosperous man? How can he be prosperous, who in prosperity cannot always remain?

CHAPTER III.

§ I. When I, said Boethius, had mournfully sung this lay, then came there into me heavenly Wisdom, and greeted my sorrowful Mind with his words, and thus said: How, art not thou the man who was nourished and instructed in my school? But whence art thou become so greatly afflicted by these worldly cares? unless, I wot, thou hast too soon forgotten the weapons which I formerly gave thee. Then Wisdom called out and said, Depart now ye execrable worldly cares from my disciple's mind, for ye are the greatest enemies. Let him again turn to my precepts. Then came Wisdom near, said Boethius, to my sorrowing thought, and it so prostrate somewhat raised, then dried the eyes of my Mind, and asked it with pleasant words, whether it knew its foster-mother. Thereupon, when the Mind turned towards him, it knew very plainly its own mother, that was the Wisdom that long before had instructed and taught it. But it perceived his doctrine much torn and greatly broken, by the hands of foolish persons, and therefore asked him how that happened.

ðýrigna honðum. ⁊ hine þa frean[1] hu ꝥ gepurðe. Ða anðrýnðe re Firðom him ⁊ ræðe. ꝥ hiʀ ginguan hæfðon hine rua totoienne. þæn þæn hi teohhoðon ꝥ hi hine eallne habban rceolðon. ac hi gezaðeniað moniealð ðýrig on þæne forurupunga. ⁊ on þam gilpe. butan heona helc eft to hýne[2] bote gecirre :·

§ II.[c] Ða onzan re Firðom hneofnian fon þæt Moðes týðerneffe. ⁊ onzan þa giddian ⁊ þut cpæþ. Eala on hu gnunðleafum reaðe ꝥ Moð þringþ.[3] þonne hit berýrmaþ firre populðe unzeþþænneffa. gif hit ðonne forget hiʀ azen leoht. ꝥ iʀ ece gefea. and þringþ on þa fremðan þirðio. ꝥ rind populð rorga. rua rua þiʀ Moð nu deþ. nu hit nauht elleʀ nat butan gnopnunga :·

§ III. Ða re Firðom þa ⁊ reo Lefceaðrinef þiʀ leoþ afunzen hæfðon. þa onzan he eft rþnecan ⁊ cpæþ to þam Moðe. Ic gefeo ꝥ ðe iʀ nu fnofne mane ðeaft þonne unnotnefte :·

§ IV. Forþam gif þu ðe offceamian[4] pilt ðinef gebpolan. þonne onginne ic þe rona bepan ⁊ þe bringe miþ me to heofonum. Ða anðrpoþoðe him ꝥ unnotte Moð ⁊ cpæþ. Dpæt la hpæt rint þiʀ nu þa goð ⁊ ꝥ eðlean.[5] þe ðu ealne þeg gehete ðam monnum þe ðe heofrumian polðan. iʀ þiʀ nu re cpiðe þe þu me geo ræðeft. ꝥ re pira Plato cpæðe. ꝥ paf. þæt nan anpealð næne pihf butan pihtum þeapum. Lefihft þu nu þæt þa pihtpiran rint laþe ⁊ forþþýcte. forþam hi ðinum pillan polðon fulgan. ⁊ þa unþýhtpiran reonðan[6] upahafene þuph heona ponðæða ⁊ þuph heona relflice. ꝥ hi þý eð mæzen heona unpihf zepill forþbringan. hi rind miþ gifum ⁊ miþ gerfneonum[7] gefýþþnoðe. forþam ic nu pille geornlice to Loðe cleopian. Onzan þa giddien. ⁊ þut rinzende cpæþ.

CAPUT IV.[d]

EALA þu rcippenð heofonef ⁊ eorþan. þu ðe on þam ecan fetle picfaft. þu þe on hpæðum fæfelðe þone heofon ymbhpeofifeft. ⁊ ða tunglu þu gebeft þe gehýrfume. ⁊ þa runnan þu gebeft ꝥ heo miþ heofe beorhtan fciman þa feorfne aðpærcþ þæne fpeaftan nihte. rua deþ eac fe mona miþ hiʀ blacan leohte þæt þa beorhtan fteorran bunniaþ on þam heofone. ge

[c] Boet. lib. i. metrum 2.—Heu, quam præcipiti, &c.
[d] Boet. lib. i. metrum 5.—O stelliferi conditor orbis, &c.
[1] Cott. rnæzn. [2] Cott. nihtne. [3] Bod. ðringð. [4] Cott. onrceamian. [5] Cott. zoob and þa eblean. [6] Cott. nendon [7] Cott. zertnoðum.

Then answered Wisdom to him and said, that his scholars had thus torn him, when they endeavoured to possess themselves of him entirely. But they gather much folly by presumption, and by arrogance, unless any of them to their amendment return.

§ II. Then began Wisdom to grieve for the frailty of the Mind, and began to sing, and thus said: Alas! into how unfathomable gulf the Mind rushes when the troubles of this world agitate it. If it then forget its own light, which is eternal joy, and rush into the outer darkness, which are the cares of this world, as this Mind now does, now it knows nothing else but lamentations.

§ III. When Wisdom and Reason had sung this lay, then began he again to speak, and said to the Mind: I see that there is now more need to thee of comfort, than of bewailing.

§ IV. Therefore, if thou wilt be ashamed of thine error, then will I soon begin to bear thee up, and will bring thee with me to the heavens. Then answered the sorrowful Mind to him, and said: What! O, what! are these now the goods, and the reward, which thou always promisedst to the men who would obey thee? Is this now the saying, which thou formerly toldest me that the wise Plato said, that was, that no power was right without right manners? Seest thou now, that the virtuous are hated and oppressed, because they would follow thy will: and the wicked are exalted through their crimes and through their self-love? That they may the better accomplish their wicked purpose they are promoted with gifts and with riches. Wherefore I will now earnestly call upon God. He then began to sing, and thus singing said:

CHAPTER IV.

O THOU Creator of heaven and earth! thou who reignest on the eternal seat! thou who turnest the heaven in a swift course! thou makest the stars obedient to thee: and thou makest the sun, that she with her bright splendour dispels the darkness of the swarthy night. So does also the moon with his pale light, which obscures the bright stars in the

eac hwilum þa sunnan heore leohtes bereafaþ þonne he betwux us ⁊ hire wýrþ. ȝe eac hwilum þone beorhtan steorran þe we hataþ morȝensteorra. þone ilcan we hataþ oþre naman æfensteorra. þu þe þam wintersdaȝum selest scorte tida ⁊ þæs sumeres dahum lanȝran. þu þe þa treowa þurh þone stearcan wind norþan ⁊ eastan on hærfest tid heora leafa bereafast. ⁊ eft on lencten oþru leaf sellest. þurh þone smýltan suþan westernan wind. Hwæt þe ealle ȝesceafta heorsumiaþ ⁊ þa ȝesetnessa þinra beboda healdaþ. butan men anum se ðe oferheorð. Eala ðu ælmihtiȝa scippend and rihtend eallra ȝesceafta. help nu þinum earmum moncýnne. Hwý þu la Drihten æfre woldest ꝥ seo wýrd swa hwýrfan sceolde. heo þreaþ þa unscildiȝan ⁊ nauht ne þreaþ þam scildiȝum. sittaþ manfulle on heahsetlum. ⁊ haliȝe under heora fotum þrýcaþ. sticiaþ ȝehýdde beorhte cræftas. ⁊ þa unrihtwisan tælað þa rihtwisan. nauht ne dereȝaþ monnum mane aþas. ne ꝥ lease lot þe beoþ mid þam wrencum bewriȝen. forþam went nu fulneah eall moncýn on tweonunȝa ȝif seo wýrd swa hweorfan mot on ýfelra manna ȝewill. ⁊ þu heore nelt stiran. Eala min Drihten. þu þe ealle ȝesceafta ofersihst. hawa nu mildelice on þas earman eorðan. and eac on eall moncýn. forþam hit nu eall winþ on ðam ýðum ðisse worulde :·

CAPUT V.[e]

§ I. ÐA ꝥ Mod þa þillic sar cweþende wæs. ⁊ þis leoþ sinȝende wæs. se Wisdom þa ⁊ seo Lesceadwisnes him bliþum eaȝum on locude.[1] ⁊ he for þæs Modes ȝeomerunȝe[2] næs nauht ȝedrefed. ac cwæþ to þam Mode. Sona swa ic þe ærest on ðisse unrotnesse ȝeseah ðus murciende.[3] ic onȝeat ꝥ ðu wære utafaren[4] of þines fæder eþele. ꝥ is of minum larum. þær ðu him fore of ða þu ðine fæstræddnesse forlete. ⁊ wendest ꝥ seo weord[5] þas worulð wende heore aȝenes þonces buton Lodes ȝeþeahte. ⁊ his þafunȝe.[6] ⁊ monna ȝewýrhtum. Ic wiste ꝥ þu utafaren wære. ac ic nýste hu feor. ær þu þe self hit me ȝerehtest mid þinum sarcþidum. Ac þeah þu nu fier sie[7] þonne þu wære. ne eart þu þeah ealles of þam earde adrifen. þeah þu ðær on ȝedwolode. ne ȝebrohte ðe eac

[e] Boet. lib. i. prosa 5.—Hæc ubi continuato dolore, &c.

[1] Bod. eahum on locodon. [2] Cott. ȝeomrunȝa. [3] Cott. murc niende. [4] Cott. utadrifen. [5] Cott. sio wýrd. [6] Cott. ȝeþasunȝa [7] Bod. fýr seo.

heaven: and sometimes bereaves the sun of her light, when he is betwixt us and her; and sometimes the bright star which we call the morning star; the same we call by another name, the evening star. Thou, who to the winter days givest short times, and to the summer's days, longer! Thou, who the trees, by the stark north-east wind in harvest-time, of their leaves bereavest; and again in spring, other leaves givest, through the mild south-west wind! What! do all creatures obey thee, and keep the institutions of thy commandments, except man alone, who is disobedient? O, thou almighty maker and governor of all creatures, help now thy miserable mankind. Wherefore, O Lord, ever wouldest thou, that fortune should so vary? She afflicts the innocent, and afflicts not the guilty. The wicked sit on high seats, and trample the holy under their feet. Bright virtues lie hid, and the wicked deride the virtuous. Wicked oaths in no wise injure men, nor the false lot which is with fraud concealed. Therefore almost all mankind will now proceed in doubt, if fortune may thus vary according to the will of evil men, and thou wilt not control her. O, my Lord, thou who overseest all creatures, look now mercifully on this miserable earth, and also on all mankind: because it now all struggles in the waves of this world.

CHAPTER V.

§ I. Whilst the Mind was uttering such sorrow, and was singing this lay, Wisdom and Reason looked on him with cheerful eyes; and he was nothing disturbed on account of the Mind's lamentation, but said to the Mind: As soon as I first saw thee in this trouble, thus complaining, I perceived that thou wast departed from thy father's country, that is from my precepts. Thou departedst therefrom when thou didst abandon thy fixed state of mind, and thoughtest that Fortune governed this world according to her own pleasure, without God's counsel, and his permission, and men's deserts. I knew that thou wast departed, but I knew not how far, until thou thyself toldest it to me, by thy lamentations. But though thou art now farther than thou wast, thou art not nevertheless entirely driven from the country; though thou hast wandered therein. Nor, moreover, could any other

nan oþeꝛ man on þam ȝeðꝛolan butan þe ſẏlfum. þuꝛh þine aȝene ȝemeleſte.[1] ne ſceolde þe eac nan man ſþelceſ to ȝeleſan þæꝛ ðu ȝemunan þoldeſt hþẏlcꝛa ȝebẏꝛða þu þæꝛe ⁊ hþẏlcꝛa buꝛȝþaꝛa foꝛ þoꝛulde. oþþe eft ȝaſtlice hþilceſ ȝeſeꝛſcipeſ ðu þæꝛe on ðinum Moðe. ⁊ on þinꝛe[2] ȝeſceaðþiſneſſe. ꝥ iſ ꝥ þu eaꝛt an þaꝛa ꝛihtþiſenꝛa ⁊ þaꝛa ꝛihtþillendþa. þa beoþ þæꝛe heoſencundan Ieꝛuſalem buꝛȝþaꝛe. oſ þæꝛe næſꝛe nan. buton[3] he ſelf þolde. ne þeaꝛþ aðꝛiſen. ꝥ iſ oſ hiſ ȝoðan þilla. þæꝛe þæꝛ he þæꝛe. ſimle he hæfde þone mið him. þonne he þone mið him hæfde. þæꝛe þæꝛ he þæꝛe. þonne þæſ[4] he mið hiſ aȝnum cẏnne. ⁊ mið hiſ aȝnum buꝛhþaꝛum on hiſ aȝnum eaꝛde þonne he þæſ on þaꝛe ꝛẏhtþiſeꝛa ȝemanan. Sþa hþa þonne ſþa þæſ þẏꝛþe biþ ꝥ he on heoꝛa ðeoþðome beon mot. þonne bið he on þam hehſtan fꝛeoðome. Ne onſcuniȝe ic no þæſ neoþeꝛan and þæſ unclænan ſtoþe. ȝif ic þe ȝeꝛaðne ȝemete. Ne me na[5] ne lẏſt mið ȝlaſe ȝeþoꝛhtꝛa þaȝa ne heahſetla[6] mið ȝolde ⁊ mið ȝimmum ȝeꝛeneðꝛa. ne boca mið ȝolde aþꝛitenꝛa me ſþa ſþẏþe ne lẏſt. ſþa me lẏſt on þe ꝛihteſ þillan. Ne ſece ic no heꝛ þa bec. ac ꝥ ꝥ þa bec foꝛſtent[7] þæt ic þin[8] ȝeþit ſþiþe ꝛihte. þu ſeoſoðeſt þa þonþẏꝛð[9] æȝþæꝛ ȝe on þaꝛa unꝛihtþiſꝛa anþealda heaneſſe. ȝe on minꝛe unþuꝛþneſſe and foꝛeſeuþeneſſe. ȝe on þaꝛa manfulꝛa foꝛþfoꝛlæteneſſe on þaſ þoꝛuld ſpeda. Ac foꝛþon þe þe iſ ſþiþe[10] micel unꝛotneſſ nu ȝetenȝe.[11] ȝe oſ ðinum ẏꝛꝛe. ȝe oſ ðinum[12] ȝnoꝛnunȝa. ic ðe ne mæȝ nu ȝet ȝeandþẏꝛðan æꝛ ðon ðæſ tið[13] þẏꝛð :·

§ II.[f] Foꝛþan eall ꝥ mon untiðlice onȝinþ.[14] næfþ hit no æltæþne[15] ende. Ðonne þæꝛe ſunnan ſcima on Auȝuſtuſ monþe hataſt ſcinþ. þonne ðẏſeȝaþ ſe þe þonne þile hþilc ſæð oþfæſtan þam ðꝛium[16] fuꝛum. ſþa ðeþ eac ſe ðe þintꝛeȝum þeðeꝛum þile bloſman[17] ſecan. Ne miht þu þin þꝛinȝan on miðne þinteꝛ.[18] ðeah ðe þel lẏſte þeaꝛmeſ muſteſ :·

§ III.[g] Ða clipoðe ſe Þiſðom ⁊ cþæþ. Mot ic nu cunnian hþon þinne[19] fæſtꝛæðneſſe. þæt ic þanon[20] onȝiton mæȝe hþonan[21] ic þin tilian ſcẏle ⁊ hu. Ða andþẏꝛðe ꝥ Moð ⁊ cþæþ.

[f] Boet. lib. i. metrum 6.—Cum Phœbi radiis grave, &c.
[g] Boet. lib. i. prosa 6.—Primum igitur paterisne, &c.

[1] Cott. ȝiemelieſte. [2] Bod. þinne [3] Bod. buta. [4] Bod. þæꝛe. [5] Cott. no. [6] Bod. ȝeꝛhtꝛa heahſetla. [7] Bod. foꝛþent. [8] Cott. [illegible] þin. [9] Cott. þoonþẏꝛð. [10] Cott. ſþa. [11] Cott. ȝet ȝetenȝe. [12] Bod. þinꝛe. [13] Cott. tiið. [14] Cott. untiiðlice onȝẏnð. [15] Bod. niende. [16] Cott. ðꝛẏȝum. [17] Cott. bloſtman. [18] Bod. þꝛinȝan [illegible] Bod. ſẏꝛ ⁊ þinteꝛ. [19] Bod. þin. [20] Cott. þonan. [21] Cott. hþonan.

man lead thee into error, except thyself, through thine own negligence. Nor could any one thus believe it of thee, when thou wouldest call to mind, of what families thou wast, and of what citizens, as to the world: or again, spiritually, of what society thou wast in thy mind, and in thy reason: that is that thou art one of the just, and of those who will rightly, who are the citizens of the heavenly Jerusalem. Thence no one was ever driven against his own will, that is from his right will. Wheresoever he might be, he had this always with him; when he had this with him, wheresoever he might be, he was with his own kin, and with his own citizens, in his own land, when he was in the company of the just. Whosoever, then, is worthy of this, that he may be in their service, he is in the highest freedom. I shun not this inferior, and this unclean place, if I find thee well instructed. I am not desirous of walls wrought with glass, or of thrones ornamented with gold and with jewels; nor am I so desirous of books written with gold, as I am desirous of a right will in thee. I seek not here books, but that which books are profitable for, that I may make thy mind perfectly right. Thou complainedest of evil fortune, both on account of the height of unjust power, and on account of my meanness and dishonour; and also on account of the uncontrolled license of the wicked, with respect to these worldly goods. But as very great trouble has now come upon thee, both from thine anger and from thy sorrow, I may not yet answer thee, before the time for it arrives.

§ II. For whatsoever any one begins out of season, has no good end. When the sun's brightness in the month of August hottest shines; then does he foolishly, who will at that time sow any seed in the dry furrows. So also does he, who will seek flowers in the storms of winter. Nor canst thou press wine at mid-winter, though thou be desirous of warm must.

§ III. Then spake Wisdom, and said: May I now inquire a little concerning the fixedness of thy mind, that I may thereby discover whence and how I may effect thy cure? Then answered the Mind, and said: Inquire as thou wilt.

Lunna ſpa þu ꝑille. Ða cꝑæþ ſeo Leſceaðꝑiſneſ.[1] Leleꝼſt[2] þu þæt ſeo ꝑẏꝛð ꝑealðe þiſſe ꝑoꝛulðe. oððe auht [ʒoðeſ] ſpa ʒeꝑeoꝛþan mæʒe butan þam ꝑẏꝛhtan.[3] Ða anðꝑẏꝛðe ꝥ Moð ⁊ cꝑæð. Ne ʒelẏꝼe[4] ic no ꝥ hit ʒeꝑeoꝛþan mihte ſpa endebẏꝛðlice. ac to ſoþan[5] ic ꝑat ꝥ te Loð ꝛihteꝛe iſ hiſ aʒneſ ꝑeoꝛceſ. ⁊ ic no ne ꝑeaꝛþ oꝼ þam ſoþan ʒeleaꝼan. Ða anðꝑẏꝛðe ſe Ꝼiſðom eꝼt ⁊ cꝑæþ. Ymbe ꝥ ilce þu ʒẏððoðeſt nu hꝑene æꝛ anð cꝑæðe. ꝥ ælc ꝑuht ꝼꝛom Loðe ꝑiſte[6] hiſ ꝛiht timan. ⁊ hiſ ꝛihte ʒeſetneſſe ꝼuleoðe butan menn anum. ꝼoꝛþam ic ꝑunðꝛiʒe ſꝑiþe unʒemetlice hꝑæt þe ſeo[7] oþþe hꝑæt þu mæne nu þu þone ʒeleaꝼan hæꝼſt. Ac ꝑit ſculon þeah ʒit ðeoplicoꝛ ymbe ꝥ beon.[8] ic nat ꝼul ʒeaꝛe ẏmbe hꝑæt þu ʒẏt[9] tꝑeoſt. ʒeſeʒe me. nu þu cꝑiſt ꝥ þu naht[10] ne tꝑeoʒe ꝥ te Loð þiſſe ꝑoꝛulðe ꝛihteꝛe[11] ſie. hu he þonne ꝑolðe ꝥ heo ꝑæꝛe. Ða anðꝑẏnð ꝥ Moð ⁊ cꝑæþ. Uneaþe ic mæʒ ꝼoꝛſtanðan þine acſunʒa. ⁊ cꝑiſt þeah ꝥ ic þe anðꝑẏꝛðan ſcẏle. Se Ꝼiſðom þa cꝑæþ. Ꝼenſt ðu ꝥ ic nẏte þone ꝑol[12] þinꝛe ʒeðꝛeꝼeðneſſe ðe ðu mið ẏmbꝼanʒen eaꝛt. ac ſeʒe me hꝑelceſ enðeſ ælc anʒin ꝑilniʒe. Ða anðꝑẏꝛðe ꝥ Moð ⁊ cꝑæþ. Ic hit ʒemunðe ʒeo. ac me hæꝼþ þeoſ ʒnoꝛnunʒ þæꝛe ʒemẏnðe benumen. Ða cꝑæð ſe Ꝼiſðom. Ꝼaſt ðu hꝑonan ælc ꝑuht come.[13] Ða anðꝑẏꝛðe ꝥ Moð ⁊ cꝑæþ. Ic ꝑat ælc ꝑuht ꝼꝛam Loðe com. Ða cꝑæþ ſe Ꝼiſðom. Þu mæʒ þæt beon. nu þu ꝥ anʒin ꝑaſt. ꝥ ðu eac þone enðe nẏte. ꝼoꝛþam ſeo Leðꝛeꝼeðneſ mæʒ ꝥ Moðe onſtẏꝛian.[14] ac heo hit ne mæʒ hiſ ʒeꝑitteſ beꝛeaꝼien. Ac ic ꝑolðe ꝥ þu me ſæðeſt hꝑæþeꝛ þu ꝑiſteſt[15] hꝑæt þu ſelꝼ ꝑæꝛe. Þit þa anðꝑẏꝛðe ⁊ cꝑæþ. Ic ꝑat ꝥ ic on libbenðum men ⁊ on ʒeſceaðꝑiſum eom ⁊ þeah on ðeaðlicum. Ða anðꝑẏꝛðe ſe Ꝼiſðom ⁊ cꝑæþ. Ꝼaſt þu aht[16] oþꝛeſ bi þe ſelꝼum to ſecʒanne butan[17] ꝥ þu nu ſæðeſt. Ða cꝑæþ ꝥ Moð. Nat ic nauht oþꝛeſ. Ða cꝑæþ ſe Ꝼiſðom. Nu ic habbe[18] onʒiten ðine oꝛmoðneſſe. nu ðu ſelꝼ naſt hꝑæt þu ſelꝼ eaꝛt. ac ic ꝑat hu þin man ʒetilian[19] ſceal. ꝼoꝛþam þu ſæðeſt ꝥ þu ꝑꝛecca[20] ꝑæꝛe ⁊ beꝛeaꝼoð ælceſ ʒoðeſ. ꝼoꝛþam þu neſteſt hꝑæt þu ꝑæꝛe. þa þu cẏþðeſt ꝥ þu neſteſt hꝑelceſ enðeſ ælc anʒin ꝑilnoðe. þa ðu ꝑenðeſt ꝥ[21] ſteoꝛ-

[1] Cott. Sceaðꝑiſneſ. [2] Bod. neleꝼſt. [3] Bod. ꝑẏꝛhtum. [4] Bod. ʒeliſðe. [5] Cott ſoþum. [6] Cott. ꝑiſſe. [7] Cott. ſẏ. [8] Cott. bion. [9] Cott. ʒiet. [10] Cott. noht. [11] Cott. ꝛihtꝑiſiʒe. [12] Cott. ðem. [13] Cott. cume. [14] Cott. aſtẏꝛiʒan. [15] Cott. ꝑiſſe. [16] Cott. auht. [17] Cott. buton. [18] Cott. hæbbe. [19] Cott. tilian. [20] Cott. ꝑꝛeccea. [21] Cott. þæt te.

Then said Reason: Dost thou believe that Fortune governs this world, or that aught of good can be thus made, without the Maker? Then answered the Mind, and said: I do not believe that it could be made so full of order; but I know forsooth that God is governor of his own work, and I never swerved from this true belief. Then answered Wisdom again, and said: About that very thing thou wast singing a little while ago, and saidst, that every creature from God knew its right time, and fulfilled its right institution, except man alone. Therefore I wonder beyond measure, what it can be, or what thou meanest, now thou hast this belief. We must, however, inquire still more deeply concerning it. I do not know very well about what thou still doubtest. Tell me, since thou sayest that thou doubtest not that God is governor of this world, how He, then, would that it should be. Then answered the Mind, and said: I can scarcely understand thy questions, and yet thou sayest that I must answer thee. Wisdom then said: Dost thou think that I am ignorant of the severity of thy trouble, that thou art encompassed with? But tell me, to what end does every beginning tend? Then answered the Mind, and said: I remembered it formerly, but this grief has deprived me of the recollection. Then said Wisdom: Dost thou know whence every creature came? Then answered the Mind, and said: I know that every creature came from God. Then said Wisdom: How can it be, that now thou knowest the beginning, thou knowest not also the end? for grief may agitate the mind, but it cannot bereave it of its faculties. But I desire that thou wouldest inform me, whether thou knowest what thou thyself art. It then answered, and said: I know that I am of living men, and rational, and nevertheless of mortal. Then answered Wisdom, and said: Knowest thou anything else, to say of thyself, besides what thou hast now said? Then said the Mind: I know nothing else. Then said Wisdom: I have now learned thy mental disease, since thou knowest not what thou thyself art: but I know how I must cure thy disease. For this reason thou saidst thou wert an exile, and bereaved of all good, because thou knewest not what thou wert. Thou showedst that thou didst not know to what end every beginning tended, when thou thoughtest that

leaſe men ⁊ ꝛeceleaſe ꝩæꝛon ȝeſælıȝe ⁊ ꝩealdendaſ þıſſe ꝩoꝛulde. ⁊ þæꝛ þu cẏþdeſt eac ꝥ þu nẏſteſt mıd hꝩılcan[1] ȝeꝛece Lod ꝩẏlt þıſſe ꝩoꝛulde. oþþe hu he ꝩolde ꝥ heo ꝩæꝛe. þa þu ſædeſt ꝥ þu ꝩendeſt[2] ꝥ þıoſ ſlıþne ꝩẏnd þaſ ꝩoꝛuld ꝩende butan Lodeſ þeahte.[3] ac[4] ꝥ ꝩæſ ſꝩıþe mıcel pleoh ꝥ ðu ſꝩa ꝩenan ſceoldeſt. Næſ hıt na[5] ꝥ an ꝥ þu on unȝemetlıcum unȝeſælþum ꝩæꝛe. ac eac ꝥ þu ꝼulneah mıd ealle ꝼoꝛꝩuꝛde. Đanca nu Lode ꝥ he ðe ȝeꝼultumade þæt ıc þın ȝeꝩıt mıd ealle ne ꝼoꝛlet. Ꝼe habbað nu ȝeot þone mæſtan ðæl þæꝛe tẏndꝛan þınꝛe hæle.[6] nu þu ȝeleoꝼſt ꝥ ſeo ꝩẏꝛd ðuꝛh hıe ſelꝼne butan Lodeſ ȝeþeahte þaſ ꝩoꝛuld ꝩendan ne mæȝe. nu þu ne þeaꝛꝼt þe nauht ondꝛædan. ꝼoꝛþam þe oꝼ þam lẏtlan ſpeaꝛcan ðe ðu mıd þæꝛe tẏndꝛan ȝeꝼenȝe lıꝼeſ leoht þe onlıehte.[7] Ac hıt nıſ ȝıt ſe tıma ꝥ ıc þe healıcoꝛ mæȝe onbꝛẏꝛdan. ꝼoꝛþam hıt ıſ ælceſ modeſ ꝩıſe ꝥ[8] ſona ſꝩa hıt ꝼoꝛlæt ſoþcꝩıdaſ. ſꝩa ꝼolȝaþ hıt leaſſpellunȝa. oꝼ þæm þonne onȝınnað ꝩeaxan þa mıſtaſ þe ꝥ Mod ȝedꝛeꝼaþ. ⁊ mıd ealle ꝼoꝛdꝩılmað þa ſoþan ȝeſıehþe ſꝩelce mıſtaſ ſꝩelce nu on ðınum Mode ſından. Ac ıc hıe ſceal æꝛeſt ȝeþınnıan.[9] ꝥ ıc ſıððan þẏ eþ mæȝe þæt ſoþe leoht on þe ȝebꝛınȝan :·

CAPUT VI.[h]

LOLA nu be þæꝛe ſunnan. ⁊ eac be oðꝛum tunȝlum. þonne ſꝩeaꝛtan ꝩolcnu hım beꝼoꝛan ȝaþ. ne maȝon hı þonne heoꝛa leoht ſellan. ſꝩa eac ſe ſuþeꝛna ꝩınd hꝩılum mıclum ſtoꝛme ȝedꝛeꝼeþ þa ſæ ðe æꝛ ꝩæſ ſmẏlte ꝩedeꝛe ȝlæſhlutꝛu on to ſeonne. þonne heo þonne ſꝩa ȝemenȝed ꝩẏꝛð mıd ðan ẏþum. þonne ꝩẏꝛþ heo ſꝩıþe hꝛaðe unȝladu. þeah heo æꝛ ȝladu ꝩæꝛe on to locıenne. Þꝩæt eac ſe bꝛoc. þeah he ſꝩıþe oꝼ hıſ ꝛıht ꝛẏne. þonne þæꝛ mıcel ſtan ꝩealꝩıende oꝼ þam heahan munte on ınnan ꝼealþ. ⁊ hıne todælð. ⁊ hım hıſ ꝛıht ꝛẏneſ ꝩıþſtent. ſꝩa doð nu þa þeoſtꝛo þınꝛe ȝedꝛeꝼedneſſe ꝩıþſtandan mınum leohtum laꝛum. Ac ȝıꝼ þu ꝩılnıȝe on ꝛıhtum ȝeleaꝼan ꝥ ſoþe leoht oncnaꝩan. aꝼẏꝛ ꝼꝛam þe þa ẏꝼelan ſælþa ⁊ ða unnettan. ⁊ eac þa unnettan unȝeſælþa. ⁊ þone ẏꝼlan eȝe þıſſe ꝩoꝛulde. ꝥ ıſ þæt ðu ðe ne anhebbe on oꝼeꝛmetto on þınꝛe ȝeſundꝼulneſſe ⁊ on þınꝛe oꝛſoꝛȝneſſe. ne eꝼt þe ne ȝeoꝛtꝛẏꝩe

[h] Boet. lib. i. metrum 7.—Nubibus atris, &c.

[1] Cott. hꝩelceꝛe. [2] Cott. ꝩende. [3] Cott. ȝeþeahte. [4] Cott. eac. [5] Cott. no. [6] Cott. hælo. [7] Cott. onlẏhte. [8] Cott. ꝥ te. [9] Bod. ȝeþınnȝıan.

outrageous and reckless men were happy and powerful in this world: and moreover thou showedst that thou didst not know with what government God rules this world, or how He would that it should be, when thou saidst that thou thoughtest that this inconstant Fortune changes this world without God's counsel. But it was a very great peril that thou shouldest so think. Not only wast thou in immoderate trouble, but thou hadst well-nigh altogether perished. Thank God, therefore, that he has assisted thee, so that I have not entirely forsaken thy mind. We have already the chief part of the fuel for thy cure, now thou believest that Fortune cannot of herself, without God's counsel, change this world. Now thou hast no need to fear anything, for from the little spark which thou hast caught with this fuel, the light of life will shine upon thee. But it is not yet time that I should animate thee more highly: for it is the custom of every mind, that as soon as it forsakes true sayings, it follows false opinions. From hence, then, begin to grow the mists which trouble the mind, and withal confound the true sight, such mists as are now on thy mind. But I must dispel them first, that I may afterwards the more easily bring upon thee the true light.

CHAPTER VI.

Look now at the sun, and also at the other heavenly bodies; when the swarthy clouds come before them, they cannot give their light. So also, the south wind sometimes with a great storm troubles the sea, which before, in serene weather, was transparent as glass to behold. When it then is so mingled with the billows it is very quickly unpleasant, though it before was pleasant to look upon. So also is the brook, though it be strong in its right course, when a great stone rolling down from the high mountain falls into it, and divides it, and hinders it from its right course. In like manner does the darkness of thy trouble now withstand my enlightened precepts. But if thou art desirous with right faith to know the true light; put away from thee evil and vain joys, and also the vain sorrows, and the evil fear of this world: that is, that thou lift not up thyself with arrogance,

nanes ȝoðes on nanre ƿiþerƿearðnesse. forðam þæt Moð siemle bið ȝebunden mið ȝeðrefeðnesse. þær þissa tƿeȝa ẏfela auþer ricsað :·

CAPUT VII.[i]

§ I. ÐÆ ȝesƿiȝoðe se Ƿisðom ane lẏtle hƿile. oþþæt he onȝeat þæs Moðes inȝeþancas. þa he hi þa onȝiten hæfðe. ða cƿæð he. Lif ic þine unrotnesse on riht onȝiten hæbbe. þonne nis þe nauht[1] sƿiþor þonne ꝥ þæt þu forloren hæfst. þa ƿorulð sælða þe þu ær hæfðest. ⁊ ȝeomrast nu forþam þe heo onhƿẏrfeð is. Ic onȝite ȝenoh sƿeotule ꝥ ða ƿorulð sælþa mið sƿiþe manigre sƿetnesse sƿiþe lẏtelice oleccaþ þæm Moðum þe hi on last ƿillaþ sƿiþost besƿican. ⁊ þonne æt nihstan. þonne hẏ læst ƿænaþ.[2] hi on oferrmoðnesse[3] forlætaþ on þam mæstan sare. Lif ðu nu ƿitan ƿilt hƿonan hẏ cumaþ. þonne miht[4] þu onȝitan[5] ꝥ hi cumað of ƿorulð ȝitsunȝa. Lif þu þonne heora þeaƿas ƿitan ƿilt. þonne miht þu onȝẏtan ꝥ hie ne beoþ nanum men ȝetreoƿe.[6] be þæm þu miht[7] onȝitan ꝥ þu þær nane mẏrhþe on næfðest. ða þa þu hie hæfðest. ne eft nane ne forlure. þa þa þu h e forlure. Ic ƿenðe ꝥ ic þe ȝio ȝelæred hæfðe ꝥ þu hi oncnaƿan cuþest.[8] ⁊ ic ƿiste[9] ꝥ þu hi onscuneðest. þa þa þu hie hæfðest. þeah þu heora bruce. Ic ƿiste[10] ꝥ þu mine cƿiðas ƿið heora ƿillan oft sæðest. ac ic ƿat ꝥ nan ȝeƿuna ne mæȝ nanum man[11] beon onƿendeð. ꝥ þæt Moð ne sie be sumum ðæle onstẏreð. forþam þu eart eac nu of þinre stilnesse ahƿorfen :·

§ II.[k] Eala Moð. hƿæt beƿearp þe on þas[12] care ⁊ on þas ȝnorrnunȝa. hƿæt hƿeȝu unȝeƿunelices[13] ꝥ þe on becumen is sƿelce oþrum monnum ær ꝥ ilce ne eȝleðe. Lif þu þonne ƿenst ꝥ hit on þe ȝelonȝ se ꝥ þa ƿorulð sælþa on þe sƿa onƿenða sint. þonne eart þu on ȝeðƿolan. ac heora þeaƿas sint sƿelce. hie beheolðon on þe heora[14] aȝen ȝecẏnð. ⁊ on heora[15] ƿanðlunȝa hie ȝecẏþðon heora fæstræðnesse.[16] sƿilce.[17] hẏ[18]

[i] Boet. lib. ii. prosa 1.—Posthæc panlisper obticuit, &c.
[k] Boet. lib. ii. prosa 1.—Quid est igitur, o homo, &c.
[1] Cott. noht. [2] Cott ƿenað. [3] Cott. ormoðnesse. [4] Cott. meaht. [5] Cott. onȝetan. [6] Bod. ne treoƿe. [7] Cott. meaht. [8] Cott. cuþe. [9] Cott. anð ic ƿisse. [10] Cott. ƿisse. [11] Cott. men. [12] Bod. þa. [13] Cott. ƿenst þu ꝥ hithƿæt niƿes sie. oððe hƿæt hƿuȝu unȝeƿislices. [14] Cott. hiora. [15] Cott. hiora. [16] Cott. unfæstræðnesse. [17] Cott. sƿẏlce. [18] Cott. hi.

in thy health, and in thy prosperity; nor again, despair of any good in any adversity. For the Mind is ever bound with misery, if either of these two evils reigns.

CHAPTER VII.

§ I. Then was Wisdom silent a little while, till he perceived the Mind's thoughts. When he had perceived them, then said he: If I have rightly understood thy trouble, nothing affects thee more than this, that thou hast lost the worldly prosperity which thou formerly hadst, and now lamentest because it is changed. I perceive clearly enough that worldly goods with many an allurement very deceitfully flatter the minds which they intend at last utterly to betray: and then at length, when they least expect it, scornfully leave them in the deepest sorrow. If thou now desirest to know whence they come, then mayest thou learn that they come from worldly covetousness. If thou then wilt know their manners, thou mayest learn that they are not faithful to any man. Hence thou mayest understand that thou hadst no pleasure when thou hadst them; nor again, didst lose any when thou didst lose them. I thought that I had formerly instructed thee, so that thou mightest know them; and I knew that thou despisedst them when thou hadst them, though thou didst use them. I knew that thou, against their will, didst often repeat my sayings. But I know that no custom can be changed in any man without the mind being in some measure disquieted. Therefore thou art also now moved from thy tranquillity.

§ II. O Mind, what has cast thee into this care, and into these lamentations? *Is it* something unusual that has happened to thee, so that the same before ailed not other men? If thou then thinkest that it is on thy account that worldly goods are so changed towards thee, then art thou in error: for their manners are such. They kept towards thee their own nature, and in their changeableness they show their constant state. They were exactly, when they most allured thee, such as they are now, though they flattered thee with false happiness. Thou hast now understood the unstable promises

pæþon þihte þa hi ðe mæſt ȝeoleccan ſþilce hi nu ſindon. þeah þe hý þe oleccan[1] on þa leaſan ſælþa. Nu þu hæfſt onȝýten þa ponclan tþupa[2] þæſ blindan luſtef. ða tþiopa ðe ðe nu ſindon opene. hi ſindon ȝiſ mið manezum oþþum beheleðe. Nu þu paſt hpelce þeapaſ þa poþulð ſælþa habbaþ ⁊ hu hi hpeaþfiaþ. Liſ þu þonne heopa þezen beon þilt. ⁊ þe heopa þeapaſ liciaþ. to hþon mýþniſt þu ſþa ſþiþe. hþi ne hpeaþfoſt ðu eac mið him. ȝiſ ðu þonne heopa untþeopa onſcuniȝe. oſeþhoȝa[3] hi þonne ⁊ aðriſ hi ſþam þe. foþþam[4] hi ſþanaþ þe to þinne unþeaþeþe :· Ða ilcan þe ðe ȝeðýðon nu þaſ ȝnoþinunȝa. foþþam þe þu hi hæfðeſt. þa ilcan þe pæþon on ſtilneſſe. ȝiſ þu hi na ne unðeþfenȝe :· Ða ilcan þe habbaþ nu heopa aȝneſ þancef foþletan. naleſ þineſ. þa þe næfne nanne mon buton foþȝe ne foþlætaþ. Đýncaþ þe nu ſþiþe ðýþe[5] ⁊ ſþiþe leoþe þa þinȝ ða þe nauþeþ ne ſint ne ȝetþepe to habbenne. ne eac eðe to foþlætanne. ac þonne heo þam fþom hpeoþfenðe beoð. he hi ſceal mið þam mæſtan ſaſe hiſ moðeſ foþlætan :· Nu ðu hie þonne æftef þinum þillan þe ȝetþepe habban ne mihte.[6] ⁊ hý þe þillaþ on muþnunȝa[7] ȝeþþinȝan. þonne hie þe ſþam hpeoþfaþ. to hpæm cumaþ hi þonne elleſ. butan to tacnunȝe foþȝeſ ⁊ anfealðeſ ſapeſ :· Ne ſindon þa poþulð ſælða ana ymb to þencenne þe mon þonne hæfþ. ac ælc ȝleap Moð behealt hpelcne enðe hi habbaþ. ⁊ hit ȝepaþenaþ æȝþeþ ȝe þiþ heopa þheaunȝa ȝe þiþ olecunȝa. Ac ȝiſ þu þilt beon heopa ðeȝn.[8] þonne ſcealt þu ȝeopne ȝeþolian ȝe hpæt þæſ þe to heopa þenunȝum. ⁊ to heopa þeapum. ⁊ to heopa þillan belimpþ. Liſ þu þonne þilnaſt þ heo foþ ðinum þinȝum oþþe þeapaſ nimen. oþþe[9] heopa þilla ⁊ heopa ȝepuna iſ. hu ne unþeoþþaſt þu þonne þe ſelfne. þæt þu þinfð[10] þiþ þam hlaforðrcipe þe þu ſelf.ȝecupe ⁊ ſþa þeah ne meaht[11] hiopa riðu ⁊ heopa ȝecýnð onpenðan. Þþæt þu þatſt ȝiſ ðu þineſ ſciþeſ ſeȝl onȝean ðone þind tobhræðrt. þ þu þonne lætſt eal eopeſ fæpelð to þæſ þindeſðome. ſþa ȝiſ þu[12] þe ſelfne to anfealðe þam poþulð ſælþum ȝefealðeſt. hit iſ þiht þæt þu eac heopa þeapum fulȝanȝe. Þenſt þu þ ðu þ hpeþfenðe hpeol. þonne hit on þýne þýþ. mæȝe oncýþþan :· Ne miht þu þon ma þaþa poþulð ſælþa hpeapfunȝa onpenðan :·

[1] Cott. holcen. [2] Cott. panclan tþeopa. [3] Cott. oſeþhiȝe. [4] Wanting in Bod. MS. [5] Cott. ðiope. [6] Cott. meaht. [7] Cott. muþcunȝ a. [8] Cott. ðeȝn ⁊ hiopa hiepa. [9] Cott. oþeþ. [10] Bod. þilt. [11] ne meaht is wanting in Bod. MS. [12] Cott. ſþa eac ȝiſ þu.

of this blind pleasure. These promises which are now exposed to thee, are yet to many others concealed. Thou now knowest what manners worldly goods have, and how they change. If thou, then, art desirous to be their servant, and their manners are pleasing to thee, wherefore mournest thou so much? Why changest thou not also with them? But if thou wouldst avoid their deceits, then despise them, and drive them from thee, for they seduce thee to thy ruin. The same *things* which have now occasioned to thee these lamentations, because thou hadst them, would have suffered thee to be in tranquillity if thou never hadst obtained them. The same *things* have now forsaken thee, of their own will, not of thine, which never forsake any man without *occasioning* sorrow. Do these things now seem to thee very dear and very precious, which are neither constant to possess, nor yet easy to relinquish: but when they are departing from any one, he shall with the greatest sorrow of his mind relinquish them? Since, then, thou canst not, according to thy wish, have them faithful to thee, and they will bring thee into mourning when they depart from thee; for what else then do they come, but for a token of care and unmixed sorrow? The worldly goods are not alone to be thought about which we at the time possess, but every prudent mind observes what end they have; and forewarns itself both against their threats, and against *their* allurements. But if thou choosest to be their servant, then oughtest thou willingly to bear whatever belongs to their service, and to their manners, and to their will. If thou, then, art desirous that they should, on thy account, assume other manners than their will and custom is; dost thou not then dishonour thyself, inasmuch as thou rebellest against the government which thou thyself hast chosen? and nevertheless thou canst not change their custom or their nature. Besides, thou knowest that if thou spreadest the sail of thy ship to the wind, thou then leavest all thy course to the power of the wind. So, if thou hast given up thyself to the power of worldly goods, it is right that thou shouldest also follow their manners. Thinkest thou, that thou canst turn back the revolving wheel when it moves in its course? No more canst thou alter the inconstancy of worldly prosperity.

§ III.[1] Ic ꝑolde nu ȝet ꝥ ꝑit mare[1] ſpræcan ẏmbe þa ꝑoruld ſælða. to hꝑam ætꝑite þu me ær ꝥ ðu hi forlure for minum ðinȝum :· Hꝑi murcnaſt[2] þu ꝑið min. ſꝑilce þu for minum ðinȝum ſeo[3] ðineſ aȝneſ benumen. æȝþer ȝe þinra ꝑelona. ȝe þineſ ꝑeorþſcipeſ. æȝþer þara þe com ær from me. þa hi þe on lænde ꝑæron :· Ute nu tellan beforan ſꝑilcum deman ſꝑilce þu ꝑille. ⁊ ȝif þu ȝeſeþan miht ꝥ æniȝ deaþlic man ſꝑelceſ hꝑæt aȝneſ ahte. ic hit þe eft eal aȝife ꝥ þu ȝereccan miht ꝥ þineſ aȝneſ ꝑære :· Dẏſine[4] ⁊ unȝelærede ic þe underfenȝ þa þu æreſt to monnum become. ⁊ þa þe ȝetẏdde. ⁊ ȝelærde. ⁊ þe þa ſnẏttro on ȝebrohte þe þu þa ꝑoruld are mid beȝeate. þe þu nu ſorȝiende anforlete. þu miht þæſ habban þanc ꝥ[5] þu minra ȝifa ꝑel bruce. Ne miht þu no ȝereccan. ꝥ þu þineſ auht forlure. Hꝑæt ſeofaſt þu ꝑiþ me :· Habbe ic þe aꝑer benumen þinra ȝifena þara þe þe from me comon :· Ælc ſoþ ꝑela. and ſoþ ꝑeorþſcipe ſindon mine aȝne þeoꝑaſ. ⁊ ſꝑa hꝑær ſꝑa ic beo he beoþ mid me. Ꝑite þu for ſoð. ȝif ꝥ þine aȝne[6] ꝑelan ꝑæron þe þu mændeſt ꝥ þu forlure. ne mihteſt þu hi[7] forleoſan. Eala hu ẏfele me doþ maneȝe ꝑoruld menn mid ðam ꝥ ic ne mot ꝑealdan minra aȝenra þeoꝑa.[8] Se heofen mot brenȝon leohte daȝaſ. ⁊ eft ꝥ leoht mid þeoſtrum behelian.[9] ꝥ ȝear mot brenȝan bloſman.[10] ⁊ þẏ ilcan ȝeare eft ȝeniman.[11] ſeo ſæ mot brucan ſmẏltra ẏþa. ⁊ ealle ȝeſceafta motan heora ȝeꝑunan and heora ꝑillan beꝑitiȝan butan me anum. Ic ana eom benumen minra þeaꝑa ⁊ eom ȝetoȝen to fremdum þeaꝑum. ðurh ða unȝefẏldan ȝitſunȝe[12] ꝑoruld monna. ðurh þa ȝitſunȝa hi me habbaþ benumen mineſ naman þe ic mid rihte habban ſceolde. þone naman ic ſceolde mid rihte habban. ꝥ ic ꝑære ꝑela ⁊ ꝑeorþſcipe. ac hie hine habbaþ on me ȝenumen. ⁊ hie[13] me habbað ȝeſealdne[14] heora ꝑlencum ⁊ ȝetehhod to heora leaſum ꝑelum. ꝥ ic ne mot mid minum ðeaꝑum minra ðenunȝa fulȝanȝan. ſꝑa ealla oðra ȝeſceafta moton :· Ða mine þeoꝑaſ ſindon Ꝑiſdomaſ. ⁊ Lræftaſ. ⁊ ſoðe ꝑelan. mid þam þioꝑum ꝑæſ on ſẏmbel min pleȝa. mid þam þeoꝑum ic eom ealne þone heofon ẏmbhꝑeorfende. ⁊ þa niþemeſtan ic

[1] Boet. lib. ii. prosa 2.—Vellem autem pauca, &c.

[1] Cott. ma. [2] Bod. murcaſ. [3] Cott. ſie. [4] Cott. dẏſiȝne ⁊ unlærede. [5] Bod. þa. [6] Bod. aȝnan. [7] Cott. hi na. [8] Cott. þeaꝑa. [9] Cott. beheliȝan. [10] Cott. bloſtman. [11] Bod. ȝeare ȝemman. [12] Cott. unȝefẏlledan ȝitſunȝa. [13] Cott. hine. [14] Bod. ȝeheldene.

§ III. I am still desirous that we should discourse further concerning worldly goods. Why didst thou, just now, upbraid me that thou hadst lost them on my account? Why dost thou complain against me, as if thou, for my advantage, wert deprived of thine own; either of thy riches or thy dignity? both of which formerly came to thee from me, when they were lent thee. Let us now speak before such judge as thou wilt; and if thou art able to prove that any mortal man possessed anything of this kind as his own, I will give thee again all that thou canst say was thine own. I received thee ignorant and uninstructed, when thou first camest to man's estate, and then taught and instructed thee, and imparted to thee wisdom, whereby thou obtainedst the worldly possessions which thou now sorrowing hast lost. Thou mayest therefore be thankful that thou hast well enjoyed my gifts. Nor canst thou say that thou hast lost aught of thine own. Why complainest thou against me? Have I in any wise deprived thee of those thy gifts which came to thee from me? All true wealth and true dignity, are mine own servants, and wheresoever I am, they are with me. Know thou for truth, if the riches which thou art lamenting that thou hast lost them, had been thine own, thou couldest not have lost them. O, how unjustly do many worldly men act towards me, in that I may not govern mine own servants! The heaven may bring light days, and again obscure the light with darkness: the year may bring blossoms, and the same year again take them away. The sea may enjoy calm waves; and all creatures may keep their custom and their will, except me alone. I alone am deprived of my manners, and am allured to manners foreign *to me*, through the insatiable covetousness of worldly men. Through covetousness have they deprived me of my name, which I should rightly have. This name I should rightly have, that I am wealth and dignity: but they have taken it from me, and in their pride they have given and drawn me to their false riches; so that I may not, with my servants, exercise my employments as all other creatures may. My servants are wisdom, and virtues, and true riches. With these servants was always my pastime; with these servants I am encompassing all the heaven, and the lowest I bring to the highest, and the highest to the lowest; that is, I bring humility

ȝebrenȝe æt þam hehstan. ⁊ ða hehstan æt þam niþemestan. þæt is ꝥ[1] ic ȝebrenȝe eaþmoðnesse on heofonum. ⁊ þa heofonlican ȝoð æt þam eaþmeðum. Ac þonne ic upȝefare mið minum þeoþum. þonne forseo þe þas stýrmenðan þorulð. sþa se earn þonne he up ȝeþit bufan þa þolcnu stýrmenðum þeðerum ꝥ him ða storrmas ðerian ne mahan :·[2] Sþa ic þolðe. la Moð. ꝥ þu þe fore up to us. ȝif ðe lýste. on þa ȝerað ꝥ þu eft mið us þa eorþan secan þille for ȝoðra manna þearfe :· Hu ne þast þu mine þeaþas. hu ȝeorne ic sýmble þæs ýmbe ȝoðra manna þearfe :· Þast þu hu ic ȝeþanð ýmbe Creosos þearfe Creca cýninȝes. þa þa hine Cirus Pærsa cýninȝ ȝefanȝen hæfðe ⁊ hine forbærnan þolðe. þa hine man on ꝥ fýr þearp þa alýsðe ic hine mið heofonlicon rene. Ac þu þe fortruþuðest for þinre rihtþisnesse ⁊ for þinum ȝoðan þillan þenðest þæt þe nan þuht unrihtlices on becuman ne mihte. sþelce ðu þolðest ða lean eallra þinra ȝoðena þeorca on þisse þorulðe habban :· Hu mihtest þu sittan on middum ȝemænum rice. ꝥ þu ne sceolðest ꝥ ilce ȝeþolian ꝥ oðre men :· Hu mihtest ðu beon on miðre þisse hþearfunȝa. ꝥ þu eac mið earefoþe[3] sum eofel ne ȝefelðest :· Hþæt sinȝað þa leoþþýrhtan oþres be þisse þorulð. buton mislica[4] hþerfunȝa þisse þorulðe :· Hþæt is þe þonne. ꝥ þu þær mið ne ne hþearfiȝe :· Hþæt recst þu hu ȝe hþearfian.[5] nu ic siemle mið ðe beo :· Ðe þas þeos hþearfunȝ betere. forþam ðe ðissa þorulð sælða to þel ne lýste. anð þæt þu þe eac betre na ȝelefðe :·[6]

§ IV.[m] Ðeah ðæm feohȝitsere cume sþa fela þelena. sþa þara sondcorna beoþ be þisum sæclifum. oððe þara steorrena þe þeostrum nihtum scinaþ. ne forlæt he þeah no þa seofunȝa. ꝥ he ne seofiȝe his eormða. Ðeah nu Coð ȝefýlle ðara þeleȝra monna þillan ȝe mið ȝolðe. ȝe mið seolfre. ȝe mið eallum ðeorþýrþnessum. sþa ðeah ne biþ se[7] ðurst ȝefýlleð heora ȝitsunȝa. ac seo ȝrundlease sþelȝenð hæfþ sþiþe maneȝu þeste holu on to ȝaðrianne.[8] Hþa mæȝ þam þeðenðan ȝýtsere ȝenoh forȝifan. sþa him mon mare selþ. sþa hine ma lýst :·

§ V.[n] Hu þilt þu nu anðþýrðan þæm þorulð sælþum ȝif hi cþeðan[9] to ðe. Hþæt þitst þu us. la Moð. hþi irsast þu þiþ us.

[m] Boet. lib. ii. metrum 2.—Si quantas rapidis, &c.

[n] Boet. lib. ii. prosa 3.—His igitur, &c.

[1] Bod. ꝥ þæt. [2] Cott. ðeriȝan ne mæȝon. [3] Cott. nehþearfoðe. [4] Bod. butan nistlice. [5] Cott. hþearfiȝen. [6] Bod. hþearfunȝ sælþa to þel ȝelýfte ⁊ ꝥ þu eac betera ne ȝelefðest. [7] Bod. he ne beoð. [8] Bod maneȝa þestehola to ȝaðrienne. [9] Cott. cþeðað.

to the heavens, and heavenly blessings to the humble. But when I ascend with my servants, then look we down on this stormy world, like the eagle, when he soars above the clouds in stormy weather, that the storms may not hurt him. In like manner, I am desirous, O Mind, that thou shouldest ascend to us, if thou art willing: on the condition that thou wilt again with us seek the earth for the advantage of good men. Dost thou not know my manners? how careful I always was concerning the wants of good men? Knowest thou how mindful I was of the necessity of Crœsus, the Grecian king, when Cyrus, king of Persia, had seized him, and would burn him? When they cast him into the fire, I delivered him with heavenly rain. But thou, on account of thy virtue, wast over-confident; and thoughtest that because of thy good intention nothing unjust could befal thee: as if thou wouldest have the reward of all thy good works in this world! How couldest thou dwell in the midst of the common country, without suffering the same as other men? How couldest thou be in the midst of this changeable state, without also feeling some evil through adversity? What else do the poets sing concerning this world, but the various changes of this world? What is there *peculiar* to thee, that thou shouldest not change therewith? Why carest thou how it may change, when I am always with thee? This change was to thee more tolerable, because thou didst not too much desire these worldly goods, and because thou didst not, moreover, place greater confidence *in them.*

§ IV. Though to the covetous man come as many riches as there are grains of sand by the sea-cliffs, or stars which in dark nights shine; he nevertheless will not cease from complaints, so as not to lament his poverty. Though God fulfil the wishes of wealthy men with gold, and with silver, and with all precious things, nevertheless the thirst of their avarice will not be satisfied, but the unfathomable gulf will have very many waste holes to gather into. Who can give enough to the insane miser? The more any one gives to him, the more he covets.

§ V. How wilt thou now answer worldly goods, if they say to thee: Why blamest thou us, O Mind? why art thou angry

on hƿam abulȝon ƿe ðe :· Hƿæt ðe onȝan lẏſtan uꞃe. naſ uſ[1] þin. þu ſetſt[2] uſ on þæt ſetl þineſ ſceoppendeſ. þa þu ƿilnoðeſt to uſ þæſ ȝoðeſ þe þu to him ſceolðeſt. þu cƿiſt[3] ꝥ ƿe habban þe beſƿicenne. ac ƿe maȝan cƿeþan ma ꝥ þu habbe uſ beſƿicen. nu uſ þuꞃh þine luſt ⁊ þuꞃh þine ȝitſunȝa onſcunian ſceal ealꞃa ȝeſceaſta ſcippend :· Nu þu eaꞃt ſcẏlðiȝꞃa þonne ƿe. æȝþeꞃ ȝe ſoꞃ þinum aȝnum unꞃiht luſtum. ȝe eac ſoꞃþam þe ƿe ne moton ſoꞃ þe ſullȝan uꞃeſ ſcippendeſ ƿillan. ſoꞃþam ðe he uꞃe þe onlænde æſteꞃ hiſ beboðum to bꞃucanne. nallaſ[4] þinꞃe unꞃiht ȝitſunȝa ȝeƿill to ſulſꞃemmanne :· Andƿẏꞃde unc nu. cƿæð ſe Ƿiſdom. ſƿa ſƿa þu ƿille. ƿit ȝeanbiðiȝaþ þinꞃe ondſƿoꞃe :·

CAPUT VIII.°

ÐA cƿæð ꝥ Mod. ic me onȝite æȝhƿonan ſcẏlðiȝne. ac ic eom mid þæſ laþeſ ſaꞃe ſƿa ſƿiþe oſþꞃẏcced ꝥ ic inc[5] ȝeandƿẏꞃdan ne mæȝ. Ða cƿæþ ſe Ƿiſdom eſt. Ðæt iſ nu ȝit þinꞃe unꞃihtƿiſneſſe ꝥ þu eaꞃt ſullneah ſoꞃþoht. Ac ic nolde ꝥ þu þe ſoꞃþohteſt. ac ic ƿolde ꝥ ðe ſceamode ſƿelceſ ȝedƿolan. ſoꞃþam ſe ſe þe hine ſoꞃþencþ. ſe biþ oꞃmod. Ac ſe ſe þe hine ſceamaþ. ſe biþ on hꞃeoƿſunȝa. Liſ þu nu ȝemunan ƿilt eallꞃa þaꞃa aꞃƿẏꞃþneſſa þe þu ſoꞃ þiſſe ƿoꞃulde hæſdeſt ſiððan þu æꞃeſt ȝeboꞃen ƿæꞃe oð þiſne dæȝ. ȝiſ ðu nu atelan[6] ƿilt ealle ða bliþneſſa ƿiþ þam unꞃotneſſum. ne meht þu ſulleaþe cƿeðan ꝥ þu eaꞃm ſe ⁊ unȝeſæliȝ. ſoꞃþam ic þe ȝiunȝne[7] undeꞃſenȝ untẏdne ⁊ unȝelæꞃedne. ⁊ me to beaꞃne ȝenom. ⁊ to minum tẏhtum ȝetẏde. Hƿa mæȝ þonne auht oþꞃeſ cƿeþan butan ðu ƿæꞃe ſe ȝeſæliȝeſta. ða þu me ƿæꞃe æꞃ leoſ þonne cuþ. ⁊ æꞃ þon þe þu cuþeſt[8] minne tẏht ⁊ mine þeaƿaſ. ⁊ ic ðe ȝeonȝne ȝelæꞃde ſƿelce ſnẏtꞃo ſƿẏlce maneȝum oþꞃum ieldꞃan ȝeƿittum oſtoȝen iſ. ⁊ ic þe ȝeſẏꞃþꞃede mid minum laꞃum to þon ꝥ þe mon to domeꞃe[9] ȝeceaſ. Liſ ðu nu ſoꞃþam cƿiſt ꝥ þu ȝeſæliȝ ne ſie ꝥ þu nu næſſt þa hƿilendlican aꞃƿẏꞃþneſſa ⁊ þa bliþneſſa þe þu æꞃ hæſdeſt. þonne ne eaꞃt[10] þu þeah unȝeſæliȝ. ſoꞃþam þe þa unꞃotneſſa. þe þu nu on eaꞃt. ſƿa ilce[11] oſeꞃȝaþ. ſƿa þu cƿiſt ꝥ þa bliſſa æꞃ dẏdon. Ƿenſt þu nu ꝥ þe anum þẏllic hƿeaꞃſunȝ. þillic[12] unꞃotneſ on becumen. ⁊ nanum

° Boet. lib. ii. prosa 3.—Tum ego, speciosa quidem, &c.

[1] Cott. naleſ. [2] Cott. ſetteſ. [3] Bod. ƿilt. [4] Cott. naleſ. [5] Bod. me. [6] Cott. atellan. [7] Cott. ȝeonene. [8] Cott. cuþe. [9] Bod. me. [10] Cott. neaꞃt. [11] Bod. ælce. [12] Cott. þellecu hƿeaꞃſunȝ ⁊ þillicu.

with us? in what have we offended thee? Indeed thou wast desirous of us, not we of thee! Thou didst set us on the seat of thy Maker, when thou didst look to us for that good which thou shouldest *have sought from* him. Thou sayest that we have betrayed thee; but we may rather say that thou hast betrayed us, since through thy desire, and through thy covetousness, the Maker of all creatures will abhor us. Thou art therefore more guilty than we, both on account of thine own wicked desire, and also because, through thee, we cannot perform our Maker's will. For he lent us to thee, to be enjoyed according to his commandments, not to fulfil the desire of thine evil covetousness. Answer us now, said Wisdom, as thou wilt: we wait for thine answer.

CHAPTER VIII.

Then said the Mind, I perceive myself every way guilty; but I am so greatly oppressed with this loathsome sorrow, that I cannot answer you. Then said Wisdom again: It is still thy fault that thou art almost despairing. But I am unwilling that thou shouldest despair: I would rather that thou wert ashamed of such error; for he who despairs is distracted; but he who is ashamed is in repentance. If thou now wilt call to mind all the honours, in respect of this world, which thou hast had since thou first wert born, until this day; if thou wilt now reckon all the enjoyments against the sorrows; thou canst not very easily say that thou art miserable and unhappy. For I took charge of thee unexperienced, and uninstructed; and adopted thee as my child, and inured thee to my discipline. Who can then say aught else, but that thou wert most happy, when thou wert beloved by me ere known; and sooner than thou knewest my discipline and my manners: and I taught thee young such wisdom as is to many other older minds denied: and improved thee with mine instructions, until thou wert chosen a judge? If thou now sayest, that thou art not happy, because thou hast not the temporary honours and the enjoyments which thou formerly hadst, still thou art not unhappy: for the sorrows wherein thou now art, will in like manner pass away, as thou sayest the enjoyments formerly did. Thinkest thou now, that to thee alone such change and such sorrow happen, and that the like could

oþrum moðe ſwelc ne onbecome. ne ær þe. ne æfter þe :· Oþþe wenſt þu ꝥ on ænigum menniſcum moðe mæge auht fæſtræðliceſ beon buton hwearfunga. oþþe gif hit on ænegum men ænige hwile fæſtlice wunaþ. ſe ðeaþ hit hurru afirreþ[1] ꝥ hit beon ne mæg þær hit ær wæſ. Hwæt ſẏndon ða worulð ſælþa oþreſ buton ðeaþeſ tacnung. forþam ſe ðeaþ ne cẏmð to nanum oþrum þingum butan ꝥ he ꝥ lif afẏrre.[2] ſwa eac þa worulð ſælþa cumaþ to þam[3] Moðe to þam þæt hi hit beniman þæſ þe him leofaſt biþ þiſſe worulðe. ꝥ beoþ þonne þonne hie him framgewitaþ. Leſege. la Moð. hwæþer þe betere ðince. nu nauht worulðriceſ[4] fæſteſ ⁊ unhwearfienðeſ beon ne mæg. hwæþer þe þu hẏ forſeo. ⁊ þineſ ageneſ þonceſ hi forlete buton ſare. þe þu gebiðe hwonne hi þe ſorgiendne forletan :·

CAPUT IX.[p]

ÐÆ ongan ſe Wiſðom ſingan anð giððoðe ðuſ. Ðonne ſeo ſunne on haðrum heofone beorhtoſt ſcineþ. þonne aðeoſtriaþ ealle ſteorran. forþam ðe heora beorhtneſ ne beoð nan beorhtneſ for hire. Ðonne ſmẏlte blaweþ ſuþan weſtan wind. þonne weaxaþ ſwiþe hraþe felðeſ bloſman. ac ðonne ſe ſtearca wind cẏmþ norþan eaſtan. þonne toweorpþ he ſwiþe hraþe þære roſan wlite. ſwa oft þone to ſmẏlton ſæ ðæſ norþan windeſ ẏſt onſtẏreþ. Eala ꝥ nan wuht niſ fæſte ſtondendeſ weorceſ a wuniende on worulðe :·

CAPUT X.[q]

ÐÆ cwæþ Boetiuſ. Eala Wiſðom. þu þe eart moður[5] eallra mægena. ne mæg ic na wiþcweþan ne andſacigan ꝥ þe[6] þu me ær ſæðeſt. forþon þe hit iſ eall ſoþ. forþam ic nu hæbbe ongiten ꝥ þa mine ſælþa ⁊ ſeo orſorgneſ. ðe ic ær wende ꝥ geſælþa beon ſceolðan. nane ſælþa ne ſint. forðam he ſwa hræðlice gewiteþ. ac ꝥ me hæfþ eallra ſwiþoſt geðrefeð þonne ic ẏmbe ſwelc ſmealicoſt þence. ꝥ ic nu ſweotole ongiten habbe. ꝥ þæt iſ ſeo mæſte unſælð on þiſ andweardan life. ꝥ mon ærreſt weorþe[7] geſælig. ⁊ æfter þam ungeſælig. Ða andſworeðe ſe Wiſðom ⁊ ſeo Leſceaðwiſneſ ⁊ cwæþ. Ne meaht þu no mið

[p] Boet. lib. ii. metrum 3.—Cum polo Phœbus, &c.

[q] Boet. lib. ii. Prosa 4.—Tum ego, vera inquam, &c.

[1] Cott. aferreð. [2] Cott. aferre. [3] Cott. to þon. [4] Cott. nan wuht worulðliceſ. [5] Cott. moðor. [6] Cott. andracigian þæſ þe. [7] Cott. ſẏ.

happen to no other mind, either before thee, or after thee? Or thinkest thou that to any human mind there can be any thing constant, without change? Or if it for a time to any man firmly remain, death at least will take it away, so that it may not be where it before was. What are worldly goods, but an emblem of death? For death comes for nothing else, but that it may take away life. So also worldly goods come to the mind, in order that they may deprive it of that which is dearest to it in this world; that is, when they depart from it. Say, O Mind, whether thou judgest more wisely, seeing that naught of worldly power can be constant and unchangeable? Whether thou despisest them, and of thine own choice canst relinquish them without regret, so that thou canst abide it when they leave thee sorrowful?

CHAPTER IX.

THEN began Wisdom to sing, and sung thus: When the sun in the serene heaven brightest shines, then become dark all the stars, because their brightness is no brightness by reason of her. When the south-west wind gently blows, then grow very quickly field flowers; but when the stark wind cometh *from the* north-east, then does it very soon destroy the rose's beauty. So oftentimes the north wind's tempest stirs the too tranquil sea. Alas! that there is nothing of fast-standing work ever remaining in the world!

CHAPTER X.

THEN said Boethius: O Wisdom, thou who art the mother of all virtues, I cannot gainsay or deny that which thou hast said to me, because it is all true: for I have now learned that those my felicities, and the prosperity, which I formerly thought should be happiness, are no happiness because they so speedily depart. But this has most of all troubled me, when I most deeply think about that which I have clearly learned, that it is the greatest infelicity of this present life, that any one is first happy, and afterwards unhappy. Then answered Wisdom and Reason, and said: Thou canst not with

ꝛoþe ȝetælan þine ꝑýnð anð þine ȝeꝛælþa ꝛꝑa ꝛꝑa þu penꝛt. ꝼoꝛ þam leaꝛum unȝeꝛælþum[1] þe ðu ꝓꝛopaꝛt. hit iꝛ leaꝛunȝ þ̄ þu penꝛt þæt þu ꝛeo unȝeꝛælit:· Ac ȝif ðe nu þ̄ ꝛꝑa ꝛꝑiþe ȝeðꝛeþeð ⁊ ȝeunꝛotꝛaþ hæꝼþ. þ̄ te þu ꝼoꝛluꝛie þa leaꝛan ȝeꝛælþa. þonne mæȝ ic ðe openlice ȝeꝛeccan. þ̄ þu ꝛꝑutole onȝitꝛt þæt te þu ȝit hæꝼꝛt þone mæꝛtan ðæl þinꝛa[2] ȝeꝛælþa þe þu æꝛ hæꝼðeꝛt:· Seȝe me nu hꝼæþeꝛ þu miþ ꝓihte mæȝe ꝛeoꝛian[3] þina unꝛælþa. ꝛꝑelce þu eallunȝa hæbbe ꝼoꝛloꝛen þina ȝeꝛælþa. ac þu hæꝼꝛt ȝit ȝeꝛunð ȝehealden eall þ̄ ðeoꝓꝑýnꝼoꝛte þæt te þu þe beꝼoꝛȝoð hæꝼðeꝛt:· Ðu miht þu þonne mænan þ̄ ꝑýnꝛe ⁊ þ̄ laþne. nu þu þ̄ leoꝼne hæꝼꝛt ȝehealden:· Ðþæt þu paꝛt þ̄ ꝛeo ðuȝuþ ealleꝛ moncýnneꝛ. ⁊ þe ꝛe mæꝛta peoꝓꝼcipe. ȝit leoꝼaþ. þ̄ iꝛ Simmachuꝛ þin ꝛꝑeoꝓ.[4] Ðþæt he iꝛ ȝit hal ⁊ ȝeꝛunð. ⁊ hæꝼþ ælceꝛ ȝoðeꝛ ȝenoh. ꝼoꝓþon ic paꝛ þ̄ þu nahꝛ[5] ne ꝼoꝓꝛlapoðeꝛꝛ þ̄ þu þin aȝen ꝛeoꝓh ꝼoꝓ hine ne ꝛealðeꝛꝛ. ȝif þu hine ȝeꝛape on hꝓilcum eaꝓꝼoþum. ꝼoꝓþam ꝛe peꝓ iꝛ Ꝓiꝼðomeꝛ ⁊ Ꝓnæꝛta ꝼull. ⁊ ȝenoȝ oꝓꝛoꝓȝ nu ȝit ælceꝛ eoꝓþliceꝛ eȝeꝛ. ꝛe iꝛ ꝛꝑiþe ꝛaꝓiȝ ꝼoꝓ þinum eaꝓꝼoþum ⁊ ꝼoꝓ þinum ꝓꝓæcꝛiþe:· Þu ne leoꝼaþ þin ꝓiꝼ eac. þæꝛ ilcan Simmachuꝛeꝛ[6] ðohteꝛ. ⁊ ꝓio iꝛ ꝛꝑiþe ꝓel ȝeꝓaþ ⁊ ꝛꝑiþe ȝemetꝼæꝛt. ꝛeo hæꝼð ealle oþþu ꝓiꝼ oꝛeꝓþunȝen miþ clænneꝛꝛe. eall heoꝛe ȝoð ic ðe mæȝ miþ ꝼeaum ꝼoꝓðum aꝓeccan. þ̄ iꝛ þ̄ heo iꝛ on eallum þeapum hieꝓe ꝼæðeꝓ ȝelic. ꝛeo hoꝼaþ nu þe. þe anum. ꝼoꝓþam ðe hio nanꝓuht elleꝛ ne luꝼað butan þe. ælceꝛ ȝoðeꝛ heo hæꝼþ ȝenoh on þiꝛ anðþeapðan liꝼe. ac heo hit hæꝼþ eall ꝼoꝓꝛepen oꝛeꝓ þe anne.[7] eall heo hit onꝛcunaþ. ꝼoꝓþam þe heo þe ænne næꝼþ. þæꝛ aneꝛ hiꝓe iꝛ nu þana. ꝼoꝓ þinꝓe æꝛþeapðneꝛꝛe heoꝓe þincð eall nauht[8] þ̄ heo hæꝼþ. ꝼoꝓþam heo iꝛ ꝼoꝓ þinum luꝼum cꝓinoð[9] ⁊ ꝼulneah ðeað ꝼoꝓ teaꝓum ⁊ ꝼoꝓ unꝓotneꝛꝛe:· Ðþæt ꝓille þe cþeþan be þinum tþam[10] ꝼunum. þa ꝛiꝛt ealðoꝓmen ⁊ ȝeþeahteꝓaꝛ. on þam iꝛ ꝛꝑiotol ꝓio ȝiꝼu ⁊ ealla þa ðuȝuþa hioꝓa ꝼæðeꝓ ⁊ heoꝓa eollðꝓan[11] ꝼæðeꝓ. ꝛꝑa ꝛꝑa ȝeonȝe[12] men maȝon ȝelicoꝛte beon ealðum monnum. Ðý ic ꝼunðꝓiȝe hꝓi þu ne mæȝe onȝitan þæt þu eaꝓt nu ȝit ꝛꝑiþe ȝeꝛeliȝ. nu þu ȝit hioꝓoꝛt anð eaꝓt hal:· Ðþæt þæt iꝛ ꝓio meꝛte æꝓ ðeaðlicꝓa manna þæt hie libban anð ꝓien hale. ⁊ þu hæꝼꝛt nu ȝet to eacan eall þ̄ ic þe æꝓ tealde:· Ðþæt ic þat þ̄ þ̄ iꝛ ȝit ðeoꝓꝓýnꝓþꝓe þonne monneꝛ liꝼ. ꝼoꝓþam maneȝum men iꝛ leoꝓne ðæt he æꝓ ꝛelf ꝛꝑelte æꝓ he ȝeꝛeo hiꝛ

[1] Cott. unꝛælþum. [2] Cott. þaꝓa. [3] Cott. ꝛioꝓian. [4] Cott. ꝛꝑioꝓ. [5] Cott. auht. [6] Cott. Simacheꝛ. [7] Cott. ænne. [8] Cott. noht. [9] Cott. oꝓmoð. [10] Cott. tꝓæm. [11] Cott. elðꝓan. [12] Cott. ȝiunȝe.

truth accuse thy fortune and thy happiness, as thou supposest, on account of the false unhappiness which thou art suffering. It is a deception when thou imaginest that thou art unhappy. But if it has so much troubled thee and made thee sad, that thou hast lost the false happiness; then may I plainly tell thee, that thou well knowest that thou hast still the greatest part of thy felicities, which thou formerly hadst. Tell me now, whether thou canst with justice complain of thy misfortunes, as if thou hadst altogether lost thy happiness, since thou hast yet kept entire everything most precious, which thou wast anxious about? How canst thou, then, lament the worse, and the more unworthy, when thou hast retained the more desirable? Thou knowest, however, that the ornament of all mankind, and the greatest honour, yet lives; that is Symmachus, thy father-in-law. He is yet hale and sound, and has enough of every good; for I know that thou wouldest not be unwilling to give thine own life for him, if thou wert to see him in any difficulties. For the man is full of wisdom and virtues, and sufficiently free, as yet, from all earthly fear. He is very sorry for thy troubles, and for thy banishment. How! is not thy wife also living, the daughter of the same Symmachus? and she is very prudent, and very modest. She has surpassed all other wives in virtue. All her excellence I may sum up to thee in few words: that is, that she is in all *her* manners like her father. She now lives for thee, thee alone: for she loves nothing else except thee. Of all good she has enough in this present life, but she has despised it all, beside thee alone. She renounces it all, because she has not thee. Of this alone she feels the want. Because of thy absence, everything which she has seems naught to her. Therefore she is through love of thee, wasted, and almost dead with tears and with grief. What shall we say concerning thy two sons, who are noblemen and counsellors; in whom is manifest the ability and all the virtues of their father, and of their grandfather, so far as young men may most resemble old men? Therefore I wonder why thou canst not understand, that thou art, as yet, very happy, since thou still livest and art hale. This, indeed, is the greatest possession of mortal men, that they live and are hale; and thou hast yet in addition, all that I have already mentioned

ƿiƒ ⁊ hiſ beaꝛn ſƿeltende :· Ac hƿi tilaſt[1] þu þonne to ƿeƿenne buton andƿeoꝛce :· Ne meaht þu nu ȝit þinꝛe ƿẏꝛde nauht oþƿitan ne þin liƒ no ȝetælan. ne eaꝛt þu no eallunȝa to nauhte ȝedon ſƿa ſƿa þu ƿenſt. niſ þe nu ȝit nan unabeꝛendlic bꝛoc ȝetenȝe. ƒoꝛþam þe þin ancoꝛ[2] iſ ȝit on eoꝛþan ƒæſt. ðæt ſint ða ealdoꝛmen. ðe ƿe æꝛ ẏmbe ſpꝛæcon. þa þe ne lætaþ ȝeoꝛtꝛuƿian be þiſ andƿeaꝛdan liƒe. ⁊ eƒt þina aȝna tꝛeoƿa. ⁊ ſeo ȝodcunde luƒu. ⁊ ſe tohoƿa. þa þꝛeo þe ne lætaþ ȝeoꝛtꝛeƿan be þam ecan liƒe. Ða andſƿoꝛode ꝥ unꝛote Mod ⁊ cƿæþ. Eala ƿæꝛan þa ancꝛaſ ſƿa tꝛume[3] ⁊ ſƿa þuꝛhƿuniende ȝe ƒoꝛ Lode ȝe ƒoꝛ ƿoꝛulde. ſƿa ſƿa þu ſeȝſt. þonne mihte ƿe micle þẏ eþ[4] ȝeþolian ſƿa hƿæt eaꝛƒoþneſſa ſƿa uſ on become. eall hie uſ þẏncað þẏ leohtꝛan ða hƿile þe þa ancꝛaſ[5] ƒæſte beoþ. ac þu miht þeah onȝiton hu þa mine[6] ſælþa and ſe min ƿeoꝛðſcipe heꝛ ƒoꝛ ƿoꝛulde iſ onceꝛꝛed :·

CAPUT XI.[r]

§ I. ÐA andſƿoꝛode ſe Ƿiſdom ⁊ ſeo Leſceadƿiſneſ ⁊ cƿæþ. Ic ƿene þeah ꝥ ic hƿæt hƿeȝanunȝeſ[7] þe uƿahoƒe oƒ þæꝛe unꝛotneſſe ⁊ ƒulneah ȝebꝛohte æt ðam ilcan ƿeoꝛþſcipe ðe þu æꝛ hæƒdeſt. buton þu ȝit to ƒull ſẏ þæſ þe þe læƒed[8] iſ. ꝥ þe ƒoꝛ þẏ ƿlatiȝe. Ac ic ne mæȝ adꝛeohan[9] þine ſeoƒunȝa ƒoꝛ þam lẏtlan þe þu ƒoꝛluꝛe. ƒoꝛþam þu ſimle mid ƿoƿe ⁊ mid unꝛotneſſe mænſt ȝiƒ þe æniеſ ƿillan ƿana biþ. ðeah hit lẏtleſ hƿæt ſie. Hƿa ƿæſ æƒꝛe on ðiſ andƿeaꝛdan liƒe. oþþe hƿa iſ nu. oððe hƿa ƿẏꝛþ ȝet æƒteꝛ uſ on þiſſe ƿoꝛulde. ꝥ him nanƿuht ƿið hiſ ƿillan ne ſie. ne lẏtleſ ne miceleſ. Sƿiþe neaꝛeƿe ſent[10] ⁊ ſƿiþe heanlice[11] þa menniſcan ȝeſælþa. ƒoꝛþam oþeꝛ tƿeȝa. oððe hie næƒꝛe to nanum men ne becumaþ. oððe hi þæꝛ næƒꝛe ƒæſtlice ne þuꝛhƿuniaþ ſƿelca ſƿelce hi æꝛ to coman. Ðæt ic ƿille heꝛ be æƒtan ſƿeotoloꝛ ȝeꝛeccan. ƿe ƿiton ꝥ ſume mæȝon habban ælleſ ƿoꝛuld ƿelan ȝenoȝ.[12] ac hi habbað þeah ſceame þæſ ƿelan. ȝiƒ hi ne beoð ſƿa æðele on ȝebẏꝛdum ſƿa hi ƿoldon :· Sume beoþ ſƿiðe æþele ⁊ ƿidcuþe on heoꝛa ȝebẏꝛdum. ac hi beoþ mid ƿædle ⁊ mid henþe[13] oƒþꝛẏcte ⁊

[r] Boet. lib. ii. prosa 4.—Et illa, Promovimus, inquit, &c.

[1] Cott. tiolaſt. [2] Cott. ƒoꝛþon þin anceꝛ. [3] Bod. ꝛume. [4] Cott. ieð. [5] Cott. oncꝛaſ. [6] Cott. mina. [7] Cott. hƿæt hƿuȝununȝeſ. [8] Cott. alẏƒed. [9] Cott. adꝛeoȝan. [10] Cott. neaꝛƿa ſint. [11] Cott. heanlica. [12] Cott. ꝥ moniȝe habbað ælceſ ƿoꝛold ƿillan ȝenoȝ. [13] Cott. hænþe.

to thee. But I know that this is even more valuable than man's life: for many a man would wish that he himself should die, rather than behold his wife and children dying. Why toilest thou then in weeping without a cause? Thou canst not yet blame thy fortune, nor upbraid thy life: nor art thou altogether brought to naught, as thou thinkest. No unbearable misery has yet befallen thee, for thine anchor is still fast in the earth: that is, the noblemen whom we before mentioned. They suffer thee not to despair of this present life: and again, thine own faith, and the divine love and hope; these then suffer thee not to despair of the everlasting life. Then answered the sorrowful Mind, and said: O, that the anchors were so secure, and so permanent, both for God, and for the world, as thou sayest! then might we the more easily bear whatsoever misfortunes come upon us. They all seem the lighter to us, so long as the anchors are fast. But thou mayest, nevertheless, perceive how my felicities, and my dignity here, in respect of the world, is changed.

CHAPTER XI.

§ I. Then answered Wisdom and Reason, and said: I think, however, that I have, in some measure, raised thee up from this sorrow; and almost brought *thee* to the same dignity which thou before hadst. Only thou art yet too full of what thou hast relinquished, and art therefore grieved. But I cannot endure thy lamentations for the little that thou hast lost. For thou always, with weeping and with sorrow, mournest, if there be to thee a lack of anything desired, though it be of something little. Who was ever in this present life, or who is now, or who shall be yet after us in this world, to whom nothing against his will may happen, either little or much? Very narrow, and very worthless, are human enjoyments: for either they never come to a man, or they never constantly remain there such as they first came. This I will hereafter more clearly show. We know that some may have enough of all worldly wealth; but they have nevertheless shame of the wealth, if they are not so noble in birth as they wish. Some are very noble and eminent on account of their birth, but they are oppressed and made sad

ȝeunꝺoꝺꝺe. ꝺ̄ him pæꝛe leoꝛꝛe ꝺ̄ hi pæꝛan unæꝺele ꝺonne ꝛꝛa eaꝛme. ȝiꝛ hiꝺ on heoꝛa anꝛealꝺe pæꝛe ⁚ Maneȝe beoꝺ ꝺeah æȝꝺeꝛ ȝe ꝛull æꝺele ȝe ꝛull peliȝe. ⁊ beoꝺ ꝺeah ꝛull unꝺoꝺe. ꝺonne hi oꝺeꝛ ꝺꝛeȝa oꝺꝺe piꝛ habbaꝺ him ȝemæc. oꝺꝺe him ȝemece nabbaꝺ ⁚·[1] Maniȝe habbaꝺ ȝenoȝ ȝeꝛællice[2] ȝepiꝛoꝺ. ac ꝛoꝛ beaꝛnleꝛꝺe. eallne ꝺone ꝺelan ꝺe hi ȝeȝaꝺeꝛiȝaꝺ hi læꝛaꝺ[3] ꝛꝛæmꝺum to ꝺꝛucanne. anꝺ hi beoꝺ ꝛoꝛꝺam unꝺoꝺe ⁚· Sume habbaꝺ beaꝛn ȝenoȝe. ac ꝺa beoꝺ hꝺlum unhale. oꝺꝺe ẏꝺele ⁊ unꝺeoꝛꝺ.[4] oꝺꝺe hꝺaꝺe ȝeꝛaꝺaꝺ. ꝺ̄ ꝺa elꝺꝛan ꝛoꝛꝺam ȝnoꝛꝛniaꝺ ealle heoꝛa ꝺoꝛuꝺ ⁚ Foꝛꝺam ne mæȝ nan mon on ꝺiꝛꝛe anꝺȝeaꝛꝺan liꝛe eallunȝa ȝeꝛaꝺ beon ꝺiꝺ hiꝛ ꝺẏꝛꝺ. ꝺeah he nu nanꝺuhꝺ eallef næbbe ẏmbe to ꝛoꝛȝienne. ꝺ̄ him mæȝ to ꝛoꝛȝe. ꝺæꝺ he naꝺ hꝺæꝺ him ꝺoꝺeaꝛꝺ biꝺ. hꝺæꝺeꝛ ꝺe ȝoꝺ ꝺe ẏꝛel. ꝺon ma ꝺe ꝺu piꝛꝺeꝛꝺ. ⁊ eac ꝺæꝺ ꝺ̄ he ꝺonne ȝeꝛællice bꝺẏcꝺ. he onꝺꝺæꝺ ꝺ̄ he ꝛcẏle ꝛoꝛlætan. Leꝺæc me nu ꝛumne mann ꝺaꝛa ꝺe ȝeꝛæleȝoꝛꝺ ꝺince. ⁊ on hiꝛ ꝛelꝛꝺille ẏ ꝛꝛiꝺoꝛꝺ ȝepiꝺen. ic ꝺe ȝeꝛecce ꝛꝛiꝺe hꝺaꝺe ꝺ̄ ꝺu onȝiꝺꝛꝺ ꝺ̄ he biꝺ ꝛoꝛ ꝛꝛiꝺe lẏꝺlum ꝺinȝum oꝛꝺ ꝛꝛiꝺe unȝemeꝺlice ȝeꝺneꝺeꝺ. ȝiꝛ him ænig ꝺuhꝺ biꝺ piꝺ hiꝛ ꝺillan. oꝺꝺe piꝺ hiꝛ ȝepunan. ꝺeah hiꝺ nu lẏꝺleꝛ hꝺæꝺ ꝛeo buꝺon he to ælcum men mæȝe ȝebeacnian ꝺ̄ he iꝺne on[5] hiꝛ ꝺillan ⁚· Funꝺꝺum lẏꝺel mæȝ ȝeꝺon ꝺone eallꝺa ȝeꝛælizeꝛꝺan mon heꝛ ꝛoꝛ[6] ꝺoꝺuꝺe. ꝺ̄ he ꝺenꝺ ꝺæꝺ hiꝛ ȝeꝛælꝺa ꝛien oꝺꝺe ꝛꝛiꝺe ȝepanoꝺe oꝺꝺe miꝺ ealle ꝛoꝺloꝺene ⁚· Ðu ꝺenꝛꝺ nu ꝺ̄ ꝺu ꝛeo ꝛꝛiꝺe unȝeꝛælig. ⁊ ic ꝺaꝺ ꝺ̄ maneȝum men ðuhꝺe ꝺ̄ he pæꝺe to heoꝛonum ahaꝺen ȝiꝛ he ænigne[7] ðæl hæꝛꝺe ꝺaꝺa ꝺinꝺa ȝeꝛælꝺa ꝺe ðu nu ȝeꝺ hæꝛꝛꝺ ⁚·[8] Le ꝛuꝺꝺum ꝛeo ꝛꝛoꝛ ꝺe ꝺu nu on hæꝛꝺ eaꝺꝺ. ⁊ ꝺu cꝺiꝛꝺ ꝺ̄ ꝺin ꝺꝺæcꝛꝺoꝛ ꝛẏ heo iꝛ ꝺam monnum eꝺel ꝺe ꝺæꝛ on ȝeboꝺene pæꝛnan. ⁊ eac ꝺam ðe heoꝛa ꝺillum ꝺæꝛ on eaꝺbiȝaꝺ ⁚· Ne nanꝺuhꝺ ne bẏð ẏꝺel. æꝛ mon ꝺene ꝺ̄ hiꝺ ẏꝺel ꝛeo. ⁊ ꝺeah hiꝺ nu heꝛiȝ ꝛeo anꝺ ꝺiꝺeꝛꝛeaꝛꝺ. ꝺeah hiꝺ biꝺ ȝeꝛælꝺ ȝiꝛ hiꝺ mon luꝛꝺlice ðeð anꝺ ȝeðẏlꝺilice aꝺæꝛnꝺ ⁚· Feaꝛa ꝛienꝺ to ꝺam ȝeꝛceaꝺꝺiꝛe. ȝiꝛ he ꝺẏnꝺ on unȝeꝺẏlꝺe. ꝺ̄ he ne ꝺilniȝe[9] ꝺ̄ hiꝛ ꝛælꝺa peoꝛꝺan onꝺenꝺe ⁚· Fiꝺ ꝛꝛiꝺe mæniȝe biꝺeꝛneꝛꝛe iꝛ ȝemenȝeꝺ ꝛeo ꝛꝛeꝺneꝛ ꝺiꝛꝛe ꝺoꝛuꝺe. ꝺeah heo hꝺam ꝺẏnꝛum[10] ðẏnce. ne mæȝ he hie no habbaꝺ[11] ȝiꝛ heo hine ꝺleon onȝinꝺ ⁚· Ðu ne iꝛ hiꝺ ꝺæꝺ ꝛꝛiꝺe ꝛꝛeoꝺol hu hꝺeꝛꝛlice ꝺaꝛ ꝺoꝺuloꝛælꝺa ꝛinꝺ. nu hi ne

[1] Cott. nabbaꝺ oꝺꝺe him ȝemæc oꝺꝺe ȝemeꝺe nabbaꝺ. [2] Cott. ȝeꝛællice. [3] Bod. læꝺaꝺ. [4] Bod. unꝺneope. [5] Cott. ȝebecnan ꝺ̄ he ieꝺne on. [6] Cott. on. [7] Bod. ænine. [8] Cott. ȝehæꝛꝺ. [9] Bod. hepilniȝe. [10] Cott. ꝺẏnꝛuma. [11] Cott. ȝehabban.

by indigence and poverty, so that it were more desirable to them to be unnoble, than so poor, if it were in their power. Many are, indeed, both full noble and full wealthy, and are nevertheless very unhappy, when they *have* either of these things; either when they have wives as yoke-fellows with them, or have not yoke-fellows. Many have married happily enough, but for want of children, they leave all the riches which they amass to strangers to enjoy, and they are therefore unhappy. Some have children enough, but they are sometimes unhealthy, or evil and worthless, or soon depart, so that the parents therefore mourn all their life. Hence no man can, in this present life, be altogether suited in respect of his fortune. Though he have nothing at all to sorrow about, this is able to make him sorrowful, that he knows not what is about to happen to him, whether good or evil, any more than thou knewest; and moreover he fears, that what he then happily enjoys, he may lose. Show me now any man of those who appear to thee the happiest, and who is most distinguished for the enjoyment of his desires. I tell thee at once, that thou mayest observe that he is often immoderately troubled for very trifling things: if anything happens to him against his will, or contrary to his custom, though it be ever so little; unless he may give his nod to every man to run at his will. Wonderfully little can cause the happiest man of all, here in respect of the world, that he should think that his happiness is either much lessened, or entirely lost. Thou now thinkest that thou art very miserable: and I know that to many a man, it would seem that he were exalted to the heavens, if he had any part of thy felicities, which thou hast still. Moreover, the place wherein thou art now detained, and which thou callest thy place of exile, is the country of the men who were born there, and also of those who by their own will dwell there. Nothing is evil, until a man thinks that it is evil: and though it be now heavy and adverse, yet it will be happiness, if he acts willingly, and patiently bears it. Scarcely any one is so prudent when he is in impatience, as not to wish that his happiness were destroyed. With very much bitterness is the sweetness of this world mingled. Though it seem pleasant to any one, he will be unable to hold it, if it begin to fly from him. Is it not, then, very evident, how inconstant

maȝon ðone eaꞃman ȝeꝼẏllan. ꝼoꞃþam he ſimle ꝑilnað hꝑæſ hꝑuȝu[1] þæſ þe he þonne næꝼt. ne hie þam ȝeþẏlðeȝum ⁊ þam ȝemetꝼæſtum ſimble ne ꝑuniaþ :·

§ II.[s] Þꝑi ſece ȝe þonne ẏmbutan eoꝑ þa ȝeſælþa ðe ȝe on innan eoꝑ[2] habbaþ þuꞃh þa ȝoðcunðan miht ȝeſet :· Ac ȝe nẏton hꝑæt ȝe ðoþ. ȝe ſint on ȝeðꝑolan :· Ac ic eoꝑ mæȝ mið ꝼeaꝑum ꝑoꞃðum ȝeꞃecan[3] hꝑæt ſe hꞃoꝼ iſ eallꞃa ȝeſælþa ꝑiþ þæſ ic ꝑat þu ꝑilt hiȝian þon æꞃ þe þu hine onȝiteſt ꝥ iſ þonne ȝoð :·[4] Miht þu nu onȝitan hꝑæþeꞃ þu auht þe ðeoꞃꝑẏꞃþꞃe habbe þonne ðe ſẏlꝼne :· Ic ꝑene þeah ꝥ þu ꝑille cꝑeþan ꝥ þu nauht ðeoꞃꝑẏꞃþꞃe næbbe. Ic ꝑat ȝiꝼ þu nu hæꝼðe[5] ꝼullne anꝑealð ðineſ ſelꝼeſ. ðonne hæꝼðeſt ðu hꝑæt hꝑeȝa[6] on þe ſelꝼum ðæſ þe ðu næꝼꞃe þinum ꝑillum alætan ꝑolðeſt.[7] ne ſeo ꝑẏꞃð þe on ȝeniman ne mihte :· Foꞃðam ic ðe mindȝiȝe ꝥ þu onȝite ðætte nan ȝeſælþ niſ on þiſſe anðꝑeaꞃðan liꝼe. Ac onȝet þæt nauht niſ beteꞃe on þiſſe anðꝑeaꞃðum liꝼe. þonne ſeo ȝeſceaðꝑiſneſ. ꝼoꞃþam þe heo þuꞃh nan ðinȝ ne mæȝ þam men loſian. ꝼoꞃ þẏ iſ beteꞃe þæt ꝼeoh þæt te næꝼꞃe loſian ne mæȝ. þonne ꝥ þe mæȝ ⁊ ſceal. Þu ne iſ þe nu ȝenoh ſꝑeotole ȝeſæð þæt ſeo ꝑẏꞃð þe ne mæȝ nane ȝeſælþa ſellan. ꝼoꞃþam þe æȝþeꞃ iſ unꝼæſt ȝe ſeo ꝑẏꞃð. ȝe ſeo ȝeſælþ. ꝼoꞃþam ſint ſꝑiþe teðꞃe ⁊ ſꝑiþe hꞃeoſenðe þaſ ȝeſælþa :· Þꝑæt ælc þaꞃa þe þaſ ꝑoꞃuld ȝeſælþa hæꝼþ. oþeꞃ tꝑeȝa oþþe he ꝑat þæt he him ꝼꞃomꝑeaꞃðe beoþ. oððe he hit nat. ȝiꝼ he hit þonne nat. hꝑelce ȝeſælþa hæꝼþ he æt þam ꝑelan. ȝiꝼ he biþ ſꝑa ðẏſiȝ ⁊ ſꝑa unȝeꝑiſſ.[8] ꝥ he þæt ꝑitan ne mæȝ. ȝiꝼ he hit ðonne ꝑat. þonne onðꞃæt he him ꝥ heo loſian. ⁊ eac ȝeaꞃa ꝑat ꝥ he hi alætan ſceal. Se ſinȝala eȝe ne læt nænne[9] mon ȝeſæliȝne beon :· Liꝼ þonne hꝑa ne ꞃecþ hꝑæþeꞃ he þa ȝeſælða hæbbe. þe he nabbe þe he ðonne hæꝼþ. hꝑæt þæt ðonne beoþ ꝼoꞃ lẏtla ſælþa. oððe nane. þæt mon ſꝑa eaþe ꝼoꞃlætan mæȝ :· Ic ꝑene nu ꝥ ic þe hæꝼðe æꞃ ȝenoȝ ſꝑeotole ȝeꞃeht be maneȝum tacnum ꝥ te monna ſaꝑla ſint unðeaþlice ⁊ ece.[10] ⁊ ꝥ iſ ȝenoȝ ꝑeotol ꝥ te nanne mon ðæſ tꝑeoȝan ne þeaꞃꝼ ꝥ ealle men ſꝑ[illegible]ndiaþ on þam ðeaþe. ⁊ eac heoꞃa ꝑelan. þẏ ic ꝑunðꞃiȝe hꝑi he [illegible]ſien ſꝑa unȝeſceaðꝑiſe ꝥ hie ꝑenan ꝥ þiſ anðꝑeaꞃðe liꝼ þæꞃ ſ[illegible]þone monnan ðon ȝeſæliȝne þa hꝑile þe he leoꝼað. þonne

[1] Cott. n[illegible]. ii. prosa 4.—Quid igitur, o mortales, &c. ȝeſællice. [illegible]t hꝑeȝ. [2] Cott. ioꝑ. [3] Cott. ȝeꞃeccan. [4] Bod. he ieꞃne on. [illegible]þone ȝoð. [5] Bod. næꝼðeſt. [6] Cott. hꝑuȝu. [7] Cott. heꝑilniȝe. [illegible]tt. unꝑiſ. [9] Bod. none. [10] Cott. unðeaðlica ⁊ eca

worldly goods are; when they are not able to satisfy the poor, inasmuch as he always desires something of that which he has not; neither do they always dwell with the patient and moderate.

§ II. Why seek ye, then, around you the happiness which ye have placed within you by the divine power? But ye know not what ye do: ye are in error. But I can, with few words, show you what is the roof of all happiness: for which I know thou wilt strive until thou obtainest it: this, then, is good. Canst thou now discover whether thou hast anything more precious to thee than thyself? I think, though, thou wilt say that thou hast nothing more precious. I know, if thou hadst full power of thyself, thou wouldest then have something in thyself, which thou never, with thine own consent, wouldest relinquish, nor could Fortune take it from thee. Therefore I advise thee, that thou learn, that there is no happiness in this present life. But learn that nothing is better in this present life than reason: because man cannot by any means lose it. Therefore that wealth is better, which never can be lost, than that which may, and shall *be lost*. Is it not, now, clearly enough proved to thee, that Fortune cannot give thee any happiness? because each is insecure, both Fortune and happiness; for these goods are very frail, and very perishable. Indeed, every one who possesses these worldly goods, either knows that they are about to depart from him, or he is ignorant of it. If, then, he is ignorant of it, what happiness has he in riches, when he is so foolish, and so unwise as to be ignorant of this? But if he knows it, then he dreads that they may be lost, and also is well aware that he must leave them. Continual fear suffers not any man to be happy. If then any man cares not whether he have that wealth, which he may not have, even when he has it; truly that is for little happiness, or none, which a man may so easily lose. I think, moreover, that I had formerly with sufficient clearness taught thee by many arguments, that the souls of men are immortal and eternal: and it is so evident that no man need doubt it, that all men end in death, and also their riches. Therefore I wonder why men are so irrational as to think that this present life can make man happy whilst he lives, seeing that it cannot, after it is ended, make

hit hine ne mæg æfter þýs life earmne[1] gedon :· Þpæt þe gepislice piton unrim ðara monna þe ða ecan gesælða sohtan nallas ðurh ꝥ an þæt hi pilnodon ðæs lichomlican deaðes. ac eac manegra sarlicra pita hie gepilnodon þið ðan ecan life. ꝥ þæron ealle þa haligan Martýras :·

CAPUT XII.[t]

ÐA ongan se Þisdom glioþian. ⁊ geoddode þus. ecte þæt spell mid leoþe. ꝥ he ær sæde ⁊ cpæþ. Se þe þille fæst hus timbrian. ne sceall he hit no settan upon þone hehstan cnol. ⁊ se ðe þille godcundne Þisdom secan. ne mæg he hine þiþ oferrmetta. ⁊ eft se þe þille fæst hus timbrian. ne sette he hit on sondbeorhas. Sþa eac gif þu Þisdom timbrian þille. ne sete ðu hine uppan þa gitsunga. forðam sþa sþa sigende sond þonne ren sþýlgþ. sþa sþýlgþ seo gitsung þa dreosendan þelan þisses middangeardes. forðam hio hiora simle bið ðurstegu. ne mæg hus naht lange standan on ðam hean munte. gif hit full ungemetlic þind gestent. næft þæt ꝥ te on ðam sigendan sonde stent for sþiþlicum rene. sþa eac ꝥ mennisce Mod bið underneten ⁊ aþeged of his stede. þonne hit se þind strongra gesþinca astýrioð. oððe se ren ungemetlices ýmbhogan :· Ac se þe þille habban þa ecan gesælþa. he sceal fleon þone frecnan þlite þises middaneardes. ⁊ timbrian ꝥ hus Modes on þam fæstan stane eaðmetta. forþam ðe Crist eardað on þære dene eadmodnesse. ⁊ on þam gemýnde Þisdomes. forþam simle se þisa mon eall his lif læt on gefean unonþendendlice ⁊ orsorh. þonne he forsihþ ægðer ge þas eorþlican god ge eac þa ýflu. ⁊ hopaþ to þam toþeardam. ꝥ sint þa ecan. forþam ðe God. hine gehelt æghþonan. singallice þuniende. on his Modes gesælþum. ðeah þe se þind. þara earfoþa. ⁊ seo singale gemen. þissa þorulð selþa. him onblaþe :·

CAPUT XIII.[u]

ÐA se Þisdom þa ⁊ seo Gesceadþisnes þis leoð þus asungen hæfdon. ða ongan he eft secgan[2] spell ⁊ þus cþæþ. Me ðincþ nu ꝥ þit mægen smealicor sprecan ⁊ diogolran þordum. forþam ic ongite ꝥ min lar hþæt hþugu ingæð on þin ondgit. ⁊

[t] Boet. lib. ii. metrum 4.—Quisquis volet perennem, &c.
[u] Boet. lib. ii. prosa 5.—Sed quoniam rationum, &c.
[1] Bod. earm. [2] Cott. secgean.

him miserable. But we certainly know of innumerable men who have sought eternal happiness, not by this alone, that they chose the bodily death, but they also willingly submitted to many grievous torments on account of the eternal life: those were all the holy martyrs.

CHAPTER XII.

Then began Wisdom to sing, and sung thus,—*he* prolonged with verse the speech that he before made, and said: He who will build a firm house, must not set it upon the highest hill; and he who will seek heavenly wisdom, must not *seek* it with arrogance. And, again, he who is desirous to build a firm house, should not set it on sand-hills. So also if thou art desirous to build wisdom, set it not on avarice. For as thirsty sand swallows the rain, so avarice swallows the perishable riches of this middle-earth, because it is always thirsty after them. A house cannot long stand on the high mountain, if a very violent wind press on it; nor has it that which may stand on the thirsty sand for excessive rain. Thus also the human mind is subverted, and moved from its place, when the wind of strong afflictions agitate it, or the rain of immoderate care. But he who wishes to have eternal happiness, should fly from the dangerous splendour of this middle-earth, and build the house of *his* mind on the firm rock of humility. For Christ dwells in the vale of humility, and in the mind of wisdom. Therefore the wise man ever leads all his life in joy, unchangeable and secure, when he despises both these earthly goods, and also the evils; and hopes for the future, which are eternal. For God preserves him everywhere, perpetually dwelling in the enjoyments of his mind: though the wind of troubles, and the continual care of these worldly goods, blow upon him.

CHAPTER XIII.

When Wisdom and Reason had thus sung this lay, then began he again to make a speech, and thus said: Methinks that we may now argue more closely, and with profounder words; for I perceive that my doctrine, in some degree,

þu ȝenoh pel unðeþrtenrt ꝥ ic þe to rþriece. Leðenc nu hpæt þinep aȝnep reo ealpa þirra populð æhta ȝ pelena. oððe hpæt þu þæp on aȝe unanðeþȝilðeþ. ȝif þu him rceaðpiflice[1] æfteprpýnarc. Þpæt hæfrt ðu æt þam ȝifum þe ðu cpirt ꝥ reo pýnð eop ȝife. anð æt þam pelum.[2] ðeah hi nu ece pæpon. Seȝe[3] me nu hpæþep re þin pela ðinep þancep rpa ðeope reo þe for hif aȝenne ȝecýnðe. hpæþep ic ðe recȝe þeah ꝥ hit if of hif aȝenne ȝecýnðe nap of þinne. ȝif hit þonne hiþ aȝenne ȝecýnðe if nap of ðinne. hpi eapt ðu þonne a þý beteþa for hif ȝoðe.[4] Seȝe me nu hpæt hif þe ðeopapt[5] þince. hpæþep þe ȝolð þe hpæt ic pat þeah ȝolð. Ac þeah hit nu ȝoð[6] reo ȝ ðeope.[7] þeah biþ hliheaðiȝra ȝ leofȝendra re ðe hit relþ. ðonne re þe hit ȝaðepaþ ȝ on oþrum neafaþ. ȝe eac þa pelan beoþ hliheaðiȝnan ȝ leoftælnan þonne þonne hie mon relþ. þonne hie beon þonne hi mon ȝaðnaþ ȝ healt.[8] Þpæt reo ȝitrunȝ ȝeðeþ heope ȝitrepaf laþe æȝþep ȝe Loðe ȝe monnum. ȝ þa cýrta ȝeðoþ þa rimle leof tæle ȝ hliheaðiȝe ȝ peoþþe æȝþep ȝe Loðe ȝe monnum ðe hie lufiaþ. Nu ꝥ þeoh þonne æȝþep ne mæȝ beon ȝe miþ þam ðe hit relð ȝe miþ þam þe hit nimþ.[9] nu if foþþæm ælc þeoh beteþe ȝ ðeoþþýþþre ȝerealð þonne ȝehealðen. Lif nu eall þirep miðbaneaþðep pela come to anum men. hu ne pæpon þonne ealle oþre men pæðlan butan anum.[10] Lenoh rpeotol ðæt if. ꝥ te ȝoð poþð ȝ ȝoð hlifa ælcef monnef biþ beteþa ȝ ðeoþþa.[11] þonne æniȝ pela. hpæt ꝥ poþð ȝefýlþ eallra[12] þaþa eapan þe hit ȝehepþ. ȝ ne biþ þeah no ðý læfre miþ þam þe hit rþricþ. hif heoþtan ðiezelnefre hit ȝeopenað.[13] ȝ þæf oðþef heoptan belocene[14] hit þuþhfæþþ. ȝ on þam fæpelðe pæp beþýx ne bið hit no ȝepanoþ. ne mæȝ hit mon miþ rpeoþðe offlean. ne miþ nape ȝebinðan. ne hit næfre ne acpilð. Ac þa eoppe pelan. þeah hi ealne peȝ eoppe rin.[15] ne þincþ eop no þý naþop[16] heopa ȝenoh. ȝ þeah ȝe hie þonne oþrum monnum fellan ne maȝon. ȝe no þe ma miþ þam heopa pæðle ȝ heopa ȝitrunȝe ȝefýllan. ðeah þu hie rmale[17] toðæle rpa ðuft. ne miht þu þeah ealle men emlice[18] miþ ȝehealðan. ȝ ðonne þu ealle ȝeðælðe hæfrt. þonne birt ðu ðe relf pæðla. Sint þæt pefilice[19] pelan þirref miðbanȝeaþðef. ðonne hi nan mon fullice habban ne mæȝ. ne hie nanne mon ȝepelicȝian ne maȝon. buton

[1] Cott. ȝerceaðpiflice. [2] Cott. pelan. [3] Cott. Sæȝe. [4] Cott. ȝooðe. [5] Cott. ðiopurt. [6] Bod. ȝolð. [7] Cott. ðiope. [8] Cott. hilt. [9] Cott. mon relð. [10] Cott. buton him anum. [11] Cott. ðiorpa. [12] Cott. ælcef. [13] Bod. iðelnefre hit openað. [14] Cott. belocena. [15] Cott. miþ eop rien. [16] Cott. hpaþop. [17] Cott. rpa rmealice. [18] Cott. emnlice. [19] Cott. pefelice.

enters into thy mind, and thou understandest well enough what I say unto thee. Consider, now, what is thine own of all these worldly possessions and riches; or what of great price thou hast therein, if thou rationally examinest it. What hast thou from the gifts and from the riches, which thou sayest fortune gives you, even though they were eternal? Tell me now, whether in thy judgment, this thy wealth, is so precious to thee from its own nature. But I say to thee that it is from its own nature, not from thine. If it, then, is from its own nature and not from thine, why art thou ever the better for its good? Tell me what of it seems to thee most precious: whether gold, or what? I know, however, gold. But though it be good and precious, yet will he be more celebrated and more beloved, who gives it, than he who gathers, and takes it from others. Riches, also, are more honourable, and more estimable when any one gives them, than they are when he gathers and keeps them. Covetousness, indeed, makes misers loathsome both to God and to men: and liberality always makes them estimable, and famous, and worthy, both to God and to the men whom they befriend. Since, then, wealth cannot be both with those who give it, and with those who receive it; all wealth is therefore better and more precious given than held. If even all the wealth of this middle-earth should come to one man, would not all other men be poor, except one? It is sufficiently evident that the good word and good fame of every man is better and more precious than any wealth: for this word fills the ears of all those who hear it, and yet is not the less with him who speaks it. His heart's recess it opens, and the locked heart of another it penetrates, and in the way between them it is not lessened, nor can any one with sword slay it, nor with rope bind, nor does it ever perish. But these your riches, if they were always yours, there does not the sooner seem to you enough of them; and if ye may not give them to other men, ye never the more therewith satisfy their want and their desire. Though thou divide them as small as dust, yet thou canst not satisfy all men equally: and when thou hast divided all, thou wilt then be poor thyself. Are the riches of this middle-earth worthy of a man when no one can fully have

hie oþerne ȝedon to þædlan. Hþæþer[1] nu ȝimma þlite eoþre eaȝan to him ȝetio. heora to þundrianne. sþa ic þat ꝥ hie[2] doþ. hþæt seo[3] duȝuð þonne þæs þlites þe on þam[4] ȝimmum bið. biþ heora næs eoþre.[5] þẏ ic eom sþiþe unȝemetlice ofþundrod hþi eoþ þince þære unȝesceadþisan ȝesceafte ȝod[6] betere þonne eoþer aȝen ȝod. hþi ȝe sþa unȝemetlice þundriȝen þara ȝimma. oððe æniȝes þara deadlicena ðinȝa ðe ȝesceadþisnesse næfþ. forðam hie mid nanum rẏhte ne maȝon ȝeearniȝan ꝥ ȝe heora þundriȝen. þeah hie Lodes ȝesceafta sien. ne sint hi no þiþ eoþ to metanne. forþam þe oðer tþeȝa oþþe hit nan ȝod nis for eoþ selfe. oððe þeah for lẏtel ȝod þiþ eoþ to metanne. to sþiþe þe herþiaþ[7] us selfe. þonne þe mare ꝥ lufiaþ[8] ꝥ þe under us is on urum[9] anþealde. þonne us selfe. oððe ðone Drihten ðe us ȝesceop. ⁊ us ealle ða ȝod forȝeaf. Hþæþer ðe nu liciȝen[10] fæȝeru lond :·

CAPUT XIV.

§ I. ÐA andsþoroðe ꝥ Mod þære Lesceadþisnesse ⁊ cþæð. Hþi ne sceolde me lician fæȝer land. hu ne is þæt se fæȝeresta dæl Lodes ȝesceafta. ȝe full oft þe fæȝniaþ[11] smẏltre sæ. ⁊ eac þundriaþ þæs þlites þære sunnan and þæs monan ⁊ eallra þara steorrena. Ða andsþoroðe se Þisdom and seo Lesceadþisnes þam Mode ⁊ þus cþæþ. Hþæt belimpþ þe heora fæȝernesse.[12] hþæþer[13] ðu durre ȝilpan ꝥ heora fæȝernes þin sie. nese nese. hu ne þast þu ꝥ þu heora nanne ne ȝeþorhtest.[14] ac ȝif ðu ȝilpan þille. ȝilp Lodes. Hþæþer þu nu fæȝerra blostmæna fæȝniȝe on eastran sþelce þu hie ȝescope. hþæþer þu nu sþelces auht þẏrcan mæȝe, oððe ȝeþorhtes habbe. nese nese. ne do þu sþa.[15] hþæþer hit nu ðines ȝeþealdes sie ꝥ se hærfest sie sþa þeliȝ on þæstmum. hu ne þat ic ꝥ hit is no þines ȝeþealdes. Hþi eart þu ðonne onæled mid sþa idele ȝefean. oððe hþi lufast ðu þa frembdan ȝod sþa unȝemetlice. sþelce hi sien þin aȝnu.[16] Þenst þu mæȝe seo þẏrd þe ȝedon þæt þa þinȝ ðine ȝene[17] sien þa þe heora aȝene[18] ȝecẏnd þe ȝedẏdon[19] frembde. ea[illegible] nese. nis hit no þe ȝecẏnde ꝥ te þu hi aȝe. ne him nis þer[illegible]nde ꝥ hi ðe folȝien. ac þa heofencundan þinȝ þe sint[20] ȝe-
habb[illegible]

[illegible]t. lib. ii. prosa 5.—Quid ni? Est enim, &c.

[1] Cott. Hþær. [2] Cott. hi. [3] Cott. sio. [4] Cott. þæm. [5] Cott. eoþer. [5] Cott. dioþeb. [7] Cott. herþað. [8] Cott. ꝥ ma lufiað. [9] Cott. ussum. selð. [10] [illegible]. [11] Cott. fæȝeniað. [12] Cott. to hiora fæȝernessa. [13] Bod. [13] Bod. idelne[illegible]tt. nan ne þorhtest. [15] Cott. no sþa. [16] Bod. sen þine [16] Cott. hraþor[illegible]. aȝnu. [18] Cott. aȝnu. [19] Bod. ȝedon. [20] Cott. sendan.

them? nor can they enrich any man, unless they bring another to poverty. Does the beauty of gems attract your eyes to them, to wonder at them? I know that they do so. But the excellence of the beauty which is in gems is theirs, not yours. Wherefore I am excessively astonished why the good of the irrational creature seems to you better than your own good: why ye so immoderately admire gems, or any of the insensible things which have not reason: for they with no justice can deserve that ye should admire them. Though they are God's creatures, they are not to be compared with you. For either it is no good for yourselves, or at least for little good, compared with you. We too much despise ourselves when we love that which is beneath us, in our own power, more than ourselves, or the Lord who made us, and gave us all good things. Do fair lands delight thee?

CHAPTER XIV.

§ I. Then answered the Mind to Reason, and said: Why should not fair land delight me? Is not that the fairest part of God's creatures? Full often we rejoice at the serene sea, and also admire the beauty of the sun, and of the moon, and of all the stars. Then answered Wisdom and Reason to the Mind, and thus said: What belongs to thee of their fairness? Darest thou to boast that their fairness is thine? No, no. Dost thou not know that thou madest none of them? But if thou wilt glory, glory in God. Dost thou rejoice in the fair blossoms of Easter, as if thou madest them? Canst thou then make anything of this kind, or hast thou any part in the work? No, no. Do not thou so. Is it through thy power that the harvest is so rich in fruits? Do not I know that it is not through thy power? Why art thou then inflamed with such vain glory? or why lovest thou external goods so immoderately, as if they were thy own? Thinkest thou that fortune can cause to thee, that those things should be thy own, which their own natures have made foreign to thee? No, no. It is not natural to thee that thou shouldest possess them; nor is it their nature, that they should follow thee. But heavenly things are natural to thee, not these earthly.

cẏnde. næs þæs eorþlican. Ðas eorþlican þæstmas sint gesceapene netenum[1] to andlifene. ⁊ þa þorulð þelan sẏnt gesceapene to bisþice þam monnum þe beoþ neatenum[2] gelice. ꝥ beoþ unrihtþise ⁊ ungemetfæste. to þam hi eac becumaþ oftost. Lif þu þonne ðæt gemet habban þille. ⁊ ða nẏð þearfe þitan þille. þonne is þæt mete ⁊ drẏnc ⁊ claþas and tol to sþelcum cræfte sþelce þu cunne ꝥ ðe is gecẏnde ⁊ ꝥ ðe is riht to habbenne. Hþelc sremu is ðe ꝥ þæt þu þilnige þissa andþearðena gesælþa ofer gemet. þonne hie naþer[3] ne magon ne þin gehelpan. ne heora selfra. On sþiþe lẏtlon hiera hæfþ seo gecẏnd genog. on sþa miclum heo hæfþ genog sþa þe ær sprræcon. Lif þu heore mare selest. oþer tþega oððe hit þe deraþ. oððe hit þe þeah unþẏnsum biþ. oððe ungetese.[4] oððe frecenlic eall ꝥ þu nu ofer gemet dest. Lif þu nu ofer gemet itst. oþþe drincst. oððe claþa þe ma on hæfst[5] þonne þu þurfe. seo ofering[6] þe þurþ oþþe to sare. oððe to þlættan. oþþe to ungerisenum. oþþe to plio. Lif þu nu þenst ꝥ te þundorlice gerela[7] hþelc þeorþmẏnd sie. ðonne telle ic þa þeorþmẏnd þæm[8] þẏrhtan þe hie þorhte. næs na þe.[9] se þẏrhta is Lod. þæs cræft ic þær herige on. Þenst þu þæt seo mengio þinra monna þe mæge don gesæligne. nese nese. ac gif hie ẏfele sint ðonne sint hie þe pleolicran ⁊ gesþicnefulran ge hæfð þonne ge næfð.[10] forþam ẏfele þegnas beoþ sẏmle heora hlaforðes fiend. Lif hi þonne goðe beoþ ⁊ hlaford holde ⁊ untþifealde hu ne beoþ ꝥ þonne heora goðes. næs þines. hu miht þu þonne þe agnian heora goð. gif þu nu þæs gilpst. hu ne gilpst þu þonne heora goðes. næs þines :·

§ II.[w] Nu þe is genoh openlice gecẏþeð þæt te nan þara goða þin nis. þe þe ær ẏmbe sprræcon. ⁊ þu teohhoðest[11] ꝥ hi þine beon sceoldan. Lif þonne þisse þorulde þlite ⁊ þela to þilnienne nis. hþæt murcnast þu þonne æfter þam þe þu forlure. oððe to hþon fagnast ðu þæs þe þu ær hæfðest.[12] gif hit fæger is. ꝥ is of heora agnum gecẏnde. næs of ðinum. heora fæger hit is. næs þin. hþæt fægnast[13] þu þonne heora fægeres. hþæt belimpþ his to þe. ne þu hit ne gesceope. ne hi þine agene ne sent. Lif hi nu goðe sint ⁊ fægere. þonne þæron hi sþa ge-

[w] Boet. lib. ii. prosa 5.—Ex quibus omnibus, &c.

[1] Cott. nẏtenum. [2] Cott. bioð neatum. [3] Cott. naþþer. [4] Cott. ungetæse. [5] Cott. claþe ma on hehst. [6] Cott. sio oserinc. [7] Cott. gegerela. [8] Bod. þa. [9] Cott. nealles þe. [10] Cott. and lẏtige þonne sint hi þe pliolicran ⁊ gesþincfulran hæfð þonne næfð. [11] Cott. tiohhoðes. [12] Cott. þær hæfst. [13] Bod. sagnas.

These earthly fruits are created for the food of cattle; and worldly riches are created for a snare to those men who are like cattle, that is, vicious and intemperate. To those, moreover, they come oftenest. But if thou wouldest have the measure, and wouldest know what is needful; then is it, meat and drink, and clothes, and tools for such craft as thou knowest, which is natural to thee, and which is right for thee to possess. What advantage is it to thee, that thou shouldest desire these present goods beyond measure, when they can neither help thee nor themselves? With very little of them nature has enough. With so much she has enough, as we before mentioned. If thou givest her more, either it hurts thee, or it at least is unpleasant to thee, or inconvenient, or dangerous,—all that thou dost beyond measure. If thou beyond measure eatest, or drinkest, or hast more clothes on thee, than thou needest, the superfluity becomes to thee either pain, or loathing, or inconvenience, or danger. If thou thinkest that wonderful apparel is any honour, then ascribe I the honour to the artificer who made it, not to thee. The artificer is God, whose skill I therein praise. Thinkest thou that the multitude of thy men can make thee happy? No, no. But if they are wicked and deceitful, then are they more dangerous, and more troublesome to thee, had, than not had: for wicked thanes are always their lord's enemies. But if they are good and faithful to their lord, and sincere, is not that, then, their good, not thine? How canst thou, then, appropriate to thyself their good? If thou boastest of it, dost thou not boast of their good, not of thine?

§ II. It is now plainly enough shown to thee that none of those goods is thine which we have already spoken about, and thou didst think should be thine. If, then, the beauty and wealth of this world is not to be desired, why dost thou repine on account of what thou hast lost? or wherefore dost thou long for what thou formerly hadst? If it is fair, that is of their own nature, not of thine: it is their fairness, not thine. Why then dost thou delight in their fairness? what of it belongs to thee? Thou didst not make it, nor are they thine own. If they are good and fair, then were they so made; and such they would be, though thou never hadst

ꝛceapene. ⁊ ꝛpælce hi polðan beon þeah þu hi næꝛꝛe nahteꝛt. Ꝑenꝛt ðu ꝓ hi aþe ðeoꝛꝛþýnþnan ꝛeon.[1] þe hi to þinꝛe note ȝelænde pæꝛon. Ac ꝛoꝛþam þe heoꝛa ðýꝛiȝe men paꝛiaþ. ⁊ hi him þincaþ ðeoꝛe. ꝛoꝛþam þu hi ȝaðenaꝛt ⁊ helt ꝛt on þinum hoꝛðe. Ꝺpæt pilnaꝛt þu þonne ꝓ þu hæbbe æt ꝛpelceꝛe ȝeꝛæliȝneꝛꝛe.[2] Lelieꝛ[3] me nu ic hit ðe ꝛecȝe. næꝛꝛt ðu þæꝛ nauht æt buton ꝓ þu tilaꝛt[4] pæðle to ꝛlionne. ⁊ ꝛoꝛ þý ȝæðenaꝛt maꝛe þonne þu þuꝛꝛe.[5] Ac ic pat ðeah ꝛþiþe ȝeape. ꝓ te eall ꝓ ic heꝛ ꝛþnece iꝛ piþ þinum pillan. Ac eoꝛꝛa ȝeꝛælþa ne ꝛint no ꝓ ȝe penaþ þæt hi ꝛien. ꝛoꝛþam ꝛe þe micel meꝛꝛe[6] ⁊ miꝛlic aȝan pile. he beþeapꝛ eac micleꝛ ꝛultumeꝛ. Se ealða cþiðe iꝛ ꝛþiþe ꝛoþ þe mon ȝeꝛýþn cpæþ. þæt te þa[7] micleꝛ beþuꝛþon. þe micel aȝan pillaþ. ⁊ þa þuꝛþon ꝛþiþe lýtleꝛ. þe maꝛan ne pillniaþ þonne ȝenoȝeꝛ. butan he pilniȝen miþ oꝛeꝛinȝe hioꝛa ȝiꝛꝛunȝa ȝeýllan. ꝓ hi næꝛꝛe ne ȝeðoþ. Ic paꝛ ꝓ ȝe penaþ þæt ȝe nan ȝecundelice[8] ȝoð ne ȝeꝛælþa on innan eoꝛ ꝛelꝛum nabbaþ.[9] ꝛoꝛþam ȝe hi ꝛecaþ butan eoꝛ to ꝛnemðum ȝeꝛceaꝛtum. ꝛþa hit iꝛ miꝛhpeoꝛꝛeð ꝓ þæm men ðincþ. þeah he ꝛe ȝoðcundlice ȝeꝛceaðꝛiꝛ. ꝓ he on him ꝛelꝛum næbbe ꝛælþa ȝenoȝe. butoꝛ he maꝛe ȝeȝaðeꝛiȝe þaꝛa unȝeꝛceaðꝛiꝛena ȝeꝛceꝛta þonne he beþuꝛꝛe. oððe him ȝemetlic ꝛeo. ⁊ þa unȝeꝛceaðꝛiꝛan neotena[10] ne pilniaþ naneꝛ oþꝛeꝛ ꝛeoꝛ.[11] ac þincþ him ȝenoȝ on þam þe hi binnan heoꝛa æȝenꝛe hýðe habbaþ to eacan þam ꝛoþꝛe þe him ȝecýndelic biþ. Ꝺpæt ȝe þonne þeah hpæthpeȝa ȝoðcundlicꝛ on eoþeꝛꝛe ꝛaule habbaþ. þæt iꝛ anðȝit. ⁊ ȝemýnð. anð þe ȝeꝛceaðꝛiꝛlica pilla ꝓ hine þaꝛa tpeȝa lýꝛte. ꝛe þe þonne þaꝛ ðneo hæꝛþ. þonne hæꝛþ he hiꝛ ꝛceoppenðeꝛ onlicneꝛꝛe ꝛþa ꝛoþþ ꝛþa ꝛþa æneȝu ȝeꝛceaꝛt ꝛýnmeꝛt[12] mæȝ hieꝛe ꝛceppenðeꝛ onlicneꝛꝛe habban. Ac ȝe ꝛecaþ þæꝛe hean ȝecýnðe ȝeꝛælþa anð heoꝛe peoꝛþꝛcipe to þam niþeꝛlicum ⁊ to ðam hneoꝛenðlicum[13] þinȝum. Ac ȝe ne onȝitað hu micelne teonan ȝe ðoþ Lode eoþþum ꝛceppenðe. ꝛoꝛþam þe he polðe þæt te ealle men þæꝛan ealna oþþa[14] ȝeꝛceaꝛta pealðanðaꝛ. Ac ȝe unðeꝛþioðaþ eoþꝛe hehꝛtan meðemneꝛꝛe unðeꝛ þa eallna nýþemeꝛtan ȝeꝛceaꝛta. ⁊ miþ þam ȝe habbaþ ȝecýþeð ꝓ te æꝛteꝛ eoþꝛum aȝnum ðome ȝe ðoþ leoꝛ ꝛelꝛe ýꝛnꝛan þonne eoþꝛe aȝne[15] æhta. nu ȝe penaþ ꝓ eoþꝛe wuht[16] pelan ꝛien eoꝛꝛa ȝeꝛælþa. ⁊ teohhiaþ ꝓ eall eoþꝛe

[1] C. unȝeꝛæ[illegible]tt. aþý ðeoꝛþan ꝛien. [2] Bod. ȝelicneꝛꝛe. [3] Bod. Leleꝛ. [4] Cott. ȝeȝeꝛela. [5] Cott. þýꝛꝛe. [6] Cott. innieꝛꝛe. [7] Bod. ꝓ þa þe. [8] Cott. ȝecýnꝛint hi þe [illegible] Cott. næbben. [10] Cott. neaꝛ. [11] Cott. ꝛioꝛ. [12] Bod. ꝛuꝛemeꝛt. hoðeꝛ. [illegible]eoꝛenðum. [14] Cott. oþeꝛꝛa. [15] Cott. eoꝛꝛa aȝna. [16] Cott. nohꝛ.

them. Thinkest thou that they are ever the more precious, because they were lent for thy use? But, because foolish men admire them, and they to them seem precious, therefore thou gatherest and keepest them in thy hoard. How then dost thou hope to have happiness from anything of this sort? Believe me now, I say it unto thee, thou hast nought therefrom, except that thou toilest to avoid poverty, and therefore gatherest more than thou needest. But nevertheless I very well know, that all which I here speak, is contrary to thy will. But your goods are not what ye think they are: for he who desires to have much and various provision, needs also much help. The old saying is very true, which men formerly said; that those need much, who desire to possess much, and those need very little, who do not desire more than enough. But they hope by means of superfluity to satisfy their greediness; which they never do. I wot that ye think ye have no natural good or happiness within yourselves, because ye seek them without you, from external creatures. So is it perverted, that man, though he is divinely rational, thinks that he has not happiness enough in himself, unless he collects more of irrational creatures than he has need of, or than is suitable for him: whilst the irrational cattle are desirous of no other wealth, but think that sufficient for them, which they have within their own skin, in addition to the fodder which is natural to them. Whatsoever, then, though little, ye have of divine in your soul, is the understanding, and memory, and the rational will which delights in them both. He therefore who has these three, has his maker's likeness, as much as any creature can at all have its maker's likeness. But ye seek the happiness of the exalted nature, and its dignity, from low and perishable things. But ye understand not how great injury ye do to God your creator. For he would that all men should be governors of all other creatures. But ye degrade your highest dignity below the meanest creatures of all: and thereby ye have shown that, according to your own judgment, ye make yourselves worse than your own possessions, now ye think that your false riches are your happiness, and are persuaded that all your

ꝑoꝑulð ȝoð ꝛıen æꝑꝑan[1] ȝe ꝛelꝑe. ꝛꝑa hıt eac ꝑýꝑþ ꝑonne ȝe ꝛꝑa ꝑıllaþ :·

§ III.[x] Ðæꝛ mennıꝛcan lıꝛeꝛ ȝecýnð ıꝛ ꝑ hı ðý anan ꝛeon[2] beꝛoꝑan eallum oꝑꝑum ȝeꝛceaꝛtum. ðý hı hıe ꝛelꝑe onꝛıtton hꝑæt hıe ꝛenð.[3] ⁊ hꝑonan hı ꝛenð.[4] ⁊ ꝑı hı ꝛenð[5] ꝑýꝑꝛan ꝑonne nýtenu. ꝑý hı nellaþ ꝑıtan hꝑæt hı ꝛınt. oððe hꝑonan hı ꝛınt. Ðam neatum ıꝛ ȝecýnðe ꝑ hı nýton hꝑæt hı ꝛenð.[6] Ac ꝑ ıꝛ ꝑaꝑa monna unꝑeaꝑ ꝑæt hı nýton hꝑæt hıe ꝛıen. Nu ꝑe ıꝛ ꝛꝑıꝑe ꝛꝑeotol ꝑæt ȝe beoꝑ on ȝeðꝑolan. ꝑonne ȝe penaþ ꝑ æniȝ mæȝ mıð ꝑꝛæmðum ꝑelum beon ȝeꝑeoꝑꝑoð. Liꝛ hꝑa nu biꝑ mıð hꝑelcum ꝑelum ȝeꝑeoꝑꝑoð ⁊ mıð hꝑelcum ðeoꝑꝑýꝑꝑum æhtum ȝeȝýꝑnepoð.[7] hu ne belımpþ ꝛe peoꝑꝑꝛcıpe ꝑonne to ꝑam ꝑe hıme ȝeꝑeoꝑðað. ꝑæt ıꝛ to heꝑıanne hꝑene ꝑıhtlıcoꝑ. Ne ðæt ne beoð on ꝑý ꝑæȝeꝑꝑıe ꝑæt mıð elleꝛ hꝑam ȝeꝑenoð biꝑ. ꝑeah ꝑa ȝeꝑenu ꝑæȝꝑu ꝛıen. ꝑe hıt mıð ȝeꝑenoð bið. ȝıꝛ hıt æꝑ ꝛceonðlıc ꝑæꝛ. ne biꝑ hıt on ꝑý ꝑæȝeꝑꝑıe. Ƿıte ꝑu ꝑoꝑꝛoꝑ ꝑ nan ȝoð ne ðeꝑaþ ꝑam ꝑe hıt ah. Ꝓꝑæt ðu ꝑaꝛt nu ꝑ ıc ꝑe ne leoȝe. ⁊ eac ꝑaꝛt ꝑæt ꝑa ꝑelan oꝛt ðeꝑıaþ ꝑam ꝑe hıe aȝan on maneȝum ꝑınȝum. ⁊ on ꝑam ꝛꝑıꝑoꝛt ꝑæt te men peoꝑꝑað ꝛꝑa upahaꝛene ꝑoꝑ ꝑam ꝑelan. ꝑ oꝛt ꝛe eallꝑa ꝑýꝑꝑeꝛta ⁊ ꝛe eallꝑa unꝑeoꝑꝑeꝛta mon penꝑ ꝑ he ꝛıe elleꝛ ꝑæꝛ ꝑelan ꝑýꝑꝑe ðe on ꝑıꝛꝛe ꝑoꝑulðe ıꝛ. ȝıꝛ he ꝑıꝛte[8] hu he hım tocuman mıhte. Se ꝑe mıcele ꝑelan hæꝑꝑ. he hım onðꝑæt monıȝne ꝛeonð.[9] ȝıꝛ he nane æhta næꝑðe. ne ꝑoꝑꝛte he hım nanne[10] onðꝑæðon. Liꝛ ꝑu nu ꝑæꝑe ꝑeȝꝛeꝑenðe. ⁊ hæꝑðeꝛt mıcel ȝolð on ꝑe. ⁊ ꝑu ꝑonne become on ꝑeoꝛ ꝛceole.[11] ꝑonne ne penðeꝛt ꝑu ꝑe ðımeꝛ ꝛeoꝑeꝛ. ȝıꝛ ðu ꝑonne ꝑꝑelceꝛ nanꝑuht næꝑðeꝛt. ꝑonne ne ꝑoꝑꝛteꝛt ðu ðe nanꝑuht onðꝑæðan. ac meahteꝛt ꝑe ȝan ꝑınȝenðe ꝑone ealðan cꝑiðe ꝑe mon ȝeꝑýꝑn ꝑanȝ. ꝑæt ꝛe nacoða ꝑeȝꝛeꝑenð hım nanꝑuht ne onðꝑeðe. ꝑonne ðu ðonne oꝑꝑoꝑȝ ꝑæꝑe. ⁊ ða ꝑeoꝛaꝛ ðe ꝑꝑom ȝeꝑıten ꝑæꝑon. ꝑonne mıhteꝛt ꝑu bıꝛmeꝑıan ꝑaꝛ anðꝑeaꝑðan pelan. ⁊ mıhteꝛt cꝑeꝑan. Eala ꝑ hıt ıꝛ ȝoð ⁊ ꝑýnꝛum ꝑ mon ꝏcelne pelan aȝe.[12] nu ꝛe næꝑꝛe ne ꝑýꝑꝑ oꝑꝑoꝑȝ ðe hıme unðeꝑꝛehꝑ :·

[x] Boet. lib. ii. prosa 5.—Humanæ quippe naturæ, &c.

[1] Cott. ðıoꝑꝑan. [2] Cott. ꝛıe. [3] Cott. ꝛıen. [4] Cott. ꝛıen. [5] Cott. ꝛınt. [6] Cott. ꝛıen. [7] Cott. ȝeaꝑoð. [8] Cott. ꝑıꝛꝛe. [9] Cott. ꝑýnð. [10] Cott. nænne. [11] Cott. ꝑıoꝛ ꝛcole. [12] Cott. hæbbe.

worldly goods are superior to yourselves. So indeed it is, when ye so will!

§ III. It is the condition of the life of men, that they then only are before all other creatures, when they themselves know what they are, and whence they are: and they are worse than cattle, when they will not know what they are, or whence they are. It is the nature of cattle that they know not what they are; but it is a fault in men, that they know not what they are. It is therefore very plain to thee, that ye are in error, when ye think that any one can be made honourable by external riches. If any one is made honourable with any riches, and endowed with any valuable possessions, does not the honour then belong to that which makes him honourable? That is to be praised somewhat more rightly. That which is adorned with anything else, is not therefore fairer, though the ornaments be fair, with which it is adorned. If it before was vile, it is not on that account fairer. Know thou, assuredly, that no good hurts him who possesses it. Thou knowest that I lie not to thee, and also knowest that riches often hurt those who possess them, in many things: and in this chiefly, that men become so lifted up on account of riches, that frequently the worst man of all, and the most unworthy of all, thinks that he is deserving of all the wealth which is in this world, if he knew how he might arrive at it. He who has great riches, dreads many an enemy. If he had no possessions, he would not need to dread any. If thou wert travelling, and hadst much gold about thee, and thou then shouldest meet with a gang of thieves, then wouldest not thou be anxious for thy life? If thou hadst nothing of this kind, then thou wouldest not need to dread anything, but mightest go singing the old adage which men formerly sung, that the naked traveller fears nothing. When thou then wert safe, and the thieves were departed from thee, then mightest thou scoff at these present riches, and mightest say, O, how good and pleasant it is, that any one should possess great wealth, since he who obtains it is never secure!

CAPUT XV.[y]

ÐÆT ꝥeo Lerceaðꝑiꝛneꝛ ða ꝑiꝛ ꝛpell aꝛæð hæꝛðe. þa onzan heo ꝛinzan ⁊ ꝑuꝛ cpæþ. Cala hu zeꝛælıȝ ꝥeo ꝓoꝛme elð paꝛ ꝑiꝛeꝛ miðdan zeapðeꝛ. þa ælcum men ꝑuhte zenoȝ on þæꝛe eoꝛþan pæꝛtmum. Næꝛon þa pelıȝe hamaꝛ. ne miꝛtlice ꝛpotmettaꝛ. ne ðꝛincaꝛ. ne ðıoꝛþꝓýþþa hꝛæȝla hı ne ȝiꝛnðan. ꝓoꝛþam hı þa ȝıt næꝛnan. ne hıo nanꝑuht ne ȝeꝛapon. ne ne ȝeheꝛðon. Ne ȝemðon hıe naneꝛ ꝓýꝛenluꝛteꝛ. butan ꝛꝑiþe ȝemetlice þa ȝecýnð beeoðan. ealne peȝ hı æton æne on ðæȝ. anð þ pæꝛ to æꝛenneꝛ. Tꝛeopa pæꝛtmaꝛ hı æton ⁊ ꝓýnta. nalleꝛ ꝛcıꝛ ꝑın hı ne ðꝛuncan. ne nanne pætan hı ne cuþon ꝑıð hunıȝe menȝan. ne ꝛeolocenꝛa hꝛæȝla mıð miꝛtlıcum bleopum hı ne ȝımðon. Ealne peȝ hı ꝛlepon ute on tꝛıopa ꝛceaðum. hlutecꝛꝛa pella pætep hı ðꝛuncon. ne ȝeꝛeah nan cepa ealanð. ne peꝛoþ. ne ȝeheꝛðe non mon þa ȝet nanne ꝛcıpheꝛe. ne ꝓuꝛþon ymbe nan ȝeꝛeohꝛ ꝛꝛnecan. ne ꝥeo eoꝛþe þa ȝet beꝛmıten mıð oꝛꝛleȝeneꝛ monneꝛ bloðe. ne mon ꝓuꝛðum ȝepunðoð. ne monn ne ȝeꝛeah ða ȝet ýꝛel ꝑıllenðe men. nænne peoꝛþꝛcıpe næꝛðon. ne hı non mon ne luꝓuðe. Cala þ upe tıða nu ne mihtan peoꝛðan ꝛꝑılce. Ac nu manna ȝıtꝛunȝ ıꝛ ꝛꝑa býꝛnenðe. ꝛꝑa þ ýꝛ on þæꝛe helle. ꝥeo ıꝛ on þam munte ðe Ætne hatte. on þam ıeȝlanðe þe Sıcılıa hatte. ꝛe munt bıð ꝛımle ꝛꝑeꝛle bıꝛnenðe. ⁊ ealla þa neah ꝛtopa þæꝛ ymbutan ꝓoꝛþæꝛnð. Cala hꝛæt ꝛe ꝓoꝛma ȝıtꝛeꝛe pæꝛe. þe æꝛeꝛt þa eoꝛþan onzan ðelꝛan æꝛtep ȝolðe. ⁊ æꝛtep ȝımmum. ⁊ þa ꝛꝥecnan ðeoꝛꝑuꝛþneꝛꝛa ꝓunðe ðe æꝛ beh ýð pæꝛ ⁊ beheloð mıð ðæꝛe eoꝛþan :·

CAPUT XVI.[z]

§ I. ÐÆT ꝛe Ƿıꝛðom þa ꝑiꝛ leoð aꝛunȝen hæꝛðe. þa onzan he eꝛt ꝛpellıan ⁊ ꝑuꝛ cpæþ. Ƿhæt mæȝ ıc ðe nu maꝛe ꝛeczan be þam peoꝛþꝛcıpe ⁊ be ðan anpealðe ꝑiꝛꝛe poꝛulðe. ꝓoꝛ þam anpealðe ȝe eoꝛ polðon ahebban up oð ðone heoꝛen. ȝiꝛ ȝe mihton.[1] þ ıꝛ ꝓoꝛþam þe ȝe ne ȝemunon ne eac ne onzıtað þone heoꝛoncunðan anpealð ⁊ þone peoꝛþꝛcıpe ꝛe ıꝛ eoꝛep aȝen. ⁊ þonan ȝe comon.[2] hꝛæt ꝛe eoꝛep pela þonne ⁊ ꝛe eoꝛep anpealð þe ȝe nu peoꝛþꝛcıpe hatað. ȝiꝛ he becýmþ to þam eallna ꝓýnneꝛtan men. ⁊ to ðam þe hıꝛ ealna unpeoꝛþoꝛt biþ. ꝛꝑa he nu býðe to þıꝛ ılcan Ðeoðꝛıce. ⁊ eac[3] æꝛ to Nepone

[y] Boet. lib. ii. metrum 5.—Felix nimium prior ætas, &c.
[z] Boet. lib. ii. prosa 6.—Quid autem de dignitatibus, &c.
[1] Cott. meahten. [2] Bod. noman. [3] Cott. ıu.

CHAPTER XV.

When Reason had made this speech, she began to sing, and thus said: O, how happy was the first age of this middle-earth, when to every man there seemed enough in the fruits of the earth! There were not then splendid houses, nor various sweetmeats nor drinks; nor were they desirous of costly apparel, for they as yet were not, nor did they see or hear anything of them. They cared not for any luxury, but very temperately followed nature. They always ate once in the day, and that was in the evening. They ate the fruits of trees, and herbs. They drank no pure wine, nor knew they how to mix any liquor with honey, nor cared they for silken garments of various colours. They always slept out in the shade of trees. They drank the water of the clear springs. No merchant visited island or coast, nor did any man as yet hear of any ship-army, nor even the mention of any war. The earth was not yet polluted with the blood of slain men, nor was any one even wounded. They did not as yet look upon evil-minded men. Such had no honour; nor did any man love them. Alas, that our times cannot now become such! But now the covetousness of men is as burning as the fire in the hell, which is in the mountain that is called Ætna, in the island that is called Sicily. The mountain is always burning with brimstone, and burns up all the near places thereabout. Alas, what was the first avaricious man, who first began to dig the earth after gold, and after gems, and found the dangerous treasure, which before was hid and covered with the earth!

CHAPTER XVI.

§ I. When Wisdom had sung this lay, then began he again to speak, and thus said: What more can I say to thee, concerning the dignity and concerning the power of this world? For power ye would raise yourselves up to heaven, if ye were able. This is, because ye do not remember, nor understand, the heavenly power and the dignity which is your own, and whence ye came. What, then, with regard to your wealth, and your power, which ye now call dignity, if it should come to the worst men of all, and to him that of all is unworthiest of it, as it lately did to this same Theodoric,

þam Lasere. ⁊ oft eac to manegum heora gelicum. Þu ne wile he þonne don swa swa hẏ dẏdon ⁊ git doþ. ealle[1] þa ricu þe him under beoð oððe awer on neawestе forslean ⁊ forhereȝian swa swa fẏres liȝ deð drẏne[2] hæþ feld. oððe eft se bẏrnenda swefl ðone munt bærnþ ðe we hataþ Ætne. se si on þam ealonde Sicilia. swiþe onlice þam micelan flode ðe ȝiu on Noes daȝum wæs. Ic wene þæt ðu mæȝe ȝemunan ꝥ te eowre eoldran ȝiu[3] Romana witan on Torcwines daȝum þæs ofermodan cẏninȝes. for his ofermettum. ðone cẏnelican naman of Rome bẏriȝ ærest adẏdon. Ond eft swa ilce þa heretohan. þe hi[4] ær utadrifon. hi woldon eft utadrifan for hiora ofermettum. Ac hi ne mihtan. forþam þe se æfterre anweald þara heretoȝena þam Romaniscum witum ȝit wẏrs licode þonne se ærra ðara cẏninȝa. Lif hit ðonne æfre ȝewurþ. swa hit swiðe seldan[5] ȝewẏrþ. þæt se anweald ⁊ se weorþscipe becume to ȝodum men and to wisum. hwæt biþ ðær þonne licwẏrþes buton his ȝod ⁊ his weorþscipe. þæs ȝodan cẏninȝes. nas ðæs anwealdes. forþam ðe se anweald næfre ne biþ ȝod.[6] buton se ȝod[7] sie þe hine hæbbe. þẏ[8] hit biþ ðæs monnes ȝod.[9] nas[10] ðæs anwealdes. ȝif se anweald ȝod[11] biþ. forþam hit bið. þæt te nan man for his rice ne cẏmð to cræftum ⁊ to medemnesse. Ac for his cræftum ⁊ for his medumnesse he cẏmþ to rice ⁊ to anwealde. ðẏ ne biþ nan mon for his anwealde na þe betere. ac for his cræftum he beoþ ȝod[12] if he ȝod[13] biþ. ⁊ for his cræftum he bið anwealdes weorþe. ȝif he his weorþe biþ. Leorniaþ forþam Wisdom. ⁊ þonne ȝe hine ȝeleornod hæbben. ne forhoȝiaþ[14] hine þonne. Ðonne secȝe ic eow buton ælcum tweon. ꝥ ȝe maȝon þurh hine becuman to anwealde. þeah ȝe no þæs anwealdes ne wilniȝan. Ne þurfon ȝe no hoȝian[15] on ðam anwealde. ne him æfter þrinȝan. ȝif ȝe wise biþ ⁊ ȝode. he wile folȝian eow. þeah ȝe his no ne wilnian. Ac seȝe me nu hwæt eower deorwẏrþesta wela ⁊ anweald sie. þe ȝe swiþost ȝirnaþ. Ic wat þeah þæt hit is þis andwearda lif ⁊ þes brosnienda wela þe we ær ẏmbe spæcon :·

§ II.[a] Eala hwæþer ȝe netelican[16] men onȝiton hwelc se wela sie. ⁊ se anweald. ⁊ þa woruld ȝesælþa.[17] ða sint eowre hlafordas

[a] Boet. lib. ii. prosa 6.—Nonne, o terrena animalia, &c.

[1] Bod. eall. [2] Cott. leȝ deð drigne. [3] Cott. ealdran ȝio. [4] Cott. hine. [5] Cott. seldon. [6] Cott. ȝood. [7] Cott. ȝood. [8] Bod. þeah. [9] Cott. ȝood. [10] Cott. næs. [11] Cott. ȝood. [12] Cott. ȝood. [13] Cott. ȝood. [14] Cott. forhẏcȝað. [15] Cott. honȝian. [16] Cott. netenlican. [17] Cott. sælþa.

and also formerly to Nero the Cæsar, and moreover frequently to many like them? Will he not then do as they did, and still do? slay and destroy all the rich who are under, or anywhere near him, as the flame of fire does the dry heath field, or as the burning brimstone burneth the mountain which we call Ætna, which is in the island of Sicily? very like to the great flood which was formerly in Noah's days. I think that thou mayest remember that your ancient Roman senators formerly, in the days of Tarquin the proud king, on account of his arrogance first banished the kingly name from the city of Rome. And again, in like manner, the consuls who had driven them out, these they were afterwards desirous to expel on account of their arrogance (but they could not); because the latter government of the consuls still less pleased the Roman senators, than the former one of the kings. If, however, it at any time happens, as it very seldom does happen, that power and dignity come to good men and to wise; what is there then worthy of esteem, except the good and the dignity of him, the good king, not of the power? For power never is good unless he is good who possesses it. Therefore if power be good, it is the good of the man, not of the power. Hence it is, that no man by his authority comes to virtues and to merit: but by his virtues, and by his merit, he comes to authority and to power. Therefore is no man for his power the better; but for his virtues he is good, if he be good: and for his virtues he is deserving of power, if he be deserving of it. Learn, therefore, wisdom; and when ye have learned it, do not then despise it. Then I say to you, without all doubt, that ye may through it arrive at power, though ye be not desirous of power. Ye need not be anxious for power, nor press after it. If ye are wise and good, it will follow you, though ye are not desirous of it. But tell me now, what is your most valuable wealth and power, which ye most desire? I know, however, that it is this present life, and this perishing wealth, which we before spoke about.

§ II. O, ye beastlike men, do ye know what wealth is, and power, and worldly goods? They are your lords and your

⁊ eoꝼꝛe ꝼealdandaſ. næſ ȝe heoꝛa. Liꝼ ȝe nu ȝeſaꝼen hꝼelce muſ þæt ꝼæꝛe hlaꝼoꝛd oꝼeꝛ oþꝛe mẏſ. ⁊ ſette him domaſ. ⁊ nidde[1] hie æꝼteꝛ ȝaꝼole. hu ꝼundeꝛlic ꝼolde eoꝼ þæt þincan. hꝼelce cehhettunȝe ȝe ꝼoldon þæſ habban. and mid hꝼelcum hleahtꝛe ȝe ꝼoldon beon aſtẏꝛed. hu micle maꝛe iſ þonne þæſ monneſ lichoma to metenne ꝼið ꝥ Mod. þonne ſeo muſ ꝼiþ þone mon. Hꝼæt ȝe þonne maȝon eaþe ȝeþencan. ȝiꝼ ȝe hit ȝeoꝛne ẏmbe ſmeaȝan ꝼillaþ ⁊ æꝼteꝛſpẏꝛian. ꝥ[2] nanꝛe ꝼuhte lichoma ne beoð þonne tedeꝛꝛa þonne þæſ monneſ. Đam maȝon deꝛian þa læſtan ꝼleoȝan. ⁊ þa ȝnættaſ mid ſꝼiþe lẏtlum ſticelum him deꝛiaþ. ⁊ eac þa ſmalan ꝼẏꝛmaſ. þa ðone mon ȝe innan ȝe uton ꝼeꝛdaþ.[3] ⁊ hꝼilum ꝼulneah deadne ȝedoð. ȝe ꝼuꝛþum þeoſ lẏtle loppe hine hꝼilum deadne ȝedeþ. ſꝼilca ꝼuhta him deꝛiaþ æȝþeꝛ ȝe innan ȝe uton. On hꝼæm mæȝ æniȝ man oþꝛum deꝛian buton on hiſ lichoman. oððe eꝼt on heoꝛa ꝼelum. þe ȝe hataþ ȝeſælþa. ne nan mon ne mæȝ þam ȝeſceadꝼiſan Mode ȝedeꝛian. ne him ȝedon ꝥ hit ne ſie ꝥ ꝥ hit biþ.[4] Đæt iſ ſꝼiþe ſꝼeotol to onȝitanne be ſumum Romaniſcum æðelinȝe. ſe ꝼæſ haten Libeꝛiuſ.[5] ſe ꝼaſ to maneȝum ꝼitum ȝeꝼoꝛht. ꝼoꝛþam þe he nolde meldian on hiſ ȝeꝼeꝛan þe mid him ſieꝛedon[6] ẏmbe þone cẏninȝ þe hie æꝛ mid unꝛihte ȝeꝼunnen hæꝼde.[7] þa he þa beꝼoꝛan þone ȝꝛaman cẏninȝ ȝelæd ꝼæſ. ⁊ he hine het ſecȝan hꝼæt hiſ ȝeꝼeꝛan ꝼæꝛon þe mid him ẏmbe ſieꝛedon.[8] þa ꝼoꝛceaꝼ he hiſ aȝene tunȝan. and ꝼeaꝛꝼ hine ðæꝛ mid on ðæt neb ꝼoꝛan. ꝼoꝛþam hit ȝeꝼeaꝛð ꝥ ðam ꝼiſan men com to loꝼe and to ꝼyꝛðſcipe ꝥ ſe unꝛihtꝼiſa cẏninȝ him teohhode[9] to ꝼite. Hꝼæt iſ ꝥ þe ma ꝥ æniȝ man mæȝe oþꝛum don. þat he ne mæȝe him don ꝥ ilce. ⁊ ȝiꝼ he ne mæȝ. oþeꝛ man mæȝ. Ꝼe leoꝛnodon eac be þam ꝼælhꝛeoꝼan Biſiꝛidem. ſe ꝼæſ on Æȝiptum. þæſ leodhatan ȝeꝼuna ꝼaſ ꝥ he ꝼolde ælcne cuman ſꝼiþe aꝛlice undeꝛꝼon. ⁊ ſꝼiþe ſꝼæſlice ꝼiþ ȝebæꝛan þonne he him æꝛeſt to com. Ac eꝼt æꝛ he him ꝼꝛom ceꝛde. he ſceolde beon oꝼſleȝen. ⁊ þa ȝetẏdde[10] hit ꝥ Eꝛculeſ Iobeſ ſunu com to him. þa ꝼolde he don ẏmbe hine ſꝼa ſꝼa he ẏmbe maniȝne cuman æꝛ dẏde. ꝼolde hine adꝛencan on þæꝛe ea þe Niluſ hatte. þa ꝼeaꝛþ he ſtꝛenȝꝛa ⁊ adꝛencte hine. ſꝼiðe ꝛẏhte be Lodeſ dome. ſꝼa ſꝼa he maniȝne oðeꝛne æꝛ dẏde. Hꝼæt eac Reȝuluſ. ſe ꝼoꝛemæꝛa heꝛetoȝa. ða he ꝼeaht ꝼið Aꝼꝛicanaſ. he hæꝼde

[1] Cott. nedde. [2] Cott. þæt te. [3] Cott. ꝼẏꝛdað. [4] Cott. hit ſie þæt þæt hit ne bið. [5] Cott. Tibeꝛiuſ. [6] Cott. ſiꝛedon. [7] Bod. hæꝼdon. [8] Cott. hine ſẏꝛedon. [9] Cott. tiohhode. [10] Cott. ȝebeꝛede.

rulers, not ye theirs! If ye now saw some mouse that was lord over other mice, and set them judgments, and subjected them to tribute, how wonderful would ye think it! What scorn would ye have, and with what laughter would ye be moved! How much greater, then, is man's body, compared with the mind, than the mouse compared with the man? Indeed, ye may easily conceive, if ye will carefully consider and examine it, that no creature's body is more tender than man's. The least flies can injure it: and the gnats with very little stings hurt it: and also the small worms which corrupt the man both inwardly and outwardly, and sometimes make him almost dead. Moreover the little flea sometimes kills him. Such things injure him both inwardly and outwardly. Wherein can any man injure another, except in his body? or again in their riches, which ye call goods? No man can injure the rational mind, or cause it that it should not be what it is. This is very evidently to be known by a certain Roman nobleman, who was called Liberius. He was put to many torments because he would not inform against his associates, who conspired with him against the king who had with injustice conquered them. When he was led before the enraged king, and he commanded him to say who were his associates who had conspired with him, then bit he off his own tongue, and immediately cast it before the face *of the tyrant*. Hence it happened that, to the wise man, that was the cause of praise and honour, which the unjust king appointed to him for punishment. What is it, moreover, that any man can do to another, which he may not do to him in like manner? and if he may not, another man may. We have learned also concerning the cruel Busiris, who was in Egypt. This tyrant's custom was, that he would very honourably receive every stranger, and behave very courteously to him when first he came. But afterwards, before he departed from him, he would be slain. And then it happened that Hercules, the son of Jove, came to him. Then would he do to him, as he had done to many a stranger before: he would drown him in the river which is called Nile. Then was he stronger, and drowned him, very justly by God's judgment, as he many another before had done! So also, Regulus, the illustrious consul! When he fought against the Africans, he

ꝼulneah unaſecȝenðlicne ſiȝe oꝼeꝛ þa Æꝼꝛicanaſ. ða he hi þa ſꝼiðoſt ꝼoꝛſlaȝen hæꝼðe. þa het he hi bindan ⁊ on balcan leȝan.[1] þa ȝebẏꝛeðe hit ſꝼiþe hꝛaþe ꝥ he ꝼeaꝛþ ȝebunðen mið hiꝛa ꝛacentum. Hꝼæt ꝼenſt ðu þonne hꝼæt ȝoðeſ ſe[2] anꝼealð ſie. þonne he on nane ꝼiſan hiſ aȝneſ cꝛæꝼteſ ne mæȝ ꝼoꝛbuȝan ꝥ he þæt ilce ẏꝼel ne ȝeþaꝼiȝe oþꝛum monnum. þe[3] he æꝛ oþꝛum ðẏðe. hu ne iſ ſe anꝼealð þonne þæꝛ nauht :·

§ III.[b] Hꝼæt ꝼenſt þu. ȝiꝼ ſe ꝼeoꝛþſcipe ⁊ ſe anꝼealð aȝneſ ðonceſ ȝoð ꝼæꝛe anð hiſ ſelꝼeſ anꝼealð hæꝼðe. hꝼæðeꝛ he ꝼolðe þam ꝼoꝛcuþeſtum mannum ꝼolȝian ſꝼa he nu hꝼilum[4] ðeð. Hu ne ꝼaſt þu ꝥ hit niſ nauht ȝecẏnðe ne nauht ȝeꝼunelic ꝥ æniȝ ꝼiþeꝛꝼeaꝛð ðinȝ bion ȝemenȝeð ꝼiþ oðꝛum ꝼiþeꝛꝼeaꝛðum. oððe æniȝe ȝeꝼeꝛꝛæðenne ꝼið habban. Ac ſeo ȝecẏnð hit onſcunað þæt hie[5] maȝon ꝼeoꝛþan toȝæðeꝛe ȝemenȝeð. þe ma[6] þe þæt ȝoð[7] ⁊ þæt ẏꝼel maȝon ætȝæðeꝛe bion. Nu ðe iſ ſꝼiðe openlice ȝecẏþeð ꝥ þiſ anðꝼeaꝛðe ꝛice. anð þaſ ꝼoꝛuld ȝeſælþa. ⁊ þeſ anꝼealð oꝼ heoꝛa[8] aȝnum ȝecẏnðe ⁊ heoꝛa aȝneſ ȝeꝼealðeſ nauht ȝoðe ne ſient. ne hioꝛa ſelꝼꝛa nanne anꝼealð nabbað. nu hi ꝼillaþ cliꝼian[9] on þæm ꝼẏꝛſtan monnum ⁊ him ȝeþaꝼiaþ þæt hi bioð heoꝛa hlaꝼoꝛðaſ. Niſ ðæſ nu nan tꝼeo. ꝥ oꝼt þa[10] eallꝛa ꝼoꝛcuþeſtan men cumað to þam anꝼealðe ⁊ to þam ꝼeoꝛþſcipe. Liꝼ ſe anꝼealð þonne oꝼ hiſ aȝenꝛe ȝecynðe ⁊ oꝼ hiſ aȝeneſ ȝeꝼealðeſ ȝoð ꝼæꝛe. ne unðeꝛꝼenȝe he næꝼꝛe þa ẏꝼelan ac þa ȝoðan. Ðæſ ilcan iſ to ꝼenanne to eallum ðam ȝeſælðum þe ſeo ꝼẏꝛð bꝛenȝð þiſſeſ anðꝼeaꝛðan liꝼeſ ȝe on cꝛæꝼtum ȝe on æhtum. ꝼoꝛþam hie hꝼilum becumað to þæm ꝼoꝛcuþeſtum. Hꝼæt ꝼe ȝenoȝ ȝeoꝛne ꝼiton ðæt nanne mon þæſ ne tꝼeoþ ðæt ſe ſeo[11] ſtꝛonȝ on hiſ mæȝene. ðe mon ȝeſihð ðæt ſtꝛonȝlic ꝼeoꝛc ꝼẏꝛcð. Ne þonne ma. ȝiꝼ he hꝼæt bið. ne tꝼeoþ nænne mon ꝥ he hꝼæt ne ſie. Sꝼa ȝeðeð[12] eac ſe ðꝛeam cꝛæꝼt ꝥ ſe mon biþ ðꝛeameꝛe. ⁊ ſe læce cꝛæꝼt þæt he biþ læce. ⁊ ſeo ꝛacu ðeð[13] ꝥ he biþ ꝛecceꝛe. Sꝼa ðeð eac ſe ȝecẏnða cꝛæꝼt ælcum men. ꝥ ꝥ ȝoð ne mæȝ beon ꝼið ꝥ ẏꝼel ȝemenȝeð. ne ꝥ ẏꝼel ꝼið ꝥ ȝoð. ðeah he butu on anum men ſien. þeah biþ æȝþeꝛ him on ſunðꝛon. ꝥ ȝecẏnð nẏle næꝼꝛe nanꝼuht ꝼiþeꝛꝼeaꝛðeſ lætan ȝemenȝan. ꝼoꝛþam heoꝛa æȝþeꝛ

[b] Boet. lib. ii. prosa 6.—Ad hæc, si ipsis dignitatibus, &c.

[1] Cott. leoȝan. [2] Bod. ſe Loðeſ. [3] Cott. þæt. [4] Bod. hꝼilcum. [5] Bod. hi. [6] Cott. þon ma. [7] Cott. ȝooð. [8] Cott. þæſ anꝼealðeſ hioꝛa. [9] Cott. clioꝛian. [10] Bod. oꝼ þam. [11] Cott. ſie. [12] Cott. mæȝ. [13] Cott. ȝeðeð.

obtained an almost indescribable victory over the Africans. When he had grievously slain them, he gave order to bind them, and lay them in heaps. Then happened it very soon, that he was bound with their fetters. What thinkest thou, then? What good is power, when he *who possesses it*, can in no wise, by his own strength, avoid suffering from other men the same evil which he before did to others? Is not, then, power in that case naught?

§ III. What thinkest thou? If dignity and power were good of its own nature, and had power of itself, would it follow the most wicked men, as it now sometimes doth? Dost thou not know, that it is neither natural nor usual, that any contrary thing should be mixed with other contrary, or have any fellowship therewith? But nature refuses it that they should be mixed together; still more that good and evil should be together. Hence it is very manifestly shown to thee, that this present authority, and these worldly goods, and this power, are not good of their own nature, and of their own efficacy, nor have any power of themselves: since they are willing to cleave to the worst men, and permit them to be their lords. There is not indeed any doubt of this, that often the most wicked men of all come to power and to dignity. If power, then, were good of its own nature, and of its own efficacy, it never would be subservient to the evil, but to the good. The same is to be thought with regard to all the goods which fortune brings in this present life, both of talents and possessions: for they sometimes come to the most wicked. We very well know that no man doubts of this, that he is powerful in his strength, who is seen to perform laborious work: any more than if he be anything, any one doubts that he is so. Thus the art of music causes the man to be a musician, and medical knowledge to be a physician, and rhetoric causes him to be a rhetorician. In like manner also the nature of things causes to every man that good cannot be mixed with evil, nor evil with good. Though they are both in one man, yet is each in him separately. Nature will never suffer anything contrary to mix, for each of them rejects the other, and each will be what it is. Riches cannot

onſcunað oþeꝛ. anð æʒþeꝛ ꝩile beon þ̄ þ̄ hiꝺ biþ. ne mæʒ ſe ꝩela ʒeðon þ̄ ſe ʒiꝺſeꝛe ne ſie ʒiꝺſeꝛe. ne þa ʒꝛunðleaſan ʒiꝺſunʒa ʒeꝼẏllan. ne ſe anꝩealð ne mæʒ ʒeðon hiſ ꝩealðenð ꝩealðendne. Nu þonne nu ælc ʒeſceaꝼꝺ onſcunað þ̄ þ̄ hiꝛe ꝩiþeꝛꝩeaꝛð bið. anð ſꝩið ʒeoꝛne ꝺiolaþ þ̄ hiꝺ him þ̄ ꝼꝛom aſcuꝼe. hꝩelce ꝺꝩa ſẏnð þonne ꝩiþeꝛꝩeaꝛðꝛan beꝺꝩuh him þonne ʒoð ⁊ ẏꝼel. ne ꝩeoꝛþað hi næꝼꝛe ꝺo ſomne ʒeꝼeʒeð. Be þæm þu miht onʒiꝺan. ʒiꝼ þa ʒeſælða ðiſeſ anðꝩeaꝛðan liꝼeſ þuꝛh hie ſelꝼe heoꝛa ſelꝼꝛa ʒeꝩealð ahꝺon. ⁊ oꝼ heoꝛa aʒnum ʒecẏnðe ʒoðe ꝩæꝛon. þonne ꝩolðon hi ſimle on ðam cliꝼian.[1] ðe him ʒoð mið ꝩoꝛhte. nalæſ[2] ẏꝼel. Ac þæꝛ þaꝛ hi ʒoðe beoð. þonne beoð hi þuꝛh þæſ ʒoðan monneſ ʒoð ʒoðe þe him ʒoð mið ꝩẏꝛcþ. ⁊ ſe bið þuꝛh Loð ʒoð. Liꝼ hine þonne ẏꝼel mon hæꝼþ. þonne biþ he ẏꝼel ðuꝛh þæſ monneſ ẏꝼel þe him ẏꝼel mið ðeþ. ⁊ þuꝛh ðeoꝼel.[3] Hꝩæꝺ ʒoðeſ iſ ſe ꝩela þonne. þonne he ne mæʒ þa ʒꝛunðleaſan ʒiꝺſunʒa aꝼẏllan þæſ ʒiꝺſeꝛeſ. oððe ſe anꝩealð. þonne he ne mæʒ hiſ ꝩealðenð ꝩealðenðne ʒeðon. Ac hine ʒebinðaþ þa ꝩon ꝩilnunʒa[4] mið heoꝛa unabinðenðlicum ꝛacentum. þeah mon nu ẏꝼelum men anꝩealð ſelle. ne ʒeðeð ſe anꝩealð hine ʒoðne ne meoðumne.[5] ʒiꝼ he æꝛ næſ. ac ʒeopenað hiſ ẏꝼel. ʒiꝼ he æꝛ ẏꝼel ꝩæſ. ⁊ ʒeðeð hiꝺ þonne ſꝩeoꝺol. ʒiꝼ hiꝺ æꝛ næſ. ꝼoꝛþam þeah he æꝛ ẏꝼel ꝩolðe. þonne nẏſte he hu he hiꝺ ſꝩa ꝼullice ʒecẏþðe.[6] æꝛ he ꝼullne anꝩealð hæꝼðe. Ðæꝺ ʒeꝩẏꝛþ ꝼoꝛþam ðẏſiʒe þe ʒe ꝼæʒniaþ þæꝺ ʒe moꝺon ſceppan þone[7] naman. haꝺan þ̄ ſælþa þ̄ nane ne beoð. ⁊ þæꝺ meðumneſ ne beoþ.[8] ꝼoꝛþam hi ʒecẏðað on heoꝛa enðunʒe þonne hie enðiaþ. þ̄ hie naꝩþeꝛ ne bioð. ꝼoꝛþæm naꝩþeꝛ ne ſe ꝩela.[9] ne ſe anꝩealð. ne ſe ꝩeoꝛþſciꝩe ne beoþ ꝺo ꝩenanne þ̄ hiꝺ ſeo ſoþe ʒeſælþ ſie. ſꝩa hiꝺ iſ nu hꝛæðoſꝺ ꝺo ſecʒanne be eallum þæm ꝩoꝛuld ʒeſælþum[10] þe ſeo ꝩẏꝛð bꝛenʒþ. þ̄ þæꝛ nan ꝩuhꝺ on niſ þæſ ꝺo ꝩilnianne ſeo. ꝼoꝛþam ðe ðæꝛ nan ꝩuhꝺ ʒecẏnðeliceſ ʒoðeſ on niſ ðæſ ðe oꝼ him cume. þ̄ iſ on þam ſꝩeoꝺol þ̄ hi hie ſimle ꝺo ðam ʒoðum ne ðeoðað. ne ða ẏꝼelan ʒoðe ne ʒeðoð þe hi hie oꝼꝺoſꝺ ꝺoʒeðeoðaþ ⁝·

§ IV.[c] Ða ſe Ꝼiſðom þa þiſ ſꝩell þuſ aꝛehꝺ[11] hæꝼðe. þa onʒean he eꝼꝺ ʒiððiʒan ⁊ þuſ cꝩæþ. Hꝩæꝺ ꝩe ꝩiꝺon hꝩelce

[c] Boet. lib. ii. metrum 6.—Novimus quantas dederit, &c.

[1] Cott. cleoꝛian. [2] Cott. nalleſ. [3] Cott. ðioꝼul. [4] Cott. ꝩelnuʒa. [5] Cott. meðomne. [6] Bod. acẏððe. [7] Cott. ꝩone. [8] Cott. nane þ̄ nan meðomneſ ne bið. [9] Bod. þ̄ hie naꝩþeꝛ ne ſe ꝩela. [10] Cott. ſælþum. [11] Cott. aꝛeahꝺ.

cause the miser not to be a miser, or satisfy his boundless desires, nor can authority make its possessor powerful. Since, then, every creature avoids that which is contrary to it, and very earnestly endeavours to repel it, what two things are more contrary to each other than good and evil? They are never united together. Hence thou mayest understand, *that* if the goods of this present life through themselves, had power of themselves, and were in their own nature good, then would they always cleave to him who did good with them, not evil. But wheresoever they are good, they are good through the good of the good man, who works good with them, and he is good through God. If, then, an evil man has it, it is evil through the man's evil, who doth evil with it, and through the devil. What good is wealth, then, when it cannot satisfy the boundless desires of the miser? or power, when it cannot make its possessor powerful, but the wicked passions bind him, with their indissoluble chains! Though any one give to any evil man power, the power does not make him good nor meritorious, if he before were not: but exposes his evil, if he before were evil, and makes it then manifest, if it before were not. For though he formerly desired evil, he then knew not how he might so fully show it, before he had full power. It is through folly that ye are pleased, because ye can make a name, and call that happiness which is none, and that merit which is none: for they show by their ending, when they come to an end, that neither wealth, nor power, nor dignity, is to be considered as the true happiness. So is it most assuredly to be said concerning all the worldly goods that fortune brings; that there is nothing therein which is to be desired, because there is nothing therein of natural good which comes from themselves. This is evident from hence, that they do not always join themselves to the good, nor make the evil good, to whom they most frequently join themselves.

§ IV. When Wisdom had thus made this speech, then began he again to sing, and thus said: We know what cruel-

ƿælhrıoƿnesſa. ⁊ hƿılce hrẏrasſ. hƿılce unrıhthæmeðu. ⁊ hƿılc man. ⁊ hƿılce arleasnesſe ſe unrıhtƿıſa Laſere Neron ƿeorhte. ſe het æt ſumum cẏrre forbærnan ealle Rome burh on anne ſıð æfter þære bıſene þe ȝıo Troȝıa burȝ barn. hıne lẏſte eac ȝeſeon hu ſeo burne. ⁊ hu lanȝe. ⁊ hu leohte be þære oþerre. ⁊ eft he het ofſlean ealle þa ƿıſeſtan ƿıtan Romana. ȝe furþon hıſ aȝene moðor. ⁊ hıſ aȝene broðer. ȝe furðon hıſ aȝen ƿıf he ofſloȝ mıð ſƿeorðe. ⁊ for ðyllecum næſ he naƿuht ȝeunrotſoð. Ac ƿæſ þẏ bliþra ⁊ faȝenoðe þæſ. Onð þeah betƿuh ðẏllecum unrıhtum næſ hım no þẏ læſ unðerðeoð eall þeſ mıððan ȝearð from eaſteƿearðum oð ƿeſteƿearðne. anð eft from ſuþeƿearðum oð norþeƿearðne. eall he ƿæſ on hıſ anƿealðe. Ƿenſt þu ꝥ ſe ȝoðcunða anƿealð ne mıhte afẏrran þone anƿealð þam unrıhtƿıſan Kaſere. anð hım þære ƿuhhunȝe ȝeſteoran. ȝıf he ƿolðe. Lıſe la ȝeſe. ıc ƿat ꝥ he mıhte ȝıf he ƿolðe. Eala eaƿ hu hefıȝ ȝeoc he beſlepte on ealle þa þe on hıſ tıðum lıbbenðe ƿæron on eorðan. ⁊ hu oft hıſ ſƿeorð ƿære beſẏleð on unſcẏlðıȝum bloðe. Þu ne ƿaſ þær ȝenoȝ ſƿeotol ꝥ ſe anƿealð hıſ aȝeneſ ðonceſ ȝoð næſ. þa ſe ȝoð næſ þe he to com :·

CAPUT XVII.[d]

ÐA ſe Ƿıſðom þa þıſ leoþ[1] aſunȝen hæfðe. ða ȝeſƿıȝoðe[2] he. ⁊ þa anðſƿoreðe þæt Moð anð þuſ cƿæþ. Eala Leſceaðƿıſneſ. hƿæt ðu ƿaſt ꝥ me næfre ſeo ȝıtſunȝ ⁊ ſeo ȝemæȝþ ðıſſeſ eorðlıcan anƿealðeſ for ƿel ne lıcoðe. ne ıc ealleſ for ſƿıþe ne ȝırnðe þıſſeſ eorþlıcan rıceſ. buton la[3] ıc ƿılnoðe þeah anðƿeorceſ to þam ƿeorce þe me beboðen ƿæſ to ƿẏrcanne. ꝥ ƿaſ ꝥ ıc unfracoðlıce[4] ⁊ ȝerıſenlıce mıhte ſteoran ⁊ reccan þone anƿealð þe me befæſt ƿæſ. Hƿæt ðu ƿaſt ꝥ nan mon ne mæȝ nænne cræft cẏðan. ne nænne anƿealð reccan ne ſtıoran butan[5] tolum ⁊ anðƿeorce. ꝥ bıð ælceſ cræſteſ anðƿeorc ꝥ mon ðone cræft buton[6] ƿẏrcan ne mæȝ. ꝥ bıþ þonne cẏnınȝeſ anðƿeorc[7] ⁊ hıſ tol mıð to rıcſıanne. ꝥ he hæbbe hıſ lanð full mannoð.[8] he ſceal hæbban ȝebeðmen. ⁊ fẏrðmen.[9] ⁊ ƿeorc-

[d] Boet. lib. ii. prosa 7.—Tum ego, scio, inquam, &c.

[1] Cott. lıoð. [2] Cott. ȝeſuȝoðe. [3] Cott. butan tola. [4] Cott. unfracoðlıce. [5] Bod. butum. [6] Cott. butan. [7] Bod ƿeorc anðƿeorc. [8] Cott. monnað. [9] Cott. ferðmen.

ties, and what ruins, what adulteries, and what wickedness, and what impiety, the unrighteous Cæsar, Nero, wrought. He at one time gave order to burn all the city of Rome at once, after the example that formerly the city of Troy was burned! He was desirous also to see how it would burn, and how long, and how light, in comparison of the other: and besides gave order to slay all the wisest senators of the Romans, and also his own mother, and his own brother! He moreover slew his own wife with a sword. And for such things he was in no wise grieved, but was the blither, and rejoiced at it! And yet amid such crimes all this middle-earth was nevertheless subject to him, from eastward to westward, and again from southward to northward: it was all in his power. Thinkest thou that the heavenly Power could not take away the empire from this unrighteous Cæsar, and correct this madness in him, if he would? Yes, O yes, I know that he could, if he would! Alas! how heavy a yoke did he lay on all those who in his times were living on the earth! and how oft his sword was stained with innocent blood! Was it not then sufficiently evident, that power of its own nature was not good, when he was not good to whom it came?

CHAPTER XVII.

When Wisdom had sung this lay he was silent, and the Mind then answered, and thus said: O Reason, indeed thou knowest that covetousness and the greatness of this earthly power never well pleased me, nor did I altogether very much yearn after this earthly authority. But nevertheless I was desirous of materials for the work which I was commanded to perform; that was, that I might honourably and fitly guide and exercise the power which was committed to me. Moreover, thou knowest that no man can show any skill, nor exercise or control any power, without tools and materials. That is, of every craft the materials, without which man cannot exercise the craft. This, then, is a king's materials and his tools to reign with: that he have his land well peopled; he must have prayer-men, and soldiers, and work-

men. Þpæt þu paſt þætte butan ðiſum tolum[1] nan cýninz hiſ cpæft ne mæz cýðan. Đæt iſ eac hiſ anðpeorc. ꝺ he habban ſceal to þam tolum þam þrim zeſeþſcipum biþiſte. ꝺ iſ þonne heoþa biþiſt. land to buzianne. ⁊ zifta.[2] ⁊ pæpnu. ⁊ mete. ⁊ ealo.[3] ⁊ claþaſ. ⁊ ze hpæt þæſ þe þa þie zeſeþſcipaſ behoſiaþ.[4] ne mæz he butan þiſum þaſ tol zehealðan. ne butan þiſum tolum nan þaþa þinza þýncan þe him beboðen iſ to þýncenne. ſoſ þý ic pilnoðe anðpeorceſ þone anpealð mið to zeneccenne. ꝺ mine cpæftaſ ⁊ anpealð ne puþðen ſoſzitene ⁊ ſoſholene.[5] ſoſþam ælc cpæft ⁊ ælc anpealð biþ ſona ſoſealðoð ⁊ ſoſſpuzoð.[6] zif he biþ butan Þifðome. ſoſþam ne mæz non mon nænne cpæft ſoſþþþinzan butan Þifðome. ſoſþam þe ſpa hpæt ſpa þuþh býſize zeðon bið. ne mæz hit mon næfne to cpæfte zenecan.[7] ꝺ iſ nu hpaðoſt to feczanne. ꝺ ic pilnoðe peoſþfullice to libbanne þa hpile þe ic liſeðe.[8] ⁊ æftef mimum liſe þam monnum to læfanne. þe æftef me pænen min ze-mynð on zoðum peoſcum :.[9]

CAPUT XVIII.[e]

§ I. ÐÆ ðiſ þa zefþþecen paſ. þa zefþizoðe[10] ꝺ Moð. ⁊ feo Ðef-ceaðpiſneſ onzan ſþþecan ⁊ þuſ cpæþ. Eala Moð eala[11] an ýfel iſ ſþiþe to anſcunianne.[12] ꝺ iſ ꝺ ꝺ te ſþiþe ſinzallice[13] ⁊ ſþiþe heſizlice beſpicþ ealna þaþa monna Moð þe beoð[14] on heoþa zecýnðe zecoſene ⁊ þeah ne beoþ to þam hnoſe þonne zit cumen ſulfremeðna mæzena. ꝺ iſ þonne pilnunz leaſeſ zilpeſ ⁊ unþýhteſ anpealðeſ ⁊ unzemetlicef hliſan zoðna peoſca oſeſ eall ſolc ſoſþam[15] pilnizaþ monize men[16] anpealðeſ. ðe hie polðon habban zoðne hliſan. þeah hi hiſ unþýþe ſien. ze ſuſ-þum ſe ealna ſoſcuþeſta pilnað þæſ ylcan. Ac ſe þe pile piſlice ⁊ zeoſnlice æftef þam hliſan ſþýſian. þonne onzit he ſþiþe hnaþe hu lýtel he bið. ⁊ hu læne. ⁊ hu teðne. ⁊ hu beðæleð ælceſ zoðeſ. Liſ þu nu zeoſnlice ſmeazan pilt anð pitan pilt ymbe ealne ðiſſe eoſþan ymbhþýſſt ſnom eaſtepeaſðan ðiſſeſ

[e] Boet. lib. ii. prosa 7.—Et illa: Atqui hoc unum est, &c.

[1] Cott. þiſſan tolan. [2] Cott. zifa. [3] Cott. ealu. [4] Cott. behoſizen. [5] Bod. puþðe ſoſzifen ⁊ ſoſholen. [6] Cott. ſoſſuzoð. [7] Cott. ze-neccan. [8] Cott. liſðe. [9] Cott. þe æftef me pænen min zemýndiz on zoðum peoſcum. Bod. æftef me ſænen zemýnð on zoðum peoſcum. [10] Cott. zefuzoðe. [11] Cott. ea. [12] Bod. ýfel iſ ſþiþe to anſcunianne. [13] Bod. ſinzanlice. [14] Bod. oð. [15] Cott. ſoſþon. [16] Cott. poſulð men.

men. Thou knowest that without these tools no king can show his craft. This is also his materials which he must have besides the tools; provisions for the three classes. This is, then, their provision; land to inhabit, and gifts and weapons, and meat, and ale, and clothes, and whatsoever is necessary for the three classes. He cannot without these preserve the tools, nor without the tools accomplish any of those things which he is commanded to perform. Therefore I was desirous of materials wherewith to exercise the power, that my talents and power should not be forgotten and concealed. For every craft and every power soon becomes old, and is passed over in silence, if it be without wisdom: for no man can accomplish any craft without wisdom. Because whatsoever is done through folly, no one can ever reckon for craft. This is now especially to be said; that I wished to live honourably whilst I lived, and after my life, to leave to the men who were after me, my memory in good works.

CHAPTER XVIII.

§ I. When this was spoken, the Mind remained silent, and Reason began to speak, and thus said: O, Mind, one evil is very greatly to be shunned; that is, that which very continually and very grievously deceives the minds of all those men, who are in their nature excellent, and nevertheless are not yet arrived at the roof of perfect virtues. This, then, is the desire of false glory, and of unrighteous power, and of unbounded fame of good works among all people. Many men are desirous of power, because they would have good fame, though they be unworthy of it: and even the most wicked of all are desirous of the same. But he who will wisely and diligently inquire concerning fame, will very soon perceive how little it is, and how slender and how frail, and how destitute of all good. If thou wilt now studiously inquire, and wilt understand concerning the circumference of all this earth, from the eastward of this middle-earth to the

mid̄dan3eapdef oð̄ pefcepeapdne. ⁊ fram fuþepeapdum oð̄[1] nopþepeapdne. fpa fpa þu leopnodeft on þæpe bec þe Aptpolo3ium hatte. þonne mihc ðu on3itan ꝑ he ip eall pip ðone heofon to mettanne fpilce an lỹtel ꝑpicu[2] on bpadan bpede. oþþe ponð beah on fcilde. æftep piꝑpa monna[3] ðome. Þu ne paft þu þæt þu leopnodeft on Ptolomeup bocum. fe þnat ealle[f] þipef mid̄dan3eapdef 3emet on anre bec. ðæp þu mihc on 3efeon ꝑ eall moncỹnn ⁊ ealle netenu ne notiȝað napep[4] neah feopþan dælef ðipfe eopþan þæf þe men 3efapan[5] mazon. fopþam þe hỹ hic ne mazon eall 3ebuȝian. fum fop hæto. fum fop cỹle. ⁊ þone mæftan dæl hip hæfþ fæ ofepfteten. Do nu of ðam feopþan deale on þinum Mode eall þæt feo fæ hip ofpeten hæfþ. ⁊ eall ða fceapð ðe heo him on3enumen hæfþ. ⁊ eall ꝑ hip fennaf ⁊ mopaf 3enumen habbað̄. ⁊ eall ꝑ on eallum ðeodum pefcef liȝeþ. ðonne mihc ðu on3itan þætte þæf ealle[f] nip monnum þonne mape læfeð to buȝianne. buton fpelce an lỹtel cafeptum.[6] Ip ꝑ þonne fop ðyplic 3efpinc ꝑ 3e pinnaþ eoppe populð to ðon ꝑ 3e pilniaþ eopeþne hlifan un3emetlice to 3ebnæddanne[7] ofep fpelcne cafeptun[8] fpelce þæt ip þætte men buȝiaþ þipfe populde fulneah fpilce an piꝑca[9] fop þæt oðep. Ac hpæt pumeðlicef oðde micellicef oðde peoꝑfullicef hæfþ fe eopep 3ilp þe 3e þæp buȝiaþ[10] on þam fiftan dæle healfum londef ⁊ unlondef. mid fæ. mid fænne. ⁊ mid ealle. fpa hic ip[11] 3eneapped. To hpon pilniȝe 3e ðonne to un3emetlice þæt 3e eopeþne naman tobnæddan ofep ðone teoþan dæl. nu hip mape nip mid fæ. mid fænne. mid ealle :.

§ II.[f] Leþencaþ eac ꝑ on[12] ðipum lỹtlum peaꝑpoce. þe þe æp ymbe fpnæcon. buȝiaþ fpiþe maneȝa ðeoda. ⁊ mipclica.[13] ⁊ fpiþe un3elica æȝþep 3e on fpnæce. 3e on ðeapum. 3e on eallum fidum. eallna þapa þeoda þe 3e nu pillniaþ fpiþe un3emetlice ꝑ 3e fcỹlon eopeþne naman ofep tobnæddan. ꝑ 3e næfne 3eðon ne mazon. fopþam[14] heopa fpnæc ip todæleð on tpa ⁊ hund̄ feofontiȝ.[15] ⁊ ælc þapa fpnæca ip todæleð on maneȝa ðeoda.[16] ⁊ þa finc tolezena ⁊ todældа mid fæ. ⁊ mid pudum. ⁊ mid muntum. ⁊ mid fænnum. ⁊ mid moneȝum ⁊ mid mipclicum[17] peftenum. ⁊ un3efæpnum londum. ꝑ hic fuþðum

[f] Boet. lib. ii. prosa 7.—Adde quod hoc ipsum, &c.

[1] Bod. oþ. [2] Cott. lỹtlu ꝑpice. [3] Bod. þipfa mona. [4] Cott. notiað fuþþum napep. [5] Cott. 3efepan. [6] Cott. cauepcun. [7] Cott. todpe-danne. [8] Cott. cauepcun. [9] Cott. ꝑpice. [10] Bod. hoȝiað. [11] Bod. hip. [12] Cott. þæt te. [13] Cott. fpiþe mipfica. [14] Cott. fopþon. [15] Bod. on hun-feofontiȝ. [16] Cott. þiod. [17] Cott. mipficum.

westward, and from the southward to the northward, as thou hast learned in the book which is called Astrologium; then mayest thou perceive that it is all, compared with the heaven, like a little point on a broad board, or the boss on a shield, according to the opinion of wise men. Dost thou not know what thou hast learned in the books of Ptolemy, who wrote of the measure of all this middle-earth in one book? Therein thou mightest see that all mankind, and all cattle, do not occupy anywhere nigh the fourth part of this earth, which men are able to go over. For they cannot inhabit it all; some part for heat, some for cold; and the greatest part of it the sea has covered. Take, then, from this fourth part, in thy mind, all that the sea has covered of it, and all the shards which it has taken from it; and all that fens and moors have taken of it, and all that in all countries lies waste; then mayest thou understand, that, of the whole, there is not more left for men to inhabit, than as it were a small enclosure. It is, then, in foolish labour that ye toil all your life, because ye wish beyond measure to spread your fame over such an enclosure as that is which men inhabit in this world; almost like a point compared with the other! But what of spacious, or of great, or of honourable, has this your glory, when ye therein inhabit the fifth part halved of land and desert? so is it narrowed with sea, with fen, and with all! Wherefore desire ye, then, too immoderately, that ye should spread your name over the tenth part, since there is not more of it, with sea, with fen, and with all!

§ II. Consider also that in this little park which we before have spoken about, dwell very many nations, and various, and very unlike both in speech, and in manners, and in all the customs of all the nations, which ye now very immoderately desire that ye should spread your name over. This ye never can do, because their language is divided into seventy-two; and every one of these languages is divided among many nations, and they are separated and divided by sea, and by woods, and by mountains, and by fens, and by many and various wastes, and impassable lands, so that even merchants

cepemen ne ȝefaraþ. Ac hu mæȝ þær þonne sẏnderlice anes rices monnes nama cuman þonne ðær mon furðum þære burȝe naman ne ȝeheorð. ne þære þeode ðe he on hamfæst biþ. Ðẏ ic nat for hwilcon dẏsiȝe ȝe ȝeornað[1] ꝥ ȝe woldon eowerne naman tobræðan ȝeond eallne eorþan. ꝥ ȝe don ne maȝon.[2] ne furþum nawer neah. Hwæt ðu wast hu micel Romana rice wæs on Marcuses daȝum þæs heretoȝan. se wæs oþre naman haten Tullius. ⁊ þriddan Liceno. hwæt he cẏþde on sumre his boca. ꝥ te ða ȝet Romane nama ne com ofer ða muntas þe Laucaseas we hataþ. ne þa Sciððeas þe on oþre healfe þara munta buȝiaþ furþum þære burȝe naman ne þæs folces ne ȝeheordon. Ac ða he com ærest to Parþum. ⁊ wæs þær swiþe niwe. Ac he wæs ðeah ðær ẏmbutan maneȝum folce swiþe eȝefull. Hu ne onȝite ȝe nu hu neara[3] se eower hlisa beon wile þe ȝe þær ẏmbe swincaþ ⁊ unrihtlice tiliað[4] to ȝebræðenne. Hwæt wenst ðu hu micelne hlisan ⁊ hu micelne weorþscipe an Romanisc man mæȝe habban on ðam lande. ðær mon furðum ðære burcȝe naman ne ȝeherde. ne ealles ðæs folces hlisa ne com. Ðeah nu hwelc mon unȝemetlice ⁊ unȝeðafenlice wilniȝe ꝥ he scile his hlisan tobræðan ofer ealle eorþan. he ne mæȝ ꝥ forþbrenȝan. forþam þe þara ðeoda þeawas sint swiþe unȝelica. ⁊ heora ȝesetnessa swiþe mislica.[5] swa ꝥ te þæt on oðrum lande betst licaþ.[6] þætte ꝥ biþ hwilum on þam oþrum tælwẏrþlicost. ⁊ eac miceles wites wẏrþe. forþam ne mæȝ nan mon habban ȝelic lof on ælcum londe. forþon þe on ælcum lande ne licað ꝥ on oþrum licaþ ⁝.

§ III.[g] For ði sceolde ælc mon beon on ðam wel ȝehealden. ꝥ he on his aȝenum earde licode. þeah he nu maran wilniȝe. he ne mæȝ furþum ꝥ forþbrinȝan. forþam ðe seldhwonne biþ ꝥ te auht maneȝum monnum anes hwæt liciȝe. for þẏ wẏrþ oft ȝodes monnes lof aleȝen inne on[7] ðære ilcan þeode þe he on hamfæst biþ. ⁊ eac forþam ðe hit oft fwiþe sarlice ȝebẏrede þurh þa heardsælþa þara writera ꝥ hi for heora slæwþe. ⁊ for ȝimeleste. ⁊ for recceleste forleton unwriten ðara monna þeawas ⁊ hiora dæda. þe on hiora daȝum foremærroste ⁊ weorþȝeornneste wæron. ⁊ þeah hi nu eall hiora lif ⁊ hiora dæda awriten hæfdon. swa swa hi sceoldon ȝif hi dohton. hu ne forealldodon ða ȝewritu þeah ⁊ losodon ðonecan þe hit wære. swa

[g] Boet. lib. ii. prosa 7.—Erit igitur pervagatâ, &c.

[1] Cott. nat hwelce dẏsiȝe ȝe ȝirnað. [2] Cott. næsre ȝedon. [3] Cott. nearo. [4] Cott. tioliað. [5] Bod. mistle. [6] Cott. licode. [7] Cott. in.

do not visit it. But how, then, can any great man's name singly come there, when no man there hears even the name of the city, or of the country, of which he is an inhabitant? Therefore I know not through what folly ye desire that ye should spread your name over all the earth! That ye cannot do, nor even anywhere nigh. Moreover, thou knowest how great the power of the Romans was in the days of Marcus, the consul, who was by another name called Tullius, and by a third Cicero. But he has shown in one of his books, that, as then, the Roman name had not passed beyond the mountains that we call Caucasus, nor had the Scythians who dwell on the other side of those mountains even heard the name of the city or of the people: but at that time it had first come to the Parthians, and was then very new. But nevertheless it was very terrible thereabout to many a people. Do ye not then perceive how narrow this your fame will be, which ye labour about, and unrighteously toil to spread? How great fame, and how great honour, dost thou think one Roman could have in that land, where even the name of the city was never heard, nor did the fame of the whole people ever come? Though any man immoderately and unreasonably desire that he may spread his fame over all the earth, he cannot bring it to pass, because the manners of the nations are very unlike, and their institutions very various; so that in one country that pleases best which is at the same time in another *deemed* most reprehensible, and moreover deserving of great punishment. Therefore no man can have the same praise in every land, because in every land that pleases not, which in another pleases.

§ III. Therefore every man should be well contented with this, that he be approved in his own country. Though he be desirous of more, he cannot, indeed, bring it to pass: because it is seldom that aught in any degree pleases many men; on which account the praise of a good man is frequently confined within the same country where he is an inhabitant; and also because it has often very unfortunately happened, through the misconduct of writers, that they from their sloth, and from negligence, and from carelessness, have left unwritten the manners of the men, and their deeds, who in their days were most famous, and most desirous of honour.

ſome ſwa þa writeraſ dȳdon. ⁊ eac ða þe hi ȳmbe writon. And eow ðincþ þeah þ ge hæbban ece are. gif ge mægen on eallre eowerre worulde geearnian þ ge habban godne hliſan æfter eowrum dagum. Lif þu nu getæleſt ða hwile[1] þiſſeſ andweardan lifeſ ⁊ ðiſſeſ hwilendlican[2] wið ðæſ ungeendodan lifeſ hwila. hwæt bið hit þonne ⁝. Tele nu þa lenge[3] þærre hwile þe þu ðin eage on beorrenan[4] mæge wiþ ten þuſend wintra. þonne habbaþ þa hwila hwæt hwugu onliceſ. þeah hit lȳtel ſie. þ iſ þonne þæt heora ægþer hæfþ ende. Tele nu þonne þ ten þuſend gearа. ge þeah þu ma wille. wið þ ece ⁊ þæt ungeendode lif. þonne ne finſt þu þær nauht angeliceſ.[5] forþam þ ten ðuſend gearа. þeah hit lang þince. aſcortaþ. ⁊ þæſ oþreſ ne cȳmþ næfre nan ende. forþam hit niſ no to metanne þ geendodlice wiþ þ ungeendodlice. Þeah ðu nu telle fROM þiſſeſ middaneardeſ fruman oð þone ende. and mete þonne þa gear wiþ þ þe nænne ende næfþ. þonne ne biþ þær nauht anliceſ. Swa biþ eac ſe hliſa þara foremærena[6] monna. ðeah he hwilum lang ſie. ⁊ fela gearа þurhwunige. he bið þeah ſwiþe ſcort to metanne wiþ þone þe næfre ne geendað ⁝.

§ IV.[h] And ge ne reccaþ þeah hweþer ge auht to gode ðon wiþ ænegum oþrum þingum buton wið þam lȳtlan lofe þæſ folceſ. ⁊ wiþ þam ſcortan hliſan. þe we ær ȳmbe ſpræcon. earniгaþ[7] þæſ ⁊ forſeoþ þa craftaſ eowreſ ingeþonceſ. ⁊ eowreſ andgiteſ. ⁊ eowre geſceadwiſneſſe. and woldon habban eowerra godena weorca mede æt fræmdra monna cwiddunge. wilniгað[8] þær to þærre mede ðe ge to Lode ſceoldon. Hwæt þu gehȳrdeſt þæt te gio dagum gelomp. þ an ſwiþe wiſ mon ⁊ ſwiþe rice ongan fandigan[9] aneſ uþwitan ⁊ hine biſmerode. forþam he hine ſwa orgellice urahof and bodode ðæſ þ he uðwita wære. ne cȳðde he hit mid nanum cræftum. ac mid leaſum and ofermodlicum gilpe.[10] ða wolde ſe wiſa mon hiſ fandigan.[11] hwæðer he ſwa wiſ wære ſwa he ſelf wende þ he wære. Ongan[12] hine þa hyſpan. ⁊ hearm cwiddigan.[13] Ða geherde ſe uþwita ſwiþe geþȳldelice þæſ wiſan monneſ word ſume hwile. Ac ſiððan he hiſ hȳſpinge geherеd hæfde. þa ſcȳlde[14] he

[h] Boet. lib. ii. prosa 7.—Vos autem, nisi ad populares auras, &c.

[1] Cott. getelest þa hwila. [2] Bod. þiſeſ hwilwendlican. [3] Cott. lengu. [4] Cott. beorreþan. [5] Cott. anliceſ. [6] Cott. formæra. [7] Cott. earniað. [8] Cott. wilniað. [9] Cott. fandian. [10] Cott. gelpe. [11] Cott. fandian. [12] Cott. ongon. [13] Cott. cwidian. [14] Bod. ſealde.

And even if they had written the whole of their lives and of their actions, as they ought if they were honest, would not the writings nevertheless wax old and perish, as often as it was done, even as the writers did, and those about whom they wrote? And yet it seems to you that ye have eternal honour, if ye can, in all your life, earn that ye may have good fame, after your days! If thou now comparest the duration of this present life, and this temporal, with the duration of the never-ending life, what is it then? Compare now the length of the time wherein thou mayest wink thine eye, with ten thousand winters; then have the times somewhat of like, though it be little; that is, that each of them has an end. But compare these ten thousand years, and even more if thou wilt, with the eternal and the never-ending life; then wilt thou not find there anything of like, because the ten thousand years, though it seem long, will shorten: but of the other there never will come an end. Therefore it is not to be compared, the ending with the never ending! If thou even reckon from the beginning of this middle-earth to the end, and then compare the years with that which has no end, there will be nothing of like. So is also the fame of celebrated men. Though it sometimes may be long and endure many years, it is nevertheless very short compared with that which never ends!

§ IV. And ye nevertheless care not whether ye do any good, on any other account, than for the little praise of the people, and for the short fame which we have before spoken about. Ye labour for this, and overlook the excellences of your mind, and of your understanding, and of your reason, and would have the reward of your good works from the report of strangers! Ye desire to *obtain* then the reward which ye should *seek* from God! But thou hast heard that it long ago happened, that a very wise man, and very noble, began to try a philosopher, and scoffed at him, because he so arrogantly lifted himself up, and proclaimed this, that he was a philosopher. He did not make it known by any talents, but by false and proud boasting. Then the wise man would prove him, whether he were as wise as he himself thought that he was. He therefore began to revile, and speak ill of him. Then the philosopher heard very patiently the wise man's words for some time. But after he had heard his reviling, he then de-

ongean ſpiþe unzeþýlðelice.[1] þeah he æþ liceette ⁊ he uþpiſta pæne. Acſode hine ða eſt hpæþep him þuhte ⁊ he uþpiſta pæne ðe næne. Ða andſpopode ſe piſa mon him ⁊ cpæþ. Ic polde cpeþan ⁊ þu uþpiſta pæne. ziſ þu zeþýldiz pæne ⁊ zeſpuzian mihteſt.[2] Þu lanzſum pæſ him ſe hliſa. þe he æþ mið leaſunzum pilnode. Þu ne ſopbæpſt he þa þæp pihte ſopþam anum andþýnde. Þpæt ſopſtod þonne þam beteſtum mannum. ðe æþ uſ pæpon. ⁊ hi ſpa ſpiþe pilnodon ðæſ ıdelan zilpeſ[3] ⁊ pæſ hliſan æſteþ heoþa deaþe. oðde hpæt ſopſtent hit þam þe nu pindon. Ðý pæne ælcum men maþe ðeaſt ⁊ he pilnode zoðna cpæſta. þonne leaſeſ hliſan. Þpæt hæſð he æt þam hliſan. æſteþ þæſ lichoman zedale ⁊ pæne ſaple. Þu ne piton þe ⁊ ealle men lichomlice ſpelcaþ. ⁊ þeah ſeo ſapl bið libbende. Ac ſeo ſapl fæſlþ ſpiþe ſneolice[4] to heoſonum. piþþan heo ontizeð biþ ⁊ oſ þam capceſne þæſ lichoman onlieſeð biþ. heo ſopſeoþ[5] þonne ealle þaſ eoſðlican þinz. ⁊ faznaþ[6] þæſ ⁊ heo mot bpucan þæſ heoſenlican. piþþan heo[7] biþ abpozden ſpom þæm eoſþlican. þonne ⁊ Moð him ſelfum zepita biþ Loðeſ pillan :.

CAPUT XIX.[1]

ÐÆ ſe Þiſðom ða þiſ ſpell apeht[8] hæfde. ða onzan he zidðian ⁊ þuſ ſinzende cpæð. Sſa hpa ſpa pilniz to habbenne ðone ıdelan hliſan ⁊ þone unnýttan zilþ. behealde he on ſeoſeſhealfe hiſ hu piðzille ðæſ heoſoneſ hpealfa biþ. ⁊ hu neapa þæpe eoſþan ſtede iſ. þeah heo uſ þum þince. þonne mæz hine ſcamian þæne bpæðinze hiſ hliſan. ſoſþam he hine ne mæz ſuþþum tobpæðan oſeſ þa neaſþan eoſþan ane. Eala oſeſmoðan. hpi ze pilnizen ⁊ ze undeſlutan mið eoſþum ſpiſan ⁊ deaſlicne zeoc. oþþe hpi ze ſeon on ſpa ıdelan zeſſince. ⁊ ze polðon eoſeſne hliſan tobpæðan oſeſ ſpa maneza ðeoða. Ðeah hit nu zebýſize ⁊ ða utemeſtan ðioða eoſeſne naman upahebban ⁊ on maniz þeoðiſc eoſ heniſen. ⁊ þeah hpa pexe mið hpiſelne æþelcunðneſſe hiſ zebýnða. ⁊ þeo on eallum þelum ⁊ ·llum plencum. ne ſe ðeað þeah ſpelceſ ne necþ. Ac he ſoſ-

[h] Boeta æþelo. ⁊ þone þican zelice ⁊ þone heanan oſſpelzþ. ⁊

[1] Cott. ȝnet þa þican ⁊ þa heanan. Þpæt ſint nu þæſ ſoſemæ-

[4] Cott. bepp

[8] Cott. pilniaðii. metrum 7.—Quicumque solam mente, &c.

[1,2] Cott. onȝon. ıc. [2] Cott. ȝeſuȝian meahte. [3] Cott. ȝelpeſ. [4] Cott. Cott. ſoſſihð. [6] Cott. fæȝnað. [7] Bod. ſiþæſ heo.

fended himself against him very impatiently, though he before pretended that he was a philosopher, and asked him again, whether he thought him to be a philosopher or not. Then answered the wise man to him, and said: I would say that thou wert a philosopher, if thou wert patient, and able to be silent. How lasting was to him the fame which he before falsely sought! How did he not immediately burst because of one answer! What has it then availed the best men who were before us, that they so greatly desired vain glory and fame after their death? Or what does it profit those who now are? Therefore it were to every man more needful that he were desirous of good actions than of deceitful fame. What has he from this fame, after the separation of the body and the soul? Do we not know that all men bodily die, and yet the soul is living? But the soul goes very freely to the heavens, after it is set loose and liberated from the prison of the body. It then despises all these earthly things, and rejoices in this, that it may enjoy the heavenly, after it is taken away from the earthly. Then the mind will itself be a witness of God's will.

CHAPTER XIX.

When Wisdom had made this speech, then began he again to sing, and thus singing, said: Whosoever desires to have vain fame and unprofitable glory, let him behold on the four sides of him, how spacious the expanse of the heaven is, and how narrow the space of the earth is, though it seem large to us! Then may it shame him of the spreading of his fame, because he cannot even spread it over the narrow earth alone! O, ye proud, why are ye desirous to sustain with your necks this deadly yoke? or why are ye in such vain labour, because ye would spread your fame over so many nations? Though it even happen that the farthest nations exalt your name, and praise you in many a language; and though any one with great nobleness add to his birth, and prosper in all riches, and in all splendour, death nevertheless cares not for things of this sort, but he despises nobility, and devours the rich and the poor alike, and thus levels the rich and the poor! What are now the bones of the celebrated and the wise goldsmith, Weland? I have therefore said the wise, because to the

ꝛan anꝺ þæſ ꝼiſan ʒolꝺſmiðeſ ban ꝼelonꝺeſ. ꝼoꝛ þẏ ic cꝼæð þæſ ꝼiſan. ꝼoꝛ þẏ þam cꝛæꝼteʒan ne mæʒ næꝼꝛe hiſ cꝛæꝼt loſiʒan ne hine mon ne mæʒ ðonne eþ on him ʒeniman þe mon mæʒ þa ſunnan aꝼenꝺan oꝼ hieꝛe ſteꝺe. Hꝼæꝛ ſint nu þæſ ꝼelonꝺeſ ban. oððe hꝼa ꝼat nu hꝼæꝛ hi ꝼæꝛon. oððe hꝼæꝛ iſ nu ſe ꝼoꝛemæꝛa ⁊ ſe aꝛæꝺa Romꝼaꝛa heꝛetoʒa. ſe ꝼæſ hatan Bꝛutuſ. oþꝛe naman Laſſiuſ. oððe ſe ꝼiſa ⁊ ꝼæſtꝛæꝺa Lato. ſe ꝼæſ eac Romana heꝛetoʒa. ſe ꝼæſ openlice uþꝼita. Hu ne ꝼæꝛan þaſ ʒeꝼyꝛn ſoꝛþʒeꝼitene. ⁊ nan mon nat hꝼæꝛ hi nu ſint. Hꝼæt iſ heoꝛa nu to laꝼe. butan ſe lẏtla hliſa ⁊ ſe nama miꝺ ꝼeaum ſtaꝼum aꝼꝛiten. ⁊ ꝥ ʒit ꝼẏꝛſe iſ. ꝥ ꝼe ꝼiton maniʒe ꝼoꝛemæꝛe ⁊ ʒemẏnꝺꝼyꝛþe ꝼeꝛaſ ꝼoꝛþʒeꝼitene þe ſꝼiþe ꝼeaꝼa manna a onʒit. Ac maniʒe licʒʒaþ ꝺeaꝺe miꝺ ealle ꝼoꝛʒitene. ꝥ ſe hliſa hie ꝼuꝛðum cuþe ne ʒeꝺeþ. Ðeah ʒe nu ꝼenen ⁊ ꝼilnian ꝥ ʒe lanʒe libban ſcẏlan heꝛ on ꝼoꝛulꝺe. hꝼæt bið eoꝼ þonne ðẏ bet. hu ne cẏmð ſe ꝺeað. þeah ðe[1] he late cume. ⁊ aꝺeð eoꝼ oꝼ þiſſe ꝼoꝛulꝺe. ⁊ hꝼæt ꝼoꝛſtent eoꝼ þonne ſe ʒilp. huꝛu þam þe ſe æꝼteꝛꝛa ꝺeaþ ʒeʒꝛipþ ⁊ on ecneſſe ʒehæꝼt :.

CAPUT XX.[k]

ÐÆ ſe Ꝼiſꝺom þa þiſ leoþ aſunʒen hæꝼꝺe. þa onʒan he ſpellien[2] ⁊ þuſ cꝼæþ. Ne ꝼen þu no ꝥ ic to anꝼillice ꝼinne ꝼiþ þa ꝼẏꝛꝺ. ꝼoꝛþam ic hit no ſelꝼe nauht ne onꝺꝛæꝺe. ꝼoꝛþæm hit oꝼt ʒebẏꝛaþ ꝥ ſeo leaſe ꝼẏꝛꝺ nauþeꝛ ne mæʒ þam men ꝺon ne ꝼultum. ne eac nænne ꝺem. ꝼoꝛþam heo niſ naneſ loꝼeſ ꝼẏꝛþe. ꝼoꝛþam heo hiꝛe ſelꝼ ʒecẏþ ꝥ heo nanꝼuht ne biþ. Ac heo onꝼꝛihð hiꝛe æꝼelm. þonne heo ʒeopenaþ hioꝛe ðeaꝼaſ. Ic ꝼene þeah ꝥ þu ne ꝼoꝛſtanꝺe nu ʒit hꝼæt ic ðe to cꝼæþe. ꝼoꝛþam hit iſ ꝼunꝺoꝛlic þæt ic ſecʒan ꝼille. ⁊ ic hit mæʒ uneaþe miꝺ ꝼoꝛꝺum ʒeꝛeccan.[3] ſꝼa ſꝼa ic ꝼolꝺe. ꝥ iſ þæt ic ꝼat ꝥ te ſeo ꝼiþeꝛꝼeaꝛꝺe ꝼẏꝛꝺ bẏþ ælcum men nẏtꝼẏꝛþꝛe þonne ſeo oꝛſoꝛʒe. ꝼoꝛþam ſeo oꝛſoꝛʒe ſimle lihþ anꝺ licet. ꝥ mon ſcẏle ꝼenan ꝥ heo ſeo[4] ſio ſoþe ʒeſælð. ac ſio ꝼiþeꝛꝼeaꝛꝺe iſ ſio ſoþe ʒeſælþ. þeah hꝼæm[5] ſꝼa ne þince. ꝼoꝛþam heo iſ ꝼæſtꝛæꝺ ⁊ ʒehæt ſimle ꝥ te ſoþ biþ. Sio oþuꝛ[6] iſ leaſ ⁊ beſꝼicþ ealle hiꝛe ʒeꝼeꝛan. ꝼoꝛþæm hio hit ʒecẏþ ſelꝼ miꝺ hiꝛe hꝼuꝛꝼꝼulneſſe þæt hio biþ ſꝼiþe ꝼancol. Ac ſeo ꝼiþeꝛꝼeaꝛꝺe ʒebet anꝺ ʒelæꝛeð ælcne þaꝛa ðe hio hi toʒeþiet. Sio oþeꝛ[7] ʒebint ælc þaꝛa

[k] Boet. lib. ii. prosa 8.—Sed ne me inexorabile, &c.

[1] Bod. þeah. [2] Cott. ſpillian. [3] Cott. aꝛeccan. [4] Cott. iſ. [5] Bod. hꝼa. [6] Cott. oðꝛu. [7] Cott. oðꝛu

skilful his skill can never be lost, nor can any man more easily take it from him than he can turn aside the sun from her place. Where are now the bones of Weland? or who knows now where they were? Or where is now the illustrious and the patriotic consul of the Romans, who was called Brutus, by another name Cassius? or the wise and inflexible Cato, who was also a Roman consul? He was evidently a philosopher. Were not these long ago departed? and no one knows where they are now. What of them is now remaining, except the small fame and the name written with a few letters? And it is yet worse that we know of many illustrious and memorable men departed, of whom very few persons have ever heard. But many lie dead, entirely forgotten, so that fame does not even make them known! Though ye now think and desire that ye may live long here in the world, what is it to you then the better? Does not death come, though he come late, and take you away from this world? And what then does glory profit you? at least those whom the second death seizes, and for ever binds?

CHAPTER XX.

When Wisdom had sung this lay, then began he to speak, and thus said: Do not suppose that I too obstinately attack fortune. I myself have no dread of it, because it frequently happens that deceitful fortune can neither render aid to a man, nor cause any injury. Therefore she is deserving of no praise, because she herself shows that she is nothing. But she reveals her fountain when she discloses her manners. I think, nevertheless, that thou dost not yet understand what I say to thee: for what I wish to say is wonderful, and I can hardly explain it with words as I would. It is, that I know that adverse fortune is more useful to every man than prosperous. For the prosperous always lies and dissembles, that men may think that she is the true happiness. But the adverse is the true happiness, though to any one it may not seem so, for she is constant and always promises what is true. The other is false, and deceives all her followers; for she herself shows it by her changeableness, that she is very unstable: but the adverse improves and instructs every one to whom she joins herself. The other binds every one of the minds which enjoy her, through the appearance which she

moda þe hiþe[1] bliċþ miġ þæþe hiþunza ðe hio liceþ þ hio þe zoġ. þeo piðerþeaþde þonne anbiȝþ[2] ȝ zeþþeoþ ælc þapa þe hio tozeþieð. miġ þam þ hio him zeopenaþ hu tiedþe[3] þæȝ anðpeapðan zeþælþa ȝiȝþ. Ac þeo opþoþhneþ zæþ ȝcýþmælum [þpa þæȝ piȝeþ ýȝþ.][4] ðio piþerþeapðneþ þonne biþ ȝimle untælu. ȝ þpacu apciþþeð[5] miġ þæþe ȝcýþiȝze hiþe azenþe þpecenneþþe. Ac þio leaþe zeþælþ hio tiht on laȝþ neaðinza þa þe hiepe tozeþeoðaþ þþom þæm þoþum[6] zeþælþum miġ hiepe olecunze.[7] Seo piþerþeapðneþ þonne full oþt ealle þa þe hiepe unðerþeoðde bioþ. neaðinza zetihþ to þam þoþum zeþælþum. þpa þpa miġ anzle þiþc zeþanzen biþ. Ðincþ þe nu þ lýtel zeþtþeon ȝ lýtel eaca þinþa zeþælþa. þætte þeoȝ þeþe anð þeoȝ ezeþlice piþerþeapðneþ þe bþinzþ. þ iȝ þæt heo ȝþiþe hþaþe þa Moð. þe zeopenaþ ðinþa zetþeoþþa ȝþeonða. anð eac þinþa þeonða. þæt þu hie miht ȝþiðe ȝþutele[8] tocnapan. Ac þæȝ leaȝan zeþælþa þonne hi þe þþom zepitaþ. ðonne nimað hi heoþa men miġ him. ȝ lætaþ þine þeapan zetþeopan miġ þe. Þu polðeþt þu nu zebýc-zan. þa þu zeþælzoþt þæþe ȝ þe þuhte þ þeo þýþð ȝþiþoþt on ðinne þillan poðe. miġ hu micelan[9] þeo polðeþt þu þa habban zeboht þ þu ȝputole mihteþt tocnapan þine ȝþinð[10] ȝ þine ýnð.[11] Ic þat þeah þ þu hit polðeþt habban miġ miclan þeo[12] zeboht þ þu hi cuþeþt þel toþcaðan. Ðeah þe nu þince þ þu beoþþýnþe þeoh[13] þoþlopen habbe. þu hæȝþt þeah micle ðioþ-þýnþne miġ zeboht. þ ȝint zetþeope ȝþiend. þa þu miht nu tocnapan. ȝ þaþt hþæt þu hioþa hæȝþt. Þþæt þ iȝ þ eallna beoþþeoþþeþte þeoh:.

CAPUT XXI.[1]

ÐÆ þe Þiȝðom þa þiȝ þpell aȝæð hæȝðe. þa onȝan he ȝiddiȝan[14] ȝ ðuþ ȝinȝende cpæþ. An ȝceppend iȝ buton ælcum tpeon. ȝ þe iȝ eac pealðend heoþoneȝ ȝ eoþþan ȝ ealna ȝeȝceaȝta ȝeȝepenlicna ȝ eac unȝeȝepenlicna. þ iȝ Loð ælmihtiȝ. ðam þeoþiaþ ealle þa þe þeoþiaþ. ȝe þa þe cunnon. ȝe þa þe ne cunnon. ȝe þa þe hit þiton þ hie him þeoþiaþ. ȝe þa þe hit nýton. Se ilca ȝe-

[1] Boet. lib. ii. metrum 8.—Quod mundus stabili fide, &c.

[1] Bod. hepe. [2] Cott. onbint. [3] Cott. tedpa. [4] Cott. ypa þæp pinder þýr, and Bod. ypæþep pinder þýr. The reading within the brackets is a suggestion of the late Mr. Cardale's, in which I fully concur. [5] Cott. pæpu arcerpreð. [6] Cott. roþan. [7] Cott. þæpe oliccunge. [8] Cott. ypeotole. [9] Cott. micle. [10] Cott. ypend. [11] Cott. pend. [12] Cott. micle pio. [13] Cott. pioh. [14] Cott. giddian.

feigns of being good: but the adverse unbinds, and frees every one of those whom she adheres to, in that she discloses to them how frail these present goods are. But prosperity goes confusedly as the wind's storm; while adversity is always faultless, and is saved from injury by the experience of her own danger. In fine, the false happiness necessarily draws those who are associated with her, from the true felicities, by her flattery: but adversity often necessarily draws all those who are subjected to her, to the true goods, as a fish is caught by a hook. Does it then seem to thee little gain, and little addition to thy felicities, which this severe and this horrible adversity brings to thee: that is, that she very quickly lays open to thee the minds of thy true friends, and also of thine enemies, that thou mayest very plainly distinguish them? But these false goods, when they depart from thee, then take they their men with them, and leave thy few faithful ones with thee. How wouldest thou now buy, or when thou wert happiest, and it seemed to thee that fortune proceeded most according to thy will, with how much money wouldest thou then have bought, that thou mightest clearly distinguish thy friend and thy foe? I know, however, that thou wouldest have bought it with much money that thou mightest well know how to distinguish them. Though it now seem to thee that thou hast lost precious wealth, thou hast nevertheless therewith bought much more precious, that is, true friends, whom thou art now able to distinguish, and knowest what of them thou hast. But this is the most valuable wealth of all.

CHAPTER XXI.

When Wisdom had made this speech, then began he to sing, and thus singing, said: There is one creator beyond all doubt, and he is also governor of heaven and earth, and of all creatures, visible and invisible. He is God Almighty. Him serve all those *creatures* which serve, both those which have understanding, and those which have not understanding: both those which know it that they serve him, and those which know it not. The same has appointed un-

ſette unaþendendlicne ſido. ⁊ þeaþaſ. ⁊ eac ȝecẏndelice ſibbe eallum hiſ ȝeſceaftum þa þa he þolde. ⁊ ſþa lanȝe ſþa he þolde. þa nu ſculon ſtandan to þoruldе. Ðara unſtillena ȝeſceafta ſtẏrinȝ ne mæȝ no þeorþan ȝeſtilled. ne eac onþend of ðam rẏne ⁊ of þære endebẏrdneſſe þe him ȝeſet iſ. ac ſe anþealda hæfþ ealle hiſ ȝeſceafta ſþa mid hiſ bridle befanȝene. ⁊ ȝetoȝene. ⁊ ȝemanode ſþa ꝥ hi nauþer ne ȝeſtillan ne moton. ne eac ſþiþor ſtẏrian. þonne he him þæt ȝerum hiſ þealdleðereſ tofoſlæt. Sþa hæfþ ſe ælmihtiȝa Lod ȝeheaþoraðe ealle hiſ ȝeſceafta mid hiſ anþealde. þæt heora ælc þinð þiþ oþer. and þeah þræþeð oþer ꝥ hie ne moton toſlupan. ac bið ȝeþerfde eft to þam ilcan rẏne þe hie ær urnon. ⁊ ſþa þeorþaþ eft ȝeednipade. ſþa hi hit faȝiaþ ꝥ ða þiþerþearðan ȝeſceafta æȝþer ȝe hie betþux him þinnaþ. ȝe eac fæſte ſibbe betþux him healdaþ. Sþa nu fẏr deþ ⁊ þæter. ⁊ ſæ ⁊ eorþe. ⁊ maneȝa oþra ȝeſceafta. þe beoþ a ſþa unȝeðþæra betþux him ſþa ſþa hi beoþ. ⁊ þeah he beoþ ſþa ȝeþþæra þætte no ꝥ an ꝥ hi maȝon ȝeferan beon. ac þẏ furþor ꝥ heora furþum nan buton oþrum beon ne mæȝ. Ac a ſceal þæt þiðerþearðe ꝥ oðer þiþerþearðe ȝemetȝian. ſþa nu hæfð ſe ælmihteȝa Lod ſþiþe ȝeſceadþiſlice ⁊ ſþiðe limplice ȝeſet ꝥ ȝeþrixle eallum hiſ ȝeſceaftum. Sþa nu lencten ⁊ hærfeſt. on lencten hit ȝreþð. and on hærfeſt hit fealþaþ. ⁊ eft ſumer ⁊ þinter. on ſumera hit biþ þearm. and on þintra ceald. Sþa eac ſio ſunne brinȝþ leohte daȝaſ. ⁊ ſe mona liht on niht. þurh þæſ ilcan Lodeſ miht. Se ilca forþẏrnþ þæræ ſæ ꝥ heo ne mot þone þeorſcþold oferſtæppan þære eorþan. Ac he hæfþ heora mearce ſþa ȝeſette. ꝥ hie ne mot heore mearce ȝebræðan ofer þa ſtillan eorþan. Mid þam ilcan ȝerece iſ ȝereaht ſþiþe anlic ȝeþrixle þæſ floðeſ ⁊ þæſ ebban. þa ȝeſeteneſ þa he læt ſtandan þa hþile þe he þile. Ac þonne ær þe he ꝥ ȝeþealdleþer forlæt þara bridla. þe he þa ȝeſceafta nu mid ȝebridlode hæfþ. ꝥ ſeo þiþerþearðneſ. þe þe ær ẏmbe ſpræcon. ȝif he ða læt toſlupan. þonne forlætaþ hi þa ſibbe þe hi nu healdaþ. ⁊ þinþ heora ælc on oþer æfter hiſ aȝenum þillan. ⁊ forlætaþ heora ȝeferræðenne. ⁊ forðoð [illegible]lne þẏſne middaneard. ⁊ þeorþaþ him ſelfe to nauhte. Se [illegible] Lod ȝefeȝþ mid freondræðenne folc toȝæðere. ⁊ ſin hiȝ- [illegible]ſ ȝeſamnaþ mid clænlicre lufe. Þe ȝeȝæðeraþ frind ⁊ ȝe- [illegible] ꝥ hie ȝetreoþlice heora ſibbe ⁊ heora freondræðenne [illegible] Eala ꝥ te ðiſ moncẏn þære ȝeſæliȝ. ȝif heora Mod

þinde
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micle ſio.

changeable customs and habits, and also natural agreement, to all his creatures, when he would, and so long as he would, which now shall stand for ever. The motion of the moving creatures cannot be stayed, nor yet turned from the course and from the order that is set to them. But the governor has so with his bridle caught hold of, and restrained, and admonished, all his creatures, that they neither can be still, nor yet move farther than he the space of his rein allows to them. So has the Almighty God controlled all his creatures by his power, that each of them strives with another, and yet supports another, so that they cannot slip asunder, but are turned again to the same course which they before ran, and thus become again renewed. So are they varied, that contrary creatures both strive with each other, and also hold firm agreement with each other. Thus fire doth, and water; and sea and earth; and many other creatures, which will ever be as discordant between themselves, as they are; and yet they are so accordant that not only they may be companions, but moreover, that even no one of them without another can exist. But ever must the contrary the other contrary moderate. So has now the Almighty God very wisely and very fitly appointed change to all his creatures. Thus spring and harvest. In spring it groweth, and in harvest it ripens. And again summer and winter. In summer it is warm, and in winter cold. So also the sun bringeth light days, and the moon gives light in the night, through the power of the same God. The same warns the sea that it may not overstep the threshold of the earth: but he has so fixed their limits, that it may not extend its boundary over the still earth. By the same government is ordered a very like change of the flood and the ebb. This appointment, then, he allows to stand as long as he wills. But whenever he shall let go the rein of the bridles with which he has now bridled the creatures, that contrariety which we before mentioned, if he shall allow these to be relaxed, then will they forsake the agreement which they now keep, and strive, each of them with other, after its own will, and forsake their companionship, and destroy all this middle-earth, and bring themselves to naught. The same God joins people together with friendship, and unites families with virtuous love. He brings together friends and companions, that they faithfully hold their agreement and their friendship.

pæpe ꝼꝑa ꝑihꝛ ⁊ ꝼꝑa ȝeꝼꝛaꝛeloð. ⁊ ꝼꝑa ȝeenðebẏꝛð. ꝼꝑa ꝼꝑa þa oþꝑe ȝeꝼceaꝼa ꝑinðon :· Þeꝛ enðaþ nu ꝛeo æꝛꝛe ꝼꝛioꝼeꝛ boc Boetiuꝛeꝛ.[1] ⁊ onȝinþ ꝛeo þꝛiðde. Se Boetiuꝛ pæꝛ oþꝑe naman ȝehaten[2] ðeueꝑinuꝛ. ꝛe pæꝛ heꝑetoȝa Romana :·.

CAPUT XXII.[m]

§ I. ÐÆ ꝛe Ꝟiꝛðom ða þiꝛ leoþ aꝛunȝen hæꝛðe. ða hæꝛðe he me ȝebunðen[3] miþ pæꝑe pẏnnꝛumneꝛꝛe hiꝛ ꝑanȝeꝛ. ꝑ ic hiꝛ pæꝛ ꝼꝑiꝼe paꝼienðe ⁊ ꝼꝑiꝼe luꝛtbæꝑe hine to ȝehẏþanne miþ innepeaꝛðum Mooe. ⁊ þa ꝼulþaþe[4] pæꝛ ic cliꝑoþe[5] to him ⁊ ðuꝛ cpæþ. Eala Ꝟiꝛðom. þu þe eaꝛt ꝛio hehꝛte ꝼꝛoꝼeꝛ eallna peꝛiȝna moða.[6] hu þu me hæꝼꝛt aꝼꝑeꝼꝛoðne æȝþeꝑ ȝe miþ þinꝑe ꝛmealican ꝼꝑꝑæcce. ȝe miþ þæꝑe[7] pẏnꝛumneꝛꝛe þineꝛ ꝑanȝeꝛ. to þam þu me hæꝼꝛt nu ȝeꝑetne[8] ⁊ oꝼeꝑcumenne miþ þinꝑe ȝeꝛceaðpiꝛneꝛꝛe. ꝑ me nu þẏncþ pætte no ꝑ an þæt ic ðaꝛ unpẏꝛð aꝑæꝑnan mæȝ. þe me on becumen iꝛ. Ac þeah me ȝet maꝑe ꝼꝑecenneꝛ on becume. ne cpiþe ic[9] næꝼꝑe ma ꝑ hiꝛ butoꝛ ȝepẏꝛhtum[10] ꝑie. ꝼoꝛþam ic paꝛ ꝑ ic maꝑan ⁊ heꝼiȝꝑan pẏꝛþe pæꝑe. Ac ic polðe ymbe þone læceðom þapa ðimꝑa laꝑa hꝑene maꝑe ȝehẏꝑan. þeah ðu nu hꝑene æꝼ pæðeꝛt[11] ꝑ þu penðeꝛt[12] ꝑ hi polðon me ꝼꝑiꝼe biteꝑe þincan. ne onðꝑæðe ic hi me nauht nu. Ac ic heoꝑa eom ꝼꝑiꝼe ȝiꝼꝑe æȝþeꝑ ȝe to ȝeheꝑenne ȝe eac to ȝehealðanne. ⁊ ðe ꝼꝑiꝼe ȝeoꝑne biððe ꝑ þu hi me ȝelæꝛte. ꝼꝑa ꝑa þu me nu lẏtle æꝼ ȝehete. Ða cpæð ꝛe Ꝟiꝛðom. Ic onȝeat ꝛona þa ðu ꝑa pel ȝeꝼpuȝoðeꝛt. anð ꝑa luꝛtlice ȝeheꝑðeꝛt mine laꝑe.[13] ꝑ þu polðeꝛt miþ innepeaꝼðan Mooe hi onȝiton. ⁊ ꝑmeaȝean. ꝼoꝛþam ic ȝeanbiðoðe ꝼꝑiꝼe pel oþ ic piꝛte[14] hꝑæt þu polðeꝛt. ⁊ hu þu hiꝛ unðeꝼꝛtanðan polðeꝛt. ⁊ eac þẏ ꝼuꝛþoꝼ ic tiolooe ꝼꝑiꝼe ȝeoꝼnꝼullice. ꝑ ðu hiꝛ ꝼoꝼꝛtanðan miheꝛt.[15] Ac ic þe pille nu ꝛeczan hꝑelc ꝛe læceꝼꝑæꝼt iꝛ minꝑe laꝑe ðe ðu me nu biꝛꝛt. Þe iꝛ ꝼꝑiðe biteꝼ on muþe ⁊ he þe tiꝼþ on ða ꝼꝑoꝛan þonne ðu hiꝛ æꝑeꝛt ꝑanðaꝛt. Ac he peꝼoðaþ[16] ẏðþan he innaþ. ⁊ biþ ꝼꝑiꝼe liþe on ðam innoþe. ⁊ ꝼꝑiꝼe ꝼꝑete to bealceteenne :·.[17]

[m] Boet. lib. iii. prosa 1.—Jam cantum illa finierat, &c.

[1] Cott. æꝛteꝑꝑe ꝼꝑoꝼꝑ boc Boetieꝛ. [2] Cott. haten. [3] Cott. ȝebunðenne. [4] Cott. ꝼulpæþe. [5] Cott. cleopoðe. [6] Bod. ðoma. [7] Bod. þinꝑe. [8] Cott. apetne. [9] Bod. iꝛ. [10] Bod. ȝepẏꝛþum. [11] Cott. ꝛæðe. [12] Cott. penðe. [13] Cott. mina laꝑa. [14] Cott. piꝛꝛe. [15] Cott. meahte. [16] Cott. þe peꝼeðað. [17] Bod. belcentan.

O, how happy would this mankind be, if their minds were as right, and as established, and as ordered, as the other creatures are! Here endeth the second consolation-book of Boethius, and beginneth the third. Boethius was by another name called Severinus: he was a consul of the Romans.

CHAPTER XXII.

§ I. When Wisdom had sung this lay, then had he bound me with the sweetness of his song, so that I was greatly admiring it, and very desirous to hear him with inward mind: and immediately thereupon I spoke to him, and thus said: O, Wisdom, thou who art the highest comfort of all weary minds! how hast thou comforted me, both with thy profound discourse and with the sweetness of thy song! So much hast thou now corrected and overcome me with thy reasoning, that it now seems to me that not only am I able to bear this misfortune which has befallen me, but even if still greater peril should come upon me, I will never more say that it is without deserving: for I know that I were deserving of more, and heavier. But I am desirous to hear something more of the medicine of these thine instructions. Though thou just now saidst that thou thoughtest that they would seem very bitter to me, I am not now afraid of them, but I am very anxious after them, both to hear, and also to observe: and very earnestly entreat thee that thou wouldest perform to me, as thou a little while ago promisedst me. Then said Wisdom: I knew immediately when thou didst so well keep silence, and so willingly heardest my doctrine, that thou wouldest with inward mind receive and consider it. Therefore I waited very well till I knew what thou wouldest, and how thou wouldest understand it; and, moreover, I very earnestly endeavoured that thou mightest understand it. But I will now tell thee what the medicine of my doctrine is, which thou askest of me. It is very bitter in the mouth, and it irritates thee in the throat, when thou first triest it: but it grows sweet after it enters in, and is very mild in the stomach, and pleasant to the taste.

§ II.[n] Ac ðæꞃ ðu onȝeate hꝩiðꞃe ic þe nu teohhie to læðenne.[1] ic ꝩat ꝥ þu ꝩolðeſt ſꝩiþe ȝeoꞃne ðiðeꞃ fundian. ⁊ ſꝩiþe ſꝩiþlice beon onæleð mið ðæꞃe ȝitſunȝe. foꞃþam ic ȝeheꞃðe ꝥ þu æꞃ ſæðeſt ꝥ þu ſꝩiþe ȝeoꞃnfull ꝩæꞃe hit to ȝehẏꞃanne. Ða cꝩæþ ꝥ Moð. Hꝩiþeꞃ ꝩilt þu me nu ſꝩiþoſt læðan. Ða anðꝩẏꞃðe ſeo Leſceaðꝩiſneſ anð cꝩæþ. To þæm ſoþum ȝeſælþum ic tiohhie[2] ꝥ ic þe læðe. þe[3] þin Moð oft ẏmbe ꞃæſꝩeþ ⁊ eaþmeþ.[4] ⁊ ðu[5] ne mihteſt ȝẏt fulꞃihtne ꝩeȝ aꞃeðian to ðam ſoþum ȝeſælþum. foꞃþam þin Moð ꝩæſ abiſȝoð mið þæꞃe anſine ðiſſa leaſena ȝeſælða. Ða cꝩæþ ꝥ Moð. Ic ðe healſiȝe ꝥ þu me oþeꝩe buton ælcum tꝩeon hꝩæt ſio ſoþe ȝeſælþ ſie. Ða cꝩæþ ſio Leſceaðꝩiſneſ. Ic ꝩille foꞃluſtlice foꞃ þinum luſum. Ac ic ſceal be ſumeꞃe biſene ſume anlicneſſe þæꞃe ꝩiſan þe ȝetæcan. oþ þe ꝥ þinȝ cuþꞃe ſie. to þam ꝥ þu þa biſne ſꝩeotole ȝeſceaꝩiȝe. ⁊ þonne be þæꞃe anlicneſſe þaꞃa ſoþena ȝeſælþa þu mæȝe onȝitan þa ſoþan ȝeſælða. ⁊ foꞃlætan[6] þætte him ꝩiþeꞃꝩeaꞃð biþ. ꝥ ſint þa leaſan ȝeſælþa. anð þonne mið ealleſ moðeſ ȝeoꞃnfullan inȝeþance hiȝie[7] ꝥ þu mæȝe becuman to þam ȝeſælþum þe ece þuꞃhꝩuniaþ :.

CAPUT XXIII.[o]

ÐA ſe Ꝩiſðom þa þiſ ſꝩell aꞃeht[8] hæfðe. þa onȝan he eft ȝiddian. ⁊ þuſ cꝩæþ. Sꝩa hꝩa ſꝩa ꝩille ſaꝩan ꝩeſtmbæꞃe land. atio æꞃeſt of þa þoꞃnaſ. ⁊ þa fẏꞃſaſ. ⁊ ꝥ feaꞃn. ⁊ ealle þa ꝩeoð þe he ȝeſio ꝥ þam æceꞃum ðeꞃiȝen. ꝥ ſe hꝩæte mæȝe ðẏ bet ꝩeaxan. Eac iſ ðeoſ biſen to ȝeþencenne. ꝥ iſ ꝥ ælcum men þincð huniȝeſ bio bꞃeað þẏ ꝩeoꞃoðꞃa. ȝif he hꝩene æꞃ biteꞃeſ onbiꞃiȝþ. anð eft ſmẏlte ꝩeðeꞃ biþ þẏ þancꝩẏꞃþꞃe. ȝif hit hꝩene æꞃ biþ ſteaꞃce ſtoꞃmaſ. ⁊ noꞃðan ꝩindaſ. ⁊ micle ꞃenaſ ⁊ ſnaꝩaſ. Anð þancꝩẏꞃþꞃe biþ eac þæſ dæȝeſ leoht foꞃ þæꞃe eȝeſlican þioſtꞃo þæꞃe nihte. þonne hit ꝩæꞃe ȝif nan niht næꞃe. Sꝩa biþ eac micle þe ꝩinſumꞃe ſio ſoþe ȝeſælð to habbenne æfteꞃ þam eoꞃmþum þiſſeſ anðꝩeaꞃðan lifeſ. Anð eac micle ðẏ eþ þu miht þa ſoþan ȝeſælþa ȝecnaꝩan anð to na cẏþþe becuman. ȝif ðu æꞃeſt aꝩẏꞃtꝩalaſt of ðinum Moðe

[m] Ь

[1] Cooet. lib. iii. prosa 1.—Sed quod tu te audiendi, &c.
ðenne. et. lib. iii. metrum 1.—Qui serere ingenuum volet, &c.
þinꞃe. tiohiȝe to læðanne. [2] Cott. tiohiȝe. [3] Cott. þæꞃ. [4] Cott. ſæðe. [1] ⁊ eac mæt. [5] Cott. Ac þu. [6] Bod. foꞃlæt. [7] Cott. hiȝiȝe. meahte. æð.

§ II. But when thou shouldest perceive whither I now design to lead thee, I knew that thou wouldest very anxiously tend thither, and be very greatly inflamed with that desire. For I heard what thou before saidst, that thou wast very desirous to hear it. Then said the Mind: Whither wilt thou now especially lead me? Then answered Reason, and said: I propose that I should lead thee to the true goods, about which thy mind often meditates, and is greatly moved: and thou hast not yet been able to find the most direct way to the true goods, because thy mind was occupied with the view of these false goods. Then said the Mind: I beseech thee that thou wouldest show me, beyond all doubt, what the true happiness is. Then said Reason: I will gladly, for love of thee. But I must, by some example, teach thee some resemblance of the thing, till the thing be better known to thee; in order that thou mayest clearly view the example, and then, by the resemblance of the true goods, thou mayest know the true goods, and forsake what is contrary to them, that is, the false goods: and then with the anxious thought of all thy mind, strive that thou mayest arrive at those goods, which for ever remain!

CHAPTER XXIII.

When Wisdom had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to sow fertile land, let him first draw out the thorns, and the furze, and the fern, and all the weeds which he observes to do injury to the field, in order that the wheat may grow the better. Also, this example is to be considered, that is, that to every man honeycomb seems the sweeter, if he, a little before, taste *anything* bitter. And, again, calm weather is the more agreeable, if it a little before be stark storms, and north winds, and much rain and snow. And more agreeable also is the light of the day, for the horrible darkness of the night, than it would be if there were no night. So is also the true happiness much the more pleasant to enjoy, after the calamities of this present life. And, moreover, thou mayest much the sooner discover the true goods, and arrive at the knowledge of them, if thou first rootest out from thy mind the false goods, and removest

ða leaſan ȝeſælþa. ⁊ hi oſatihſt oſ[1] ðone ȝrund. Siððan þu hi þonne ȝecnaþan miht. þonne þat ic ꝥ ðu ne þilnaſt naneſ oþreſ þinȝeſ oſer þa :·

CAPUT XXIV.[p]

§ I. ÐÆ he þa þiſ leoð aſunȝen hæfde. þa forlet he þone ſanȝ. ⁊ ȝeſþuȝode ane hþile. ⁊ onȝann ſmealice þencan on hiſ modeſ inȝeþance. and ðuſ[2] cþæþ. Ælc deaþlic man ſþencþ hine ſelfne mid miſtlicum[3] ⁊ maniȝfealdum ẏmbhoȝum. ⁊ þeah þillniað ealle þurh miſtlice[4] paþaſ cuman to anum ende. ꝥ iſ ꝥ hi þilniaþ þurh unȝelice earnunȝa cuman to anre eadiȝneſſe. ꝥ iſ þonne Lod. ſe iſ fruma ⁊ ende ælceſ ȝodeſ.[5] ⁊ he iſ ſio hehſte ȝeſælþ.[6] Ða cþæþ ꝥ Mod. Ðæt me ðẏncþ ſie ꝥ hehſte ȝod.[7] þætte man ne ðurfe naneſ oþreſ ȝodeſ. ne eac ne recce oſer ꝥ. ſiððan he ꝥ hæbbe. ꝥ iſ hroſ[8] eallra oþerra ȝoda.[9] forþam hit eall oðru ȝod[10] utan beſehþ. ⁊ eall on innan him hæfþ. Nære hit no ꝥ hehſte ȝod.[11] ȝif him æniȝ butan þære. forþam hit hæfde ðonne to þilnianne ſumeſ ȝodeſ[12] þe hit ſelf næfde. Ða andſþarode ſio Leſceadþiſneſ ⁊ cþæþ. Ðæt iſ ſþiþe ſþeotol ꝥ þæt iſ ſio hehſte ȝeſælð. forþam hit iſ æȝþer ȝe hroſ ȝe flor ealleſ ȝodeſ.[13] hþæt iſ ꝥ þonne buton ſeo ſeleſte ȝeſælð. þe þa oþra ȝeſælþa ealle[14] on innan him ȝeȝaderað. ⁊ hi utan ẏmbhæfþ.[15] ⁊ on innan him ȝehelt. ⁊ him naneſ ne bið þana. ne he naneſ neoddearfe næfþ. Ac hi cumaþ ealle of him. ⁊ eft ealle to him. ſþa ſþa ealle þæteru cumað of ðære ſæ. ⁊ eft ealle cumað to ðære ſæ. Niſ nan to þæſ lẏtel æþelm.[16] ꝥ he þa ſæ ne ȝeſece. and eft of þære ſæ he ȝelent in on þa eorþan. ⁊ ſþa he biþ ſmuȝende ȝeond þa eorðan. oð he eft cẏmþ to ðam ilcan æþelme þe he ær ut fleoþ. ⁊ ſþa eft to ðære ſæ :·

§ II.[q] Ðiſ iſ nu biſen þara ſoþena ȝeſælða. þara þilniaþ ealle deaþlice men to beȝitanne. ðeah he ðurh miſtlice[17] þeȝaſ ðencan to cumanne. forþam æȝhþelc man hæfþ ȝecẏndelic ȝod[18] on him ſelfum. forþam ælc Mod þilnaþ ſoþeſ ȝodeſ to

[p] Boet. lib. iii. prosa 2.—Tum defixo paululum visu, &c.
[q] Boet. lib. iii. prosa 2.—Est enim mentibus hominum, &c.
[1] Bod. oſ atihð oð. [2] Cott. þa. [3] Cott. miſlicum. [4] Cott. miſlice. [5] Cott. ȝoodeſ. [6] Bod. ȝeſælþa. [7] Cott. ȝood. [8] Cott. ſroſr. [9] Cott. ȝooda. [10] Cott. ȝood. [11] Cott. ȝood. [12] Cott. ȝoodeſ. [13] Cott. ȝoodeſ. [14] Cott. ealla. [15] Cott. ẏmbfehð. [16] Cott. æþẏlm. [17] Cott. miſlice. [18] Cott. ȝood.

them from the ground. After thou, then, art able to discover those, I know that thou wilt not desire any other thing besides them.

CHAPTER XXIV.

§ I. When he had sung this lay, he ceased the song, and was silent awhile, and began to think deeply in his mind's thought, and thus said: Every mortal man troubles himself with various and manifold anxieties, and yet all desire, through various paths, to come to one end: that is, they desire, by different means, to arrive at one happiness; that is, then, God! He is the beginning and the end of every good, and he is the highest happiness. Then said the Mind: This, methinks, must be the highest good, so that man should need no other good, nor moreover be solicitous beyond that: since he possesses that which is the roof of all other goods; for it includes all other goods, and has all of them within it. It would not be the highest good, if any *good* were external to it, because it would then have to desire some good which itself had not. Then answered Reason, and said: It is very evident that this is the highest happiness, for it is both the roof and the floor of all good. What is that, then, but the best happiness, which gathers the other felicities all within it, and includes, and holds them within it: and to it there is a deficiency of none, neither has it need of any; but they all come from it, and again all *return* to it: as all waters come from the sea, and again all come to the sea? There is none in the little fountain which does not seek the sea, and again, from the sea it arrives at the earth, and so it flows gradually through the earth, till it again comes to the same fountain that it before flowed from, and so again to the sea.

§ II. Now this is an example of the true goods, which all mortal men desire to obtain, though they by various ways think to arrive at them. For every man has natural good in himself, because every mind desires to obtain the true good:

bezitanne. Ac hit bip amerrred mid ðam lænum zodum.[1] forþam hit bið [ofðælre][2] þærto. forþam sume menn penaþ þ̄ þæt sie seo selest zesælþ. þ̄ mon sie spa pelig þ̄ he nanes þinzes maran ne þurfe. ⁊ pilniað[3] hiora porulð æfter þæm. Sume men penaþ þ̄ þ̄ sie þæt hehste zod.[4] þ̄ he sie his zefernum his zeferena peorþost. ⁊ eallon mæzene ðæs tilaþ. Sume penaþ þ̄ þ̄ hehste zod[5] sie on ðam hehstan anpealde. þa pilniað oðer tpeza. oððe him selfe ricsian. oððe hi to ðara ricena freondscipe zeþeodan. Sume teohhiaþ þ̄ þ̄ betst sẏ þæt mon seo foremære. ⁊ pidmære. ⁊ hæbbe zodne[6] hlisan. tiliað ðonne þæs æzþer ze on sibbe. ze on zepinne. Maneze tellað þ̄ to mæstum zode[7] ⁊ to mæstere zesælþe þ̄ mon sie simle bliðe on ðisse andpearðan life. ⁊ fulza eallum his lustum. Sume ðonne ða ðe þas pelan pilniað. hi his pilniað forþam ðæt hi poldon ðẏ maran anpeald habban. þ̄ he mihton[8] þẏ orsorzlicor þissa porulð lusta brucan. ⁊ eac þas pelan. Manezæ sint þara þe for ðẏ pilniaþ anpealdes. ðe hie poldon ormæte feoh[9] zezaderian. oððe eft þone hlisan heora naman hi pilniað þæt hi zebræðan ⁝.

§ III.[r] On spelcum. ⁊ on oþrum spelcum lænum. and hreosendum[10] peorþscipum ælces mennisces modes inzeþanc biþ zespenced mid þære zeornfulnesse and mid þære tiolunza.[11] penþ þonne þ̄ hit hæbbe sum healic zod[12] zestrẏned. ðonne hit hæfþ zepunnen[13] þæs folces olecunza. Ond me þincð þ̄ hit hæbbe zeboht sume spiþe leaslice mærþe. Sume tiliað mid micelre zeornfulnesse piþa. forþam þ̄ hi þurh þ̄ mæze mæst bearna bezitan. ⁊ eac pẏnsumlice libban. Ða zetreopan freond.[14] þonne ic secze seo[15] þæt deorpeorðeste ðẏnz eallra þissa porulð zesælþa. þa ne sint furþon[16] to porulð zodum to tellanne. ac to zodcundum. forþam seo lease pẏrð hi na forþ ne brinzþ. Ac se God þe hi zecẏndelice zesceop to zemazum. forþam ðe ælces oþres þinzes on þisse porulde mon pilnað, oððe forþam þe he mæz ðurh þ̄ to anpealde cuman. oððe to sumum porulð luste. buton ðæs zetreopan freondes. þone mon lufaþ hpilum for lufum ⁊ for treopum. ðeah he him nanra

[r] Boet. lib. iii. prosa 2.—In his igitur ceterisque, &c.

[1] Cott. zoodum. [2] Cott. oft þælre. Bod. of þælre. [3] Cott. pinnað. [4] Cott. zood. [5] Cott. zood. [6] Bod. heah be zode. [7] Cott. zoode. [8] Cott. meahte. [9] Cott. sioh. [10] Bod. hi reosendum. [11] Cott. tiluncza. [12] Cott. zood. [13] Cott. zenumen. [14] Cott. zetrieþan friend. [15] Cott. sie. [16] Cott. furþum.

but it is hindered by the transitory goods, because it is more prone thereto. For some men think that it is the best happiness that a man be so rich that he have need of nothing more: and they choose their life accordingly. Some men think that this is the highest good, that he be among his fellows the most honourable of his fellows, and they with all energy seek this. Some think that the supreme good is in the highest power. These desire, either for themselves to rule, or else to associate themselves in friendship with their rulers. Some persuade themselves that it is best that a man be illustrious and celebrated, and have good fame; they therefore seek this both in peace and in war. Many reckon it for the greatest good and for the greatest happiness, that a man be always blithe in this present life, and fulfil all his lusts. Some, indeed, who desire these riches, are desirous thereof, because they would have the greater power, that they may the more securely enjoy these worldly lusts, and also the riches. Many there are of those who desire power because they would gather overmuch money: or again, they are desirous to spread the celebrity of their name.

§ III. On account of such and other like frail and perishable advantages, the thought of every human mind is troubled with solicitude and with anxiety. It then imagines that it has obtained some exalted good when it has won the flattery of the people; and methinks that it has bought a very false greatness. Some with much anxiety seek wives, that thereby they may, above all things, have children, and also live happily. True friends, then, I say, is the most precious thing of all these worldly felicities. They are not, indeed, to be reckoned as worldly goods, but as divine: for deceitful fortune does not produce them, but God, who naturally formed them as relations. For of every other thing in this world man is desirous, either that he may through it attain to power, or else some worldly lust: except of the true friend, whom he loves sometimes for affection and for fidelity, though he expect to himself no other rewards. Nature joins and

oþeꝛꝛa læna[1] ne ꝑene. ꝥ ȝecẏnd ȝeꝼehþ ⁊ ȝelimþ ða ꝼꝛiend to-ȝædeꝛe mid untodæledlicꝛe luꝼe. Ac mid ðiſſum ꝑoꝛuld ȝe-ſælþum ⁊ mid ðiſ andꝑeaꝛdan ꝑelan mon ꝑẏꝛcþ oꝼtoꝛ ꝼeond ðonne ꝼꝛeond. Be þiſan[2] ⁊ be maneȝum þẏllecum mæȝ beon eallum monnum cuþ. ꝥ te ealle þa lichamlican ȝod bið[3] ꝼoꝛ-cuþꝛan ðonne ðæꝛe ſaꝑle cꝛæꝼtaſ. Hꝑæt ꝑe ꝑenað ꝥ mon beo þẏ ſtꝛænȝꝛa[4] þe he bið micel on hiſ lichoman. ſeo ꝼæȝeꝛneſ þonne ⁊ ſeo hꝑætneſ þæſ lichoman ȝebliſſaþ þone mon. ⁊ aꝛet. ⁊ ſio hælu hine ȝedeþ luſtbæꝛne ⁝. On eallum þiſum lichamlicum[5] ȝeſæliȝneſſum men ſecaþ anꝼealde eadiȝneſſe þæſ þe him ðincþ. ꝼoꝛþam þe æȝhꝑelc man ſꝑa hꝑæt ſꝑa he oꝼeꝛ ealle oþꝛe þinȝ ſꝑiþoſt luꝼaþ. ꝥ he teohhaþ[6] ꝥ him ſie betſt ⁊ ꝥ biþ hiſ hehſte ȝod.[7] þonne he ꝥ þonne beȝiten hæꝼþ. þonne tihhaþ[8] he ꝥ he mæȝe beon ſꝑiðe ȝeſæliȝ. Ne onſace ic nauht ꝥ þa ȝe-ſælþa ⁊ þeo eadiȝneſ ſie þæt hehſte ȝod[9] þiſeſ andꝑeaꝛdan liꝼeſ. ꝼoꝛþam ðe[10] æȝhꝑilc mann tehhaþ[11] ꝥ ꝥ ðinȝ betſt ſie ꝥ he ſꝑiþoſt oꝼeꝛ oþꝛu þinȝ luꝼaþ. ⁊ þonne he tiohhaþ ꝥ he ſie ſꝑiþe ȝeſæliȝ. ȝiꝼ he ꝥ beȝitan mæȝe. ꝥ he þonne ſꝑiþoſt ꝑillnað ⁝. Hu ne iſ þe[12] nu ȝenoȝ openlice ȝeeoꝑad þaꝛa leaſena ȝeſælþa anlicneſ. ꝥ iſ þonne æhta. ⁊ ꝑeoꝛðſcipe. ⁊ anꝑeald. and ȝelp[13] ⁊ ꝑoꝛuldluſt. Be þam ꝑoꝛuldluſte Epicuꝛuſ ſe uþꝑita ſæde. þa he ẏmbe ealle þaſ oðꝛa ȝeſælþa ſmeade. þe ꝑe æꝛ nemdon. þa ſæde he ꝥ ſe luſt ꝑæꝛe ꝥ hehſte ȝod.[14] ꝼoꝛþam ealle þa oþꝛu ȝod. þe ꝑe æꝛ nemdon. oleccaþ þam Mode ⁊ hit ꝛet.[15] ſe luſt ðonne ana olecþ þam lichoman anum ſꝑiþoſt ⁝.

§ IV.[8] Ac ꝑe ꝑillað nu ȝet ſpꝛecan ẏmbe manna ȝecẏnd ⁊ ẏmbe heoꝛa tilunȝa. þa nu þeah heoꝛa Mod ⁊ heoꝛa ȝecẏnd ſie adimmad. ⁊ hi ſien on ꝥ oꝼdæle aſiȝen to ẏꝼele ⁊ þideꝛ healde. þeah hi ꝑilniað. þæſ þe hi cunnon ⁊ maȝon. þæſ hehſtan ȝodeſ.[16] Sꝑa ſꝑa oꝼeꝛdꝛuncen man ꝑat ꝥ he ſceolde to hiſ huſe and to hiſ ꝛæſte. ⁊ ne mæȝ þeah ðideꝛ aꝛedian. ſꝑa biþ eac þam Mode ðonne hit bið aheꝼiȝad mid ðæm ẏmbhoȝum ðiſſe ꝑoꝛulde. hit biþ mid ðam hꝑilum oꝼeꝛdꝛenced ⁊ ȝedꝑelod. to ꝥam[17] ꝥ hit ne mæȝ ꝼullꝛẏht aꝛedian to ȝode. Ne þẏncþ þeah

[8] Boet. lib. iii. prosa 2.—Sed ad hominum studia, &c.

[1] Cott. leana. [2] Cott. þiſ. [3] Cott. licumlican ȝood bioð. [4] Cott. ſtꝛencꝛa. [5] Cott. licumlicum. [6] Cott. tiohhað. [7] Cott. ȝood. [8] Cott. tiohhað. [9] Cott. ȝood. [10] Cott. þẏ. [11] Cott. tiohhað. [12] Cott. ꝥ. [13] Cott. ȝielp. [14] Cott. ȝood. [15] Bod. ſetað. [16] Cott. ȝoodeſ. [17] Cott. ȝedꝑeald to þon.

cements friends together with inseparable love. But with these worldly goods, and with this present wealth, men make oftener enemies than friends. By these and by many such things it may be evident to all men, that all the bodily goods are inferior to the faculties of the soul. We indeed think that a man is the stronger, because he is great in his body. The fairness, moreover, and the vigour of the body, rejoices and delights the man, and health makes him cheerful. In all these bodily felicities, men seek simple happiness, as it seems to them. For whatsoever every man chiefly loves above all other things, that he persuades himself is best for him, and that is his highest good. When, therefore, he has acquired that, he imagines that he may be very happy. I do not deny, that these goods and this happiness are the highest good of this present life. For every man considers that thing best, which he chiefly loves above other things; and therefore he persuades himself that he is very happy if he can obtain what he then most desires. Is not now clearly enough shown to thee the form of the false goods, that is, then, possessions, dignity, and power, and glory, and pleasure? Concerning pleasure, Epicurus the philosopher said, when he inquired concerning all those other goods, which we before mentioned; then said he that pleasure was the highest good, because all the other goods which we before mentioned gratify the mind and delight it, but pleasure alone chiefly gratifies the body only.

§ IV. But we will still speak concerning the nature of men, and concerning their pursuits. Though, then, their mind and their nature be now dimmed, and they are by that fall sunk down to evil, and thither inclined, yet they are desirous, so far as they can and may, of the highest good. As a drunken man knows that he should *go* to his house and to his rest, and yet is not able to find the way thither, so is it also with the mind, when it is weighed down by the anxieties of this world. It is sometimes intoxicated and misled by them, so far that it cannot rightly find out good.

þam monnum ꝥ hi auht meaꝑꝑiȝen þe þæꝛ[1] ꝑilniaþ to beȝitanne ꝥ hi maꝑan ne þuꝑꝑon tilian. Ac penaþ ꝥ hi mæȝen eall[2] þaꝛ ȝoð[3] ȝeȝaðeꝛian toȝæðeꝛe. þætte nan buton þæꝛe ȝeꝛomnunȝa ne ꝛie. nẏton þonne nan [oþeꝛ][4] ȝoð[5] ðonne eallꝑa ðaꝑa ðeoꝛꝑẏꝛðeꝛtena ðinȝa ȝeȝaðeꝛunȝa to heoꝛa anꝑealðe. ꝥ he naneꝛ ðinȝeꝛ buton þæm ne þuꝑꝛe. Ac ꝥ niꝛ nan man ꝥ te ꝛumeꝛ eacan ne þuꝑꝛe buton Loðe anum. Þe hæꝛþ on hiꝛ aȝenum ȝenoh. ne ðeaꝛꝛ he naneꝛ þinȝeꝛ buton þæꝛ þe he on him ꝛelꝛum hæꝛð. Ꝑenꝛt þu nu ꝥ þa ðẏꝛienðe[6] penað ꝥ te ꝥ ðinȝ ꝛie ælceꝛ peoꝛþꝛciꝑeꝛ betꝛt ꝑẏꝑꝑe þæt te hi[7] meðemæꝛte onȝiton maȝon. neꝛe neꝛe. ic paꝛ ꝥ hit niꝛ no to ꝓoꝛꝛeonne. Þu mæȝ ꝥ ẏꝛel beon ꝥ te ælceꝛ monneꝛ inȝeþanc penþ ꝥ te ȝoð[8] ꝛie. ⁊ æꝛteꝛ hiȝaþ. ⁊ ꝑilnaþ to beȝitanne. neꝛe niꝛ hit na ẏꝛel. ꝥ iꝛ ꝥ hehꝛte ȝoð.[9] Þꝛi niꝛ nu anꝑealð to tellanne to ꝛumum ðaꝑa hehꝛtena ȝoða ðiꝛꝛeꝛ anðꝑeaꝑðan liꝛeꝛ. Þꝛæþeꝛ þæt nu ꝛie to talianne paclic ⁊ unnẏt ꝥ te nẏtꝑẏꝑꝓoꝛt iꝛ eallꝑa ðiꝛꝛa ꝓoꝑulð ꝑinȝa. ꝥ iꝛ anꝑealð. hꝑæþeꝛ nu ȝoð[10] hliꝛa ⁊ ꝓoꝛemæꝛneꝛ ꝛie[11] ꝓoꝛ nauht to tellenne. neꝛe neꝛe. Niꝛ hit nan cẏn[12] ꝥ mon ꝥ ꝓoꝛ nauht telle. ꝓoꝛþam þe ælc mon penþ ꝥ ꝥ betꝛt ꝛie ꝥ he ꝛꝑiꝓoꝛt luꝛaþ. Þu ne ꝑiton pe ꝥ nan neaꝑepneꝛ. ne nan eaꝑꝓoþu. ne nan unꝑotneꝛ. ne nan ꝛaꝑ. ne nan heꝛiȝneꝛ. niꝛ nan ȝeꝛælð. Þꝛæt ðuꝑꝓon[13] pe nu ma ẏmbe ða ȝeꝛælða ꝛꝑpecan. Þu ne paꝛ ælc man hꝛæt þa beoþ. ⁊ eac paꝛ ꝥ þa[14] beoð ꝥ hehꝛte ȝoð.[15] ⁊ ðeah ꝛecþ ꝑulneah ælc mon on ꝛꝑiþe lẏtlum ðinȝum ða ꝛeleꝛtan ȝeꝛælþa. ꝓoꝛþam he penþ ꝥ he hie þonne ealle hæbbe. ȝiꝛ he hæꝛð ꝥ ꝥ he ðonne ꝛꝑiꝓoꝛt ꝑilnaþ to beȝitanne. Ðæt iꝛ þonne ꝥ hi ꝛꝑiðoꝛt ꝑilniaþ to beȝitanne. þela. ⁊ peoꝓꝛcipe. ⁊ ꝑice. ⁊ þiꝛꝛe ꝓoꝑulðe ꝑulðoꝓ. ⁊ ȝilþ. ⁊ ꝓoꝑulð luꝛt. Ðiꝛꝛeꝛ ealleꝛ hi ꝑilniaþ. ꝓoꝛþam ðe hi penaþ ꝥ hie þuꝑh þa þinȝ ꝛcẏlon beȝitan ꝥ him ne ꝛie[16] naneꝛ ꝑillan paꝛa. naþeꝛ[17] ne peoꝛþꝛciꝑeꝛ. ne anꝑealðeꝛ. ne ꝓoꝛemæꝛneꝛꝛe. ne bliꝛꝛe. þæꝛealleꝛ hi ꝑilniaþ. ⁊ þel ðoþ ꝥ hi þæꝛ ꝑilniað. ðeah hi miꝛtlice[18] hiꝛ ꝑilniȝen. Be ðam ðinȝum mon mæȝ ꝛꝑeotole onȝitan ꝥ ælc mon ðæꝛ ꝑilnaþ ꝥ he mæȝe ꝥ hehꝛte ȝoð beȝitan ðæꝛ hi hit ȝecnapan mihtan. oððe on ꝑihꝛ ꝛecan cuðon. Ac hi hit ne ꝛecað on ðone ꝑihtꝛeꝛtan[19] peȝ. hit niꝛ on ðiꝛꝛe ꝓoꝑulðe :·

[1] Bod. meaꝓꝓienðe þæꝛ. [2] Bod. him aȝen ealle. [3] Cott. ȝoob. [4] Bod. heoꝓa. Cott. heoꝓa. [5] Cott. ȝoob. [6] Bod. ðẏꝛeȝian þe. [7] Bod. ꝥ. [8] Cott. ȝoob. [9] Cott. ȝoob. [10] Cott. ȝoob. [11] Bod. ꝛeo. [12] Cott. hit cẏn. [13] Bod. þuꝓꝛe. [14] Cott. hi. [15] Cott. ȝoob. [16] Bod. ꝛeo. [17] Cott. nauþeꝛ. [18] Cott. miꝛlice. [19] Bod. ꝑẏhtoꝛton.

Nor yet does it appear to those men that they at all err, who are desirous to obtain this, that they need labour after nothing more. But they think that they are able to collect together all these goods, so that none may be excluded from the number. They therefore know no other good than the collecting of all the most precious things into their power, that they may have need of nothing besides them. But there is no one that has not need of some addition, except God alone. He has of his own enough, nor has he need of anything but that which he has in himself. Dost thou think, however, that they foolishly imagine that that thing is best deserving of all estimation, which they may consider most desirable? No, no. I know that it is not to be despised. How can that be evil, which the mind of every man considers to be good, and strives after, and desires to obtain? No, it is not evil: it is the highest good. Why is not power to be reckoned one of the highest goods of this present life? Is that to be esteemed vain and useless, which is the most useful of all these worldly things, that is, power? Is good fame and renown to be accounted nothing? No, no. It is not fit that any one account it nothing; for every man thinks that best which he most loves. Do we not know that no anxiety, or difficulties, or trouble, or pain, or sorrow, is happiness? What more, then, need we say about these felicities? Does not every man know what they are, and also know that they are the highest good? And yet almost every man seeks in very little things the best felicities; because he thinks that he may have them all, if he have that which he then chiefly wishes to obtain. This is, then, what they chiefly wish to obtain, wealth, and dignity, and authority, and this world's glory, and ostentation, and worldly lust. Of all this they are desirous, because they think that, through these things, they may obtain that there be not to them a deficiency of anything wished; neither of dignity, nor of power, nor of renown, nor of bliss. They wish for all this, and they do well that they desire it, though they seek it variously. By these things we may clearly perceive that every man is desirous of this, that he may obtain the highest good, if they were able to discover it, or knew how to seek it rightly. But they do not seek it in the most right way. It is not of this world.

CAPUT XXV.[t]

ÐÆ ſe Ƿiſdom þa ðiſ ſpell aſæd heƒde. þa onȝan he eƒt ſinȝan ⁊ ðuſ cƿæþ. Ic ƿille nu mid ȝiddum ȝecýþan hu ƿundorlice Drihten ƿelt eallra ȝeſceaƒta mid ðam brıdlum hiſ anƿealdeſ. ⁊ mid hƿilcere endebýrdneſſe he ȝeſtaþolaþ ⁊ ȝemetȝað ealle ȝeſceaƒta. ⁊ hu he hi hæƒð ȝeheaþoraðe ⁊ ȝehæƒte mid hiſ unanbindendlicum racentum. ꝥ ælc ȝeſceaƒt biþ heald on locen ƿiþ hire ȝecýnde. þære ȝecýnde ðe heo to ȝeſceapen ƿæſ. buton monnum. ⁊ ſumum enȝlum. ða ƿeorþaþ hƿilum oƒ hiora ȝecýnde. Þƿæt ſeo leo. ðeah hio ƿel tam ſe. ⁊ ƒæſte racentan hæbbe. ⁊ hire maȝiſter ſƿiðe luƒiȝe. and eac ondræde. ȝiƒ hit æƒre ȝebýreþ ꝥ heo bloðeſ onbirıȝð. heo ƒorȝit ſona hire niƿan taman. ⁊ ȝemonð þæſ ƿildan ȝeƿunan hire eldrana. onȝinð þonne rýn ⁊ hire racentan brecan. ⁊ abit æreſt hire ladteoƿ. and ſiððan æȝhƿæt ðæſ þe heo ȝeƒon mæȝ. ȝe monna. ȝe neata. Sƿa doþ eac ƿudu ƒuȝlaſ. ðeah hi beon ƿel atemede. ȝiƒ hi on ðam ƿuda ƿeorþaþ. hi ƒorſeoð heora lareoƿaſ ⁊ ƿuniaþ on heora ȝecýnde. þeah heora lareoƿaſ him ðonne biodan þa ilcan mettaſ ðe hi ær tame mid ȝeƿenedon. þonne ne reccaþ hi þara metta. ȝiƒ hi þæſ ƿuda benuȝon. Ac þincþ him ƿýnſumre ꝥ him ſe ƿeald on cƿeþe. and hi ȝehiran oþerra ƒuȝela ſtemne. Sƿa bið eac þam treoƿum ðe him ȝecýnde biþ up heah to ſtandanne. þeah ðu teo hƿelcne boh oƒ dune to þære eorþan. ſƿelce þu beȝan mæȝe. ſƿa þu hine alætſt. ſƿa ſprincþ he up. ⁊ ƿriȝað ƿiþ hiſ ȝecýndeſ. Sƿa deð eac ſeo ſunne. þeah heo oƒer midne dæȝ onſiȝe ⁊ lute to þære eorþan. eƒt heo ſecþ hire ȝecýnde. ⁊ ſtiȝþ on þa dæȝlan ƿeȝaſ ƿiþ hire uprýnæſ. ⁊ ſƿa hie uƒor ⁊ uƒor. oððe hio cýmþ ſƿa up ſƿa hire ýƒemeſt ȝecýnde bið. Sƿa deþ ælc ȝeſceaƒt. ƿriȝaþ ƿiþ hiſ ȝecýndeſ. ⁊ ȝeƒaȝen biþ ȝiƒ hit æƒre to cuman mæȝ. Niſ hi ȝeſceaƒt ȝeſceapen þara þe ne ƿilniȝe ꝥ hit þider cuman ȝitan þonan þe hit ær com. ꝥ iſ to ræſte ⁊ to orſorȝneſſe. ðær hi eſt iſ mid Lode. ⁊ þæt iſ Lod. Ac ælc ȝeſceaƒt hƿearƒað hit ne ſelƒre ſƿa ſƿa hƿeol. ⁊ to þam heo ſƿa hƿearƒaþ ꝥ heo þær heo ær ƿæſ. ⁊ beo ꝥ ilce ꝥ heo ær ƿæſ. ðonecan an behƿerƒed ſie. ꝥ ꝥ hio ær ƿæſ. ⁊ do ꝥ ꝥ heo ær

[1] Bod. m
heora. Cot
[8] Cott. ȝood.
cýn. [13] Bod.
[17] Cott. nauþer. iii. metrum 2.—Quantas rerum flectat habenas, &c.

CHAPTER XXV.

When Wisdom had made this speech, then began he again to sing, and thus said: I will now with songs declare how wonderfully the Lord governs all creatures with the bridles of his power, and with what order he establishes and regulates all creatures, and how he has restrained and bound them with his indissoluble chains, so that every creature is kept within bounds with its kind, the kind that it was fashioned to, except men and some angels, who sometimes depart from their kind. Thus the lion, though she be very tame, and have fast chains, and greatly love, and also fear her master; if it ever happen that she tastes blood, she immediately forgets her new tamer, and remembers the wild manner of her parents. She then begins roaring, and to break her chains, and bites first her leader, and afterwards whatsoever she may seize, both of men and of cattle. So do also wood-fowls. Though they be well tamed, if they return to the woods, they despise their teachers, and remain with their kind. Though their teachers then offer them the same meals with which they before allured them *to become* tame: they then care not for those meals, so that they may enjoy the wood. But it seems to them pleasanter, that the weald resound to them, and they hear the voice of other fowls. So is it also with trees, whose nature it is to stand up high. Though thou pull any bough down to the earth, such as thou mayest bend; as soon as thou lettest it go, so soon springs it up, and moves towards its kind. So doth also the sun. Though she after mid-day sink and incline to the earth, again she seeks her kind, and departs by unknown ways to her rising, and so hastens higher and higher, until she comes so far up as her highest nature is. So doth every creature. It tends towards its kind, and is joyful if it ever may come thereto. There is no creature formed which desires not that it may come thither whence it before came, that is, to rest and to tranquillity. The rest is with God, and it is God. But every creature turns on itself like a wheel: and so it thus turns that it may again come where it was before, and be the same that it was before, as often as it is turned round *may be* what it before was, and may do what it before did.

CAPUT XXVI.[a]

§ I. ÐÆT ꝥe Ꝺiꝛðom þe ðiꝛ leoꝑ aꝛunȝen[1] hæꝥðe. Ða onȝan he eꝥt ꝛpellian ⁊ þuꝛ cpæꝑ. Ealа hpæt ȝe eoꝛþlican men.[2] þeah ȝe eoꝛ ꝛelꝥe nu ðon neatum ȝelice ꝛoꝛ eoꝛꝛe ðýꝛiȝe. hpæt ȝe þeah maȝon hpæt hꝑeȝo[3] onȝitan ꝛꝑelce eoꝛ mæte be eoꝛꝛum ꝛꝑumꝛceaꝥte. ꝑ iꝛ Loð. þone ꝛoþan ꝛꝑuman anð þone ꝛoþan enðe ælcꝛe ȝeꝛælþæ ȝe onȝitaþ ðeah ȝe hime ꝛullice ne ȝecnapan.[4] ⁊ ꝛꝑa þeah ꝛio ȝecýnð eoꝛ tihð to þam anȝite. ac eoꝛ tihþ[5] ꝛꝑiþe maniȝꝛealð ȝeðpola oꝛ þam anðȝite. Leþencað nu hpæþeꝛ men mæȝen cuman to þam ꝛoþum ȝeꝛælþum ðuꝛh þa[6] anðpeaꝛðan ȝeꝛælþa. ꝛoꝛþam ðe ꝛullneah ealle men cpeþaþ ꝑ ꝛe ꝛeo[7] ꝛe ȝeꝛælȝoꝛta. ꝛe þe þaꝛ eoꝛþlican ȝeꝛelþa ealle[8] hæꝥþ. hpeþeꝛ nu micel ꝛeoh. oððe peoꝛþꝛcipe. oððe eall þeꝛ anðpeaꝛða pela. mæȝe ænigne mon ðon ꝛꝑa ȝeꝛæline ꝑ he naneꝛ þinȝeꝛ maꝛan ne þuꝛꝥe.[9] neꝛe neꝛe. ic paꝛ ꝑ ꝑ hi ne maȝon. Ꝺꝑi niꝛ hiꝛ þonne on þý ꝛꝑiþe ꝛpeotol ꝑ ðaꝛ anðpeaꝛðan ȝoð[10] ne ꝛinꝛ na þa ꝛoþan ȝoð.[10] ꝛoꝛþam ðe hi ne maȝon ꝛellan ꝑ hi ȝehataþ. Ac liceꝛtaþ ꝑ hi ȝelæꝛꝛtan ne maȝon. þonne hi ȝehataþ þam þe hi luꝛian þillaþ þa ꝛoþan ȝeꝛælþa. ⁊ aleoȝaþ him þeah ma þonne hi him ȝelæꝛꝛtan. ꝛoꝛþam þe hi heoꝛa nabbaþ ma þonne hi heoꝛa habban. Leþenc ðu nu be ðe ꝛelꝥum. la Boetiuꝛ hpæðeꝛ ðu æꝥꝛe auht unꝛoꝛ pæꝛe ða þa þu ȝeꝛælȝoꝛꝛ pæꝛe.[11] oððe hpæðeꝛ ðe æꝥꝛe ænigeꝛ þillan pana pæꝛe ða ðu mæꝛꝛtne pelan hæꝥðeꝛꝛt. oððe hpæþeꝛ ðin poꝛulð þa eall pæꝛe æꝥteꝛ ðinum þillan. Ða anðꝛꝑoꝛoðe Boetiuꝛ anð cpæð. Neꝛe la neꝛe. Næꝛ ic næꝥꝛe ȝiꝛ nane hꝑile ꝛꝑa emneꝛ moðeꝛ. þæꝛ þe ic ȝemunan mæȝe. þæt ic eallunȝa pæꝛe oꝛꝛoꝛȝ. ꝑ ic ꝛꝑa oꝛꝛoꝛȝ pæꝛe ꝑ ic nane ȝeðneꝥeðneꝛꝛe næꝥðe. ne me næꝥꝛe ȝiꝛ ne licoðe eall ꝑ ic piꝛꝛte.[12] ne me næꝥꝛe næꝛ ealleꝛ ꝛꝑa ic polðe. þeah ic hiꝛ miþe. Ða anðꝛꝑoꝛoðe ꝛe Ꝺiꝛðom ⁊ cpæþ. Ꝺꝑi næꝛe þu þonne ȝenoȝ eaꝛim. ⁊ ȝenoȝ unhiþý.[13] þeah þe þuhte ꝑ ðu þeliȝ pæꝛe. ðonne þu oþeꝛ tpeȝa. oððe hæꝥðeꝛꝛt ꝑ þu nolðeꝛꝛt. oððe næꝥðeꝛꝛt ꝑ þu polðeꝛꝛt. Ða anðꝛꝑaꝛoðe Boetiuꝛ ⁊ cpæþ. Ealл me pæꝛ ꝛꝑa ꝛꝑa þu þæðeꝛꝛt.

[a] Boet. lib. iii. prosa 3.—Vos quoque, O terrena, &c.

[1] Cott. aꝛuncȝen. [2] Bod. hpæ þæꝛ peoꝛðlican men. [3] Cott. hpuȝu. [4] Cott. oncnapen. [5] Bod. teohð. [6] Cott. þaꝛ. [7] Cott. ꝛꝛe. [8] Cott. ealla. [9] Cott. þýꝛꝥe. [10] Cott. ȝoob. [11] þa þa þu ȝeꝛælȝoꝛꝛ pæꝛe, deest in MS. Bod. [12] Cott. piꝛꝛe. [13] Cott. unhýðiȝ.

CHAPTER XXVI.

§ I. When Wisdom had sung this lay, then began he again to speak, and thus said: O ye earthly men, though ye now make yourselves like cattle by your folly, ye nevertheless can in some measure understand, as in a dream, concerning your origin, that is God. Ye perceive the true beginning, and the true end of all happiness, though ye do not fully know it. And nevertheless nature draws you to that knowledge, but very manifold error draws you from that knowledge. Consider now whether men can arrive at the true goods through these present goods; since almost all men say that he is happiest who possesses all these earthly goods. Can, then, much money, or dignity, or all this present wealth, make any man so happy that he may need nothing more? No, no. I know this, that they cannot. Why, is it not then from this very clear, that these present goods are not the true goods, because they cannot give what they promise? But they pretend *to do* what they are not able to fulfil, when they promise to those who are willing to love them, the true felicities, and tell lies to them more than they perform to them; for they are deficient in more of these *felicities* than they possess of them. Consider now concerning thyself, O Boethius, whether thou wert ever aught uneasy, when thou wert most prosperous? or whether there were ever to thee a want of anything desired, when thou hadst most wealth? or whether thy life were then all according to thy wish? Then answered Boethius, and said: No, O no! I was never yet at any time of so even mind, as far as I can remember, that I was altogether without care: that I was so without care that I had no trouble: nor did all that I experienced ever yet please me, nor was it ever with me entirely as I wished, though I concealed it. Then answered Wisdom, and said: Wast thou not, then, poor enough, and unhappy enough, though it seemed to thee that thou wert rich; when thou either hadst that which thou wouldest not, or hadst not that which thou wouldest? Then answered Boethius, and said: All was to

Đa cpæþ ꝑe ꝓiꝼdom. Þu ne biþ ælc mon ȝenoȝ eaꝛm þæꝛ ðe he næꝼþ. ðonne hiꝛ hine lỳꝛt habban. Đæt iꝛ ꝓoþ. cpæþ Boetiuꝛ. Đa cpæþ ꝑe ꝓiꝼdom. Liꝼ he þonne eaꝛm biđ. ne he þonne ne biđ eaðiȝ. ꝓoþ þỳ he þilnað þ he habbe þ he næꝼð. þỳ he polde ȝenoȝ habban. Đa cpæð Boetiuꝛ. Đæt iꝛ eall ꝓoþ þ þu ꝛeȝꝛt. Đa cpæð ꝑe ꝓiꝼdom. Þu ne hæꝼdeꝛt þu ðonne ða eaꝛnþe.[1] þa þa þu peleȝoꝛt pæꝛne. Đa anþꝛpaꝛobe ic anð cpæþ. Ic þat þ þu ꝓoþ ꝛeȝꝛt. þ ic hi hæꝼde. Đa cpæþ ꝑe ꝓiꝼdom. Þu ne þincþ me þonne nu þ ealle þa pelan þiꝛeꝛ miðdaneaꝛdeꝛ ne maȝon ȝeðon ænne mon peliȝne. ꝓa peliȝne þ he ȝenoȝ habbe anð no maꝛan ne þuꝛꝼe.[2] ⁊ ꝓa þeah hi hiꝛ ȝehataþ ælcum þaꝛa þe hi hæꝼð. Đa cpæð ic. Niꝛ nan ðinȝ[3] ꝛoþꝛe þonne þ þu ꝛeȝꝛt:.

§ II.[v] Đa cpæþ ꝑe ꝓiꝼdom. Ac hꝑi ne eaꝛꝛc þu ðonne hiꝛ ȝeþaꝼa. Þu ne miht ðu ȝeꝛeon ælce ðæȝ þ ða ꝛtꝛenȝꝛan nimaþ þa pelan oꝼ[4] þam unꝛtꝛenȝꝛum. Þꝑi biþ elleꝛ ælce ðæȝ ꝓelc ꝛeoꝼunȝ. ⁊ ꝓelce ȝeꝼliꝛtu. ⁊ ȝemoꝛ. ⁊ ðomaꝛ. buꝛon þ ælc biꝛ ðæꝛ þeaꝼlaceꝛ ðe him on ȝenumen biþ. oððe eꝼꝛ oþꝛeꝛ ȝiꝛȝaþ. Đa anþꝛpaꝛobe[5] ic. ⁊ cpæþ. Lenoh þỳhꝛe þu ꝛþỳnaꝛꝛ. ꝓa hiꝛ iꝛ ꝓa þu ꝛeȝꝛt. Đa cpæþ he. Foꝛ þiꝛum þinȝum beþeaꝼ ælc mon ꝼulꝛumeꝛ to eacan him ꝛelꝼum þ he mæȝe ȝehealðan hiꝛ pelan. Đa cpæþ ic. Þpa oðꝛæcð þæꝛ. Đa cpæþ he. Liꝼ he nauht næꝼde þæꝛ þe he onðꝛede þ he ꝓoꝼleoꝛan þoꝛꝼte. þonne ne ðoꝛꝼte he na maꝛan ꝼulꝛumeꝛ þonne hiꝛ ꝛelꝼeꝛ. Đa cpæþ ic. Soþ þu ꝛeȝꝛt. Đa onꝛac ꝑe ꝓiꝼdom ꝛaꝛlice. ⁊ cpæþ. Eala þ me þincþ piþeꝛþeaꝛð þinȝ ælceꝛ monneꝛ ȝepunan ⁊ ælceꝛ monneꝛ þillan þ[6] ic nu ꝛeczan pille. þ iꝛ. þættе þonan ðe hi teohhiaþ þ hi ꝛcỳlan eaðiȝꝛan peoꝛþan. þ hi peoꝛþaþ ðonan eaꝛnꝛan ⁊ eaꝛȝꝛan.[7] ꝓoꝛðam ȝiꝛ hi lỳtleꝛ hꝑæt habbaþ. þonne beþuꝛꝛon hi þ hi oleccan þæm æꝛtеꝛ ꝼniþe þe ænigꝛe puhte maꝛe habbað. ꝓam hi þỳꝼon. ꝓam hi ne þuꝛꝼon. hi þillaþ þeah. Þpæꝛ iꝛ ðonne ꝛeo ȝemetȝunȝ. oððe hꝑa hæꝼþ hi. oððe hꝑonne cỳmþ heo. þ heo mæȝe aþniꝼan þa eoꝛnþo[8] ꝼnam þæm peleȝum eallunȝa. ꝓa he maꝛe hæꝼþ. ꝓa he ma monna[9] oleccan ꝛceal. Þpæþeꝛ þa pelȝan nu næꝼꝛe ne hinȝꝛiȝe.[10] ne ne þỳꝛꝛte. ne ne cale.[11] ic þene þeah þ þu pille nu cpeþan þ þa pelȝan habban miþ hꝑam hi mæȝen þæt eall ȝebetan. Ac þeah þu nu ꝓa cpeþe. hiꝛ ne maȝon þa pelan eallunȝa ȝebetan. þeah hi ꝛume hꝑile mæȝen.

[v] Boet. lib. iii. prosa 3.—Atqui hoc quoque, &c.

[1] Cott. ỳꝛnþe. [2] Cott. þỳꝛꝛe. [3] Cott. þaꝛa. [4] Cott. on. [5] Cott. anþỳꝛnðe. [6] Cott. þe. [7] Bod. eaꝛhꝛan. [8] Cott. ỳꝛnþa. [9] Bod. maꝛan. [10] Cott. hinȝꝛe. [11] Cott. ka'e.

me as thou hast said. Then said Wisdom: Is *not* every man poor enough in respect of that which he has not, when he is desirous to have it? That is true, said Boethius. Then said Wisdom: But if he is poor, he is not happy, for he desires that he may have what he has not, because he wishes to have enough. Then said Boethius: That is all true which thou sayest. Then said Wisdom: Hadst thou not, then, poverty when thou wert richest? Then answered I, and said: I know that thou sayest truth, that I had it. Then said Wisdom: Does it not appear to me, then, that all the riches of this middle-earth are not able to make one man wealthy? so wealthy that he may have enough, and may not need more? And nevertheless they promise it to every one who possesses them. Then said I: Nothing is truer than what thou sayest.

§ II. Then said Wisdom: But why, then, art thou not an assenter to this? Canst thou not see every day, that the stronger take riches from the weaker? Wherefore else is every day such sorrow, and such contentions, and assemblies, and judgments; except that every one demands the spoil which is taken from him, or, again, covets that of another? Then answered I, and said: Thou arguest rightly enough; so it is as thou sayest. Then said he: On these accounts every man has need of help in addition to himself, that he may keep his riches. Then said I: Who denies it? Then said he: If he had nothing of that which he fears he may be obliged to lose, then he would not have occasion for any more help than himself. Then said I: Thou sayest truly. Then retorted Wisdom sharply, and said: O, how inconsistent, in every man's custom and every man's will, does that thing appear to me, which I will now mention; that is, that from whence they persuade themselves that they shall become happier, they from thence become poorer and weaker! For, if they have any little, then it behoves them to cringe for protection to those who have anything more. Whether they need, or whether they need not, they yet crave. Where, then, is moderation, or who has it, or when will it come, that it may entirely drive away miseries from the wealthy? The more he has, the more men he must cringe to. Do the rich never hunger, nor thirst, nor become cold? But I suppose thou wilt say that the rich have wherewith they may remedy all that. But though thou say so, riches cannot altogether

ꝼoꞃþam þe hı ſculon ælce ðæȝ eacan[1] ꝥ mon ælce ðæȝ ꝩanaþ. ꝼoꞃþam þe ſeo mennıſce ꝩæðl. þe næꝼꞃe ȝeꝼẏlleð ne bıþ. ꝩılnaþ ælce ðæȝ hꝩæt hꝩeȝ þıſeſ[2] ꝩoꞃulð ꝩelan. æȝþeꞃ ȝe ꞃæȝleſ. ȝe meteſ. ȝe ðꞃẏnceſ. ȝe maneȝꞃa þınȝa to eacan þam. ꝼoꞃþam nıſ nan mon ſꝩa ꝩelıȝ. ꝥ he maꞃan ne þẏꞃꝼe. Ac ſeo ȝıtſunȝ ne cann[3] ȝemet. ne næꝼꞃe ne bıþ ȝehealðen on þæꞃe nıðþeaꞃꝼe. ac ꝩılnaþ ſımle maꞃan þonne he þuꞃꝼe. Ic nat hꝩı[4] ȝe ꝼultꞃuꝩıaþ þam hꞃeoſenðan ꝩelan. nu hı ne maȝon eoꝩꞃe ꝩæðle eoꝩ ꝼꞃam aðon. Ac ȝe ecaþ eoꝩꞃe eꞃmðe[5] mıð þam þe hı eoꝩ to cumaþ ⁝.

§ III.[w] Ða ſe Ꝼıſðom þa þıſ ſpell aſæð hæꝼðe. þa onȝan he eꝼt ȝıððıan.[6] ⁊ þuſ ſınȝenðe cꝩæþ. Þꝩelc ꝼꞃemu bẏþ þam ꝩelȝan ȝıtſeꞃe ꝥ he ȝeȝaðeꞃıȝe unȝeꞃım þıſſa ꝩelena ⁊ ælceſ ȝımcẏnneſ ȝenoȝ beȝıte. ⁊ þeah he eꞃıȝe hıſ lanð mıð ðuſenð ſula. ⁊ þeah eall þeſ mıððaneaꞃð ſıe hıſ anꝩealðe unðeꞃþeoðeð. ne læt he hıſ nanꝩuht oꝼ þıſ mıððaneaꞃðe mıð hım maꞃe þonne he bꞃohte hıðeꞃ ⁝.

CAPUT XXVII.[x]

§ I. TꝼA[7] ðınȝ mæȝ ſe ꝩeoꞃþſcıpe ⁊ ſe anꝩealð ȝeðon. ȝıꝼ he becẏmþ to þam ðẏſıȝan. he mæȝ hıne ȝeðon ꝩeoꞃþne. ⁊ anðꞃẏſn eoþꞃum ðẏſȝum. Ac þonecan[8] þe he þone anꝩealð ꝼoꞃlæt. oððe ſe anꝩealð hıne. þonne ne bıþ he nauþeꞃ þam ðẏſeȝan ne ꝩeoꞃþ. ne anðꞃẏſne. Þꝩæþeꞃ nu ſe anꝩealð hæbbe þone þeaꝩ ꝥ he aſtıꝼıcıȝe[9] unþeaꝩaſ. ⁊ aꝩẏꞃtꝩalıȝe[10] oꝼ ꞃıcꞃa manna Moðe. ⁊ plantıȝe ðæꞃ cꞃæꝼtaſ on. Ic ꝩat þeah ꝥ ſe eoꞃþlıca anꝩealð næꝼꞃe ne ſæꝩþ þa cꞃæꝼtaſ. ac lıſþ anð ȝaðꞃaþ unþeaꝩaſ. ⁊ ðonne hı ȝeȝaðꞃað hæꝼþ.[11] þonne eoꝩaþ[12] he hı nalleſ ne hılð. ꝼoꞃþam þaꞃa ꞃıcꞃa manna unþeaꝩaſ manıȝe men ȝeſeoþ. ꝼoꞃþam þe hı manıȝe cunnon. anð manıȝe hım mıð beoð. ꝼoꞃþam ꝩe ſımle ſeoꝼıaþ ẏmbe þone anꝩealð. ⁊ hıne eac ꝼoꞃſeoþ. ðonne ꝩe ȝeſeoð ꝥ he cẏmð to ðam ꝩẏꞃꞃeſtan. ⁊ to þam þe uſ unꝩeoꞃþoſte bıoþ. ꝼoꞃ þam þınȝum ꝩæſ ȝıo ꝥ ſe ꝩıſa Latuluſ hıne ȝebealȝ. ⁊ ſꝩa unȝeꝼꞃæȝlıce ꝼoꞃcꝩæð Nonıum ðone ꞃıcan. ꝼoꞃ-

[w] Boet. lib. iii. metrum 3.—Quamvis fluente dives, &c.

[x] Boet. lib. iii. prosa 4.—Sed dignitates honorabilem, &c.

[1] Cott. ẏcan. [2] Cott. hꝩæſ hꝩuȝu þẏſſeſ. [3] Cott. con. [4] Bod. hu. [5] Cott ꝩæðle. [6] Cott. ȝıððıȝan. [7] Cott. tu. [8] Bod. þanecan. [9] Bod. aſtẏꝼe cıȝe. [10] Bod. ꝩẏꞃtꝩalıȝe. [11] ac lıſð anð ȝaðꞃað unþeaꝩaſ ⁊ þonne hı ȝeȝaðꞃað hæꝼð, deest in MS. Bod. [12] Bod. anð þonne eoꝩað.

remedy it, though they somewhile may. For it behoves them every day to add, what man every day lessens; because human want, which is never satisfied, requires each day something of this world's wealth, either of clothing, of meat, of drink, or of many things besides. Therefore no man is so wealthy that he needs not more. But covetousness neither knows limit, nor ever is bounded by necessity; but desires always more than it needs. I know not why ye confide in these perishable riches, when they are not able to remove your poverty from you, but ye increase your poverty whenever they come to you.

§ III. When Wisdom had made this speech, then began he again to sing, and thus singing said: What profit is it to the rich miser, that he gather an infinite quantity of these riches, and obtain abundance of every kind of jewel: and though he till his land with a thousand ploughs; and though all this middle-earth be subject to his power! He will not take with him from this middle-earth any more of it than he brought hither.

CHAPTER XXVII.

§ I. Two things may dignity and power do, if it come to the unwise. It may make him honourable and respectable to other unwise persons. But when he quits the power, or the power him, then is he to the unwise neither honourable nor respectable. Has, then, power the custom of exterminating vices, and rooting them out from the mind of great men, and planting therein virtues? I know, however, that earthly power never sows the virtues, but collects and gathers vices; and when it has gathered them, then it nevertheless shows, and does not conceal them. For the vices of great men many men see: because many know them, and many are with them. Therefore we always lament concerning power, and also despise it, when we see that it cometh to the worst, and to those who are to us most unworthy. It was on these accounts that formerly the wise Catulus was angry, and so immoderately censured Nonius the rich, be-

þam he hine ȝemette ſittan on ȝeꞃeneðum ſcꞃiðþæne. micel ſiðo mið Romþaꞃum þæſ ꝥ þæꞃ nane oþꞃe on ne ſettan.[1] buton þa þeoꞃþeſtan. Ða ꝼoꞃſeah ſe Latuluſ hine ꝼoꞃ þi he þæꞃ on ſittan ſceolðe. ꝼoꞃþam he hine þiſte ſþiþe unȝeſceaðþiſne ⁊ ſþiþe unȝemetꝼæſtne. Ða onȝan ſe Latuluſ him ſþiȝettan on. ſe Latuluſ þæſ heꞃetoȝa on Rome. ſþiþe ȝeſceaðþiſ man. ne ꝼoꞃſaþe he no þone oþeꞃne ſþa ſþiþe. ȝiꝼ he nan ꞃice ne nænne anþealð næꝼðe :·

§ II.[y] Þþeþeꞃ þu nu mæȝe onȝitan hu micelne unþeoꞃþſcipe ſe anþalð[2] bꞃenȝþ þam unmeðeman. ȝiꝼ he hine unðeꞃꝼeȝþ. ꝼoꞃþam ælceſ monneſ ẏꝼel biþ ðẏ openꞃe. ȝiꝼ he anþealð hæꝼþ. Ac ȝeſeȝe me nu. ic aſciȝe þe þu Boetiuſ. hþi þu ſþa maniȝꝼealð ẏꝼel hæꝼðeſt ⁊ ſþa micle uneþneſſe on þam ꞃice þa hþile þe ðu hit hæꝼðeſt. oððe ꝼoꞃhþi þu hit eꝼt þinum unþillan[3] ꝼoꞃlete. Þu ne þaſt þu ꝥ hit næſ ꝼoꞃ nanum oþꞃum þinȝum. buton ꝼoꞃþam ðe ðu nolðeſt on eallum ðinȝum beon ȝeþþæꞃe þæſ unꞃihtþiſan cẏninȝeſ[4] þillan Ðeoðꞃiceſ. ꝼoꞃþam þe þu hine onȝeate on eallum þinȝum unþeoꞃþne þæſ anþealðeſ. ſþiþe ſceamleaſne ⁊ unȝeþþæꞃne.[5] buton ælcum ȝoðum[6] þeaþe. ꝼoꞃþam þe ne maȝon nauht eaþe ſecȝan ꝥ þa ẏꝼelan ſien ȝoðe.[7] þeah hi anþealð habban. Ne þuꞃðe þu þeah na aðꞃiꝼen ꝼꞃom Ðeoðꞃice. ne he ðe na ne ꝼoꞃſaþe. ȝiꝼ ðe licoðe hiſ ðẏſiȝ ⁊ hiſ unꞃihtþiſneſ ſþa þel ſþa hiſ ðẏſeȝum ðeoꞃlinȝum ðẏðe. Liꝼ þu nu ȝeſaþe ſumne ſþiþe þiſne man. þe hæꝼðe ſþiþe ȝoða[8] oꝼeꞃhẏða. anð þæꞃe þeah ſþiþe eaꞃm ⁊ ſþiþe unȝeſæliȝ. hþæþeꞃ ðu þolðeſt cþeþan ꝥ he þæꞃe unþẏꞃþe anþealðeſ ⁊ þeoꞃþſcipeſ. Ða anðſþoꞃeðe Boetiuſ ⁊ cþæþ. Neſe la neſe. ȝiꝼ ic hine ſþelcne ȝemete.[9] ne cþæþe ic næꝼꞃe ꝥ he ſie unþeoꞃþe anþealðeſ ⁊ þeoꞃþſcipeſ. Ac ælceſ me þincþ ꝥ he ſie þẏꞃþe þe on þiſſe þoꞃulðe iſ. Ða cþæþ ſe Þiſðom. Ælc cꞃæꝼt hæꝼþ hiſ ſunðoꞃȝiꝼe. ⁊ þa ȝiꝼe ⁊ þone[10] þeoꞃþſcipe þe he hæꝼþ. he ꝼoꞃȝiꝼþ ſþiþe hꞃaþe ælcum þaꞃa[11] ðe hine luꝼað. ſþa ſþa Þiſðom iſ ſe hehſta cꞃæꝼt. ⁊ ſe[12] hæꝼþ on him ꝼeoþeꞃ oþꞃe cꞃæꝼtaſ. þaꞃa iſ an þæꞃſcipe. oþeꞃ metȝunȝ.[13] þꞃiððe iſ ellen. ꝼeoꞃþe ꞃiht-

[y] Boet. lib. iii. prosa 4.—Atqui minus eorum patebit, &c.

[1] Cott. ꝼoꞃ þæm hit þæſ þa ſþiþe micel ſiðo mið Romþaꞃum ꝥ þæꞃ nane oðꞃe an ne ſæton. [2] Bod. aꞃ. [3] Cott. unþillum. [4] Bod. þineſ. [5] Bod. unȝeþæꞃne. [6] Cott. ȝooðum. [7] Cott. ȝooðe. [8] Cott. ȝooða. [9] Cott. mette. [10] Bod. þaſiȝe þone. [11] Cott. þæme þe. [12] Cott. he. [13] Cott. ȝemetȝunȝ.

cause he observed him to sit in an ornamented chair of state. It was a great custom among the Romans that no others should sit therein, except the most worthy. Then Catulus despised him, because he should sit therein; for he knew him to be very unwise, and very intemperate. Then began Catulus to spit upon him. Catulus was a consul in Rome, a very wise man. He would not have despised the other so greatly, if he had not possessed any rule, or any power.

§ II. Canst thou now understand how great dishonour power brings on the unworthy when he receives it? for every man's evil is the more public when he has power. But tell me now, I ask thee, Boethius, why thou hadst such manifold evil, and such great uneasiness in authority, whilst thou hadst it? or why thou, again, didst unwillingly relinquish it? Dost thou not know that it was for no other reasons but that thou wouldest not in all things be conformable to the will of the unrighteous king Theodoric; because thou didst find him in all respects unworthy of power, very shameless, and unrelenting, without any good conduct? For we cannot easily say that the wicked are good, though they have power. Yet thou wouldest not have been driven from Theodoric, nor would he have despised thee, if his folly and his injustice had pleased thee, as well as it did his foolish favourites. If thou now shouldest see some very wise man, who had very excellent dispositions, and was, nevertheless, very poor, and very unhappy, wouldest thou say that he were unworthy of power and dignity? Then answered Boethius, and said: No, O no! If I found him such, I would never say that he were unworthy of power and dignity. But methinks that he would be worthy of all that is in this world. Then said Wisdom: Every virtue has its proper excellence: and the excellence and the dignity which it has, it imparts immediately to every one who loves it. Thus wisdom is the highest virtue, and it has in it four other virtues; of which one is prudence, another temperance, the third is fortitude, the fourth justice. Wisdom makes its lovers wise, and

ꝼiſneſ. Se Ꝼiſdom ȝeðeþ hiſ luſienðaſ ꝼiſe. ⁊ ꝼæꞃe.[1] ⁊ ȝemeꝛ-ſæſꝛe. ⁊ ȝeþẏldiȝe. ⁊ ꞃihꝛꝼiſe. ⁊ ælceſ ȝoðeſ[2] þeaꝼaſ he ȝeſẏllþ ðone ðe hine luſað. ꝥ ne maȝon ðon þa þe þone anꝼealð habbaþ þiſſe ꝼoꞃulðe. ne maȝon hi nænne cꞃæſꝛ ſoꞃȝiſan þam þe hi[3] luſiað oſ hioꞃa ꝼelan. ȝiſ hi hine on heoꞃa ȝecẏnðe nabbað. Be þam iſ ſꝼiþe ſꝼeoꝛol ꝥ þa ꞃican on ðam ꝼoꞃulðꝼelan nabbaþ nænne ſunðoꞃ cꞃæſꝛ. Ac him biþ ſe ꝼela uꝛane cumen. ⁊ he ne mæȝ uꝛane nauhꝛ aȝneſ habban. Leþenc nu hꝼæþeꞃ æniȝ mon beo aþẏ[4] unꝼeoꞃþꞃa þe hine maniȝe men ſoꞃſioþ.[5] ȝiſ þonne æniȝ mon aþẏ unꝼeoꞃþꞃa biþ. þonne biþ ælc ðẏſi man þe[6] unꝼeoꞃþꞃa. þe he maꞃe ꞃice hæſþ ælcum ꝼiſum men. Be þam iſ ȝenoȝ ſꝼeoꝛol. ꝥ ſe anꝼealð ⁊ ſe ꝼela ne mæȝ hiſ ꝼealðenð[7] ȝeðon no þẏ ꝼeoꞃþꞃon.[8] Ac he hine ȝeðeþ þẏ unꝼe-oꞃþꞃan[9] þe he him ꝛocẏmþ. ȝiſ he æꞃ ne ðohꝛe. ſꝼa biþ eac ſe ꝼela ⁊ ſe anꝼealð þẏ ꝼẏꞃſa. ȝiſ ſe ne ðeah þe hine ah. æȝþeꞃ hioꞃa biþ ðẏ ſoꞃcuþꞃa ȝiſ hi hi ȝemeꝛaþ :·

§ III.[z] Ac ic þe mæȝ eaþe ȝeꞃeccan be ſumeꞃe biſne. ꝥ þu miht ȝenoȝ ſꝼeoꝛole onȝiꝛon ꝥ þiſ anðꝼeaꞃðe liſ iſ ſꝼiþe anlic ſceaðe. ⁊ on þæꞃe ſceaðe nan mon[10] ne mæȝ beȝiꝛan þa ſoþan ȝeſælþa. Þu ꝼenſꝛ þu nu. ȝiſ hꝼelc ſꝼiþe ꞃice mon ꝼẏꞃþ aðꞃiſen oſ hiſ eaꞃðe. oþþe on hiſ hlaſoꞃðeſ æꞃenðe ſæꞃþ. cẏmþ ðonne on ælþeoðiȝ ſolc. þæꞃ þæꞃ hine nan man ne can. ne he nænne[11] mon. ne ſuꞃþum ꝥ ȝeðeoðe ne can. ꝼenſꝛ ðu mæȝe hiſ[12] ꞃice hine þæꞃ on lanðe ꝼẏꞃþne ȝeðon. Ac ic ꝼaꝛ ꝥ he ne mæȝ. Liſ þonne ſe ꝼeoꞃþſcipe þam ꝼelan ȝecẏnðe ꝼæꞃe. ⁊ hiſ aȝen ꝼæꞃe. oþþe eſꝛ ſe ꝼela þæſ ꝼeleȝan aȝen ꝼæꞃe. þonne ne mihꝛe he hine na[13] ſoꞃlæꝛan. ꝼæꞃe ſe man on ſꝼelcum lanðe ſꝼelce he ꝼæꞃe þe he ahꝛe. þonne ꝼæꞃe hiſ ꝼela anð hiſ ꝼeoꞃþſcipe mið him. Ac ſoꞃþam þe ſe ꝼela ⁊ ſe anꝼealð hiſ aȝene ne beoþ. ſoꞃ þẏ hi hine ſoꞃlæꝛað.[14] ⁊ ſoꞃþẏ þe hi nan ȝecẏnðelic ȝoð[15] on him ſelſum nabbaþ. ſoꞃ ðẏ hi loſiaþ ſꝼa ſꝼa ſceaðu. oþþe ſmec. þeah ſe leaſa ꝼena anð ſio ꞃæðelſe þaꞃa ðẏſiȝena monna ꝛiohhie ꝥ ſe anꝼealð ſie[16] ꝥ hehſꝛe ȝoð.[17] Ac hiꝛ biþ eall oþeꞃ. þonne þa ꞃican beoþ oþeꞃ ꝛꝼeȝa. oþþe on ælþeoðe.[18] oððe on hioꞃa

[z] Boet. lib. iii. prosa 4.—Atque ut agnoscas veram, &c.

[1] Bod. ꝼeoꞃþe. [2] Cott. ȝooðeſ. [3] Bod. hine. [4] Cott. aþe. [5] Bod. ſoꞃſeon. [6] Cott. ðẏſiȝ mon þẏ. [7] Bod. anꝼealð. [8] Cott. ꝼeoꞃðꞃan. [9] Bod. ꝼẏꞃſan. [10] Cott. ſoꞃþæm on þæm nan mon. [11] Bod. ne ænne. [12] Cott. hiſ ꝼela ⁊ hiſ. [13] Cott. no. [14] Bod. ſoꞃlæꝛan. [15] Cott. ȝooð. [16] Cott. ⁊ ſe ꝼela ſie. [17] Cott. ȝooð. [18] Cott. ellenðe.

prudent, and moderate, and patient, and just, and it fills him who loves it with every good quality. This they cannot do who possess the power of this world. They cannot impart any virtue to those who love them, through their wealth, if they have it not in their nature. Hence it is very clear that the rich in worldly wealth have no proper dignity: but the wealth is come to them from without, and they cannot from without have aught of their own. Consider, now, whether any man is the less honourable because many men despise him. But if any man be the less honourable, then is every foolish man the less honourable, the more authority he has, to every wise man. Hence it is sufficiently clear that power and wealth cannot make its possessor the more honourable. But it makes him the less honourable when it comes to him, if he were not before virtuous. So is also wealth and power the worse, if he be not virtuous who possesses it. Each of them is the more worthless, when they meet with each other.

§ III. But I may easily instruct thee by an example, so that thou mayest clearly enough perceive that this present life is very like a shadow, and in that shadow no man can attain the true felicities. How thinkest thou, then? If any very great man were driven from his country, or goeth on his lord's errand, and so cometh to a foreign people where no man knows him, nor he any man, nor even knows the language, thinkest thou that his greatness can make him honourable in that land? But I know that it cannot. But if dignity were natural to wealth, and were its own, or again, wealth were the rich man's own, then could not it forsake him. Let the man who possessed them be in whatsoever land he might, then would his wealth and his dignity be with him. But because the wealth and the power are not his own, therefore they forsake him; and because they have no natural good in themselves, therefore they go away like shadows or smoke. Yet the false opinion, and the imagination of foolish men, persuades them that power is the highest good. But it is entirely otherwise. When the great are either among foreigners, or in their own country among wise men; then

aȝenre ȝecẏþþe[1] mid ȝesceadpisum monnum. þonne biþ æȝþer ȝe þam pisan. ȝe þam ælþeodeȝan his pela for nauht. siððan hi onȝitaþ ꝥ hi næron for nanum cræfte ȝecorene.[2] buton for dẏseȝes folces heriȝe. Ac þær hi æniȝe puht aȝnes oððe ȝecẏndelices ȝodes an[3] heora anpealde hæfdon. þonne hæfden hi ꝥ mid him. þeah he þæt rice forleten. ne forleton hi no ꝥ ȝecẏndelice ȝod.[4] Ac simle him polde ꝥ fẏlȝean ⁊ hi simle peorþe ȝedon. þæron hi on spelcum lande spelce hi þæron ⁝·

§ IV.[a] Nu þu miht onȝitan ꝥ se pela ⁊ se anpeald nænne mon ne maȝan on ellende peorþne ȝedon. ic þat þeah þu pene þæt hi on heora aȝenre cẏþþe ealne peȝ mæȝen. Ac þeah þu his pene. ic þat ꝥ hi ne maȝon. Hit þæs ȝeo[5] ȝeond ealle Romana mearce ꝥ heretoȝan. ⁊ domeras. ⁊ þa maþmhẏrdas. ðe ꝥ feoh heoldon. þe mon ðam ferdmonnum on ȝeare sellan sceolde. and ða pisestan[6] pitan hæfdon mæstne peorþscipe. Nu þonne oþer tpeȝa. oððe þara nan nis. oþþe hi nanne peorþscipe nabbaþ. ȝif hira æniȝ is. Sþa hit biþ be ælcum þara þinȝa þe aȝen ȝod[7] ⁊ ȝecẏndelic nabbaþ on him selfum. oþre hpile hit biþ to tælenne. oþre hpile hit biþ to heriȝanne. Ac hpæt þincþ þe þonne on þam pelan ⁊ on þæm anpealde pẏnsumes oððe nẏtpẏrþes. nu hi nanes ðinȝes ȝenoȝ nabbaþ. ne hi nauht aȝnes ȝodes[8] nabbaþ. ne nauht þurhpuniendes heora pealdendum sellan na maȝon ⁝·

CAPUT XXVIII.[b]

ÐÆ se Pisdom þa þis spell asæd hæfde. þa onȝan he eft ȝiddiȝan[9] ⁊ þus cpæþ. Ðeah nu se unrihtpisa cẏninȝ Neron hine ȝescẏrpte mid eallum þam plitezestum pædum. ⁊ mid ælces cẏnnes ȝimmum ȝeȝlenȝde. hu ne þæs he þeah ælcum pitum laþ ⁊ unpeorþ. ⁊ ælces unþeapes ⁊ firenlustes full. Hpæt he þeah peorþode his deorlinȝas mid miclum pelum. Ac hpæt þæs him þẏ bet. Hpelc ȝesceadpis mon mihte cpeþan þæt he aþẏ peorþra þære þeah he hine peorþode ⁝·

[a] Boet. lib. iii. prosa 4.—Sed hoc apud exteras nationes, &c.
[b] Boet. lib. iii. metrum 4.—Quamvis se Tyrio superbus ostro, &c.
[1] Cott. cẏðþe. [2] Cott. ȝecorenne. [3] Cott. ȝoodes on. [4] Cott. ȝood. [5] Cott. ȝio. [6] Bod. sestan. [7] Cott. ȝood. [8] Cott. ȝoodes. [9] Cott. ȝieddian.

either to the wise, or to the foreigners, is his wealth for naught, when they learn that they were chosen for no virtue, but through the favour of foolish people. But if they in their power had anything of proper or natural good, then would they have that with them, even if they should lose the power. They would not lose the natural good, but that would always follow them, and always make them honourable, let them be in whatsoever land they might.

§ IV. Now thou mayest understand that wealth and power cannot make any man honourable in a foreign country. I wot, however, thou mayest think that they always can in their own country. But though thou mayest think it, I know that they cannot. It was formerly, through all the territories of the Romans, that consuls, and judges, and the treasurers, who kept the money, which they were every year to give to the soldiers, and the wisest senators, had the greatest honour. But now, either none of these exists, or they have no honour, if any one of them exists. So it is with respect to every one of those things which have not in themselves proper and natural good. One while it is to be censured, another while it is to be praised. But what of delightful or of useful appears to thee, then, in wealth and in power, when they have enough of nothing, nor have anything of proper good, nor can give anything durable to their possessors?

CHAPTER XXVIII.

When Wisdom had made this speech, then began he again to sing, and thus said: Though the wicked king Nero decked himself with all the most splendid clothes, and adorned himself with gems of every kind, was he not, nevertheless, to all wise men, loathsome and unworthy, and full of all vice and debauchery? Yet he enriched his favourites with great riches: but what was to them the better? What wise man could say that he was the more honourable, when he had enriched him?

CAPUT XXIX.[c]

§ I. ÐÆT ꝥe ſiꝛſom þa þiꝛ leoþ aꝛunȝen hæꝛſe. Ða onȝan he eꝛt ꝛpelliȝan[1] ⁊ þuꝛ cpæþ. Dpæþeꝛ þu nu pene þ̄ þæꝛ cynincȝeꝛ ȝeþeꝛpnæſen. ⁊ ꝛe pela. ⁊ ꝛe anpealſ. þe he ȝiꝛþ hiꝛ ſeoꝛlincȝum. mæȝe ænicȝne mon ȝeſon pelicȝne oððe pealſenſne. Ða anſ-ꝛpoꝛeſe ic ⁊ cpæþ. ꝛoꝛhꝛi ne maȝon hi :· Dpæt iꝛ on ðiꝛꝛe anſpeaꝛſan liꝛe ꝓynꝛumꝛe ⁊ ſeteꝛe ðonne þæꝛ cynincȝeꝛ ꝛolȝaþ. ⁊ hiꝛ neapeꝛt. ⁊ ꝛiððan pela ⁊ anpealſ :· Ða anſꝛꝛoꝛeſe ꝛe ꝥiꝛſom anſ cpæð. Seȝe me nu. hpæþeꝛ þu æꝛꝛe ȝehẏꝛſeꝛt þ̄ he anȝum þaꝛa. þe æꝛ uꝛ pæꝛe. eallunȝa þuꝛhꝛunoſe. oððe penꝛt ðu hpæþeꝛ hine ænicȝ þaꝛa ealne peȝ habban mæȝe þe hine nu hæꝛð. Þu ne paꝛt ðu þ̄ te ealle ſec ꝛinc ꝛulle[2] þaꝛa biꝛna þaꝛa monna þe æꝛ uꝛ pæꝛan. anſ ælc mon paꝛ þaꝛa ðe nu leoꝛoþ þ̄ maneȝum cynincȝe onhpeaꝛꝛ ꝛe anpealſ ⁊ ꝛe pela. oð þæꝛ[3] he eꝛt peaꝛꝛ pæðla. Eala ea iꝛ þ̄ ꝛonne ꝛoꝛꝛeoꝛꝛꝛullic pela þe nauþeꝛ ne mæȝ ne hine ꝛelꝛne ȝehealſan. ne hiꝛ hlaꝛoꝛſ. to ðon þ̄ he ne þuꝛꝛe[4] maꝛan ꝛulcumeꝛ. oððe hi ſeoþ ſeȝen ꝛoꝛhealſen. Þu ne iꝛ þ̄ ſeah ꝛeo eoꝛꝛe hehꝛce ȝeꝛælþ þaꝛa cynincȝa anpealſ. ⁊ ſeah ȝiꝛ þam cynincȝe ænicȝeꝛ ꝓillan pana biþ. ꝛonne lẏcleþ þ̄ hiꝛ anpealſ. ⁊ ecþ hiꝛ eꝛmꝛa. ꝛoꝛ þẏ biþ ꝛimle ða eoꝛꝛe ȝeꝛælþa on ꝛumum ꝓinȝum unȝeꝛælþa.[5] Dpæt þa cynincȝaꝛ. ſeah hi maneȝꝛa[6] ðeoſa[7] pealſan.[8] ne pealſaþ hi ſeah eallꝛa þaꝛa ſe hi pealſan polſon. Ac seoþ ꝛoꝛþam ꝛpiþe[9] eaꝛme on heoꝛa Mooſe. ꝛoꝛþẏ hi nabbaþ ꝛume þaꝛa ſe hi habban polſon. ꝛoꝛþam ic paſ þ̄ ꝛe cynincȝ ſe ȝiſꝛeꝛe biþ. þ̄ he hæꝛþ maꝛan[10] eꝛmſe ꝓonne anpealſ. ꝛoꝛþam cpæþ ȝeo ꝛum cynincȝ ſe unꝛihtlice ꝛenȝ to ꝓice. Eala hpæt þ̄ biſ ȝeꝛælicȝ mon ðe him ealnepeȝ ne hanȝaſ nacoſ ꝛpeoꝛſ oꝛeꝛi þam heaꝛſe ſe ꝛmalan þꝛæſe. ꝛꝓa ꝛꝓa me[11] ꝛimle ȝic[12] ſẏſe. Þu ꝓincþ ſe nu hu ſe ꝛe pela ⁊ ꝛe anpealſ liciȝe. nu hẏ næꝛꝛe ne biþ ſutan eȝe. ⁊ eaꝛꝛoþum. ⁊ ꝛoꝛȝum. Dpæt þu paꝛt þæt ælc cynincȝ polſe ſeon[13] ſutan ðiꝛum. ⁊ habban ðeah anpealſ ȝiꝛ he miht̄e.

[c] Boet. lib. iii. prosa 5.—An vero regna Regumque, &c.
[1] Cott. ꝛpellhan. [2] Cott. ꝛulla. [3] Bod. oðþe þ̄. [4] Cott. þẏꝛꝛe.
[5] Cott. unꝛælþa. [6] Cott. mænicȝ ȝep. [7] Cott. þioða. [8] Cott. pealſen.
[9] Bod. ꝛꝓa. [10] Cott. mapon. [11] Bod. næ. [12] Cott. ȝiꝛ ꝛẏmle.
[13] Cott. þion.

CHAPTER XXIX.

§ I. When Wisdom had sung this lay, then began he again to speak, and thus said: Dost thou think that the king's familiarity, and the wealth and the power which he gives to his favourites, can make any man wealthy or powerful? Then answered I, and said: Why cannot they? What in this present life is pleasanter and better than the king's service and his presence, and moreover wealth and power? Then answered Wisdom, and said: Tell me, now, whether thou hast ever heard, that it always remained to any one who was before us? or thinkest thou that any one who now has it, can always have it? Dost thou not know that all books are full of examples of the men who were before us, and every one knows concerning those who are now living, that from many a king power and wealth go away, until he afterwards becomes poor? Alas! is that, then, very excellent wealth, which can preserve neither itself nor its lord, so that he may not have need of more help, lest they should both be lost? But is not this your highest felicity—the power of kings? And yet if to the king there be a want of anything desired, then that lessens his power, and augments his misery. Therefore these your felicities are always in some respects infelicities! Moreover kings, though they govern many nations, yet they do not govern all those which they would govern; but are very wretched in their mind, because they have not some of those things which they would have: for I know that the king who is rapacious has more wretchedness than power. Therefore a certain king, who unjustly came to empire, formerly said: O, how happy is the man to whom a naked sword hangs not always over the head by a small thread, as to me it ever yet has done! How does it now appear to thee? How do wealth and power please thee, when they are never without fear, and difficulties, and anxieties? Thou knowest that every king would be without these, and yet have power if he

Ac ic ꝑat ꝥ he ne mæʒ. Ðẏ ic ꝑundriʒe. ꝼorhꝑi hi ʒilpan ſꝑelceſ anꝑealdeſ. Hꝑeþer ðe nu ðince ꝥ ſe man micelne anꝑeald hæbbe ⁊ ſie ſꝑiþe ʒeſæliʒ. þe ſimle ꝑilnað ðæſ ðe he beʒitan ne mæʒ. oððe ꝑenſt ðu ꝥ ſe ſeo[1] ſꝑiþe ʒeſæliʒ. þe ſimle mid micelum[2] ꝑeriede ꝼærþ. oððe eft ſe þe æʒþer ondriæt. ʒe ðone ðe hine ondriæt. ʒe ðone þe hine na[3] ne ondriæt. Hꝑæþer þe nu þince ꝥ ſe mon micelne anꝑeald hæbbe. ðe him ſelꝼum þincþ ꝥ he nænne næbbe. ſꝑa ſꝑa nu maneʒum men þincþ ꝥ he nænne næbbe buton he hæbbe maniʒne man þe him here.[4] Hꝑæt ꝑille ꝑe nu mare[5] ſꝑrecan be þam cẏninʒe ⁊ be hiſ ꝼolʒerum. buton[6] ꝥ ælc ʒeſceadꝑiſ man mæʒ ꝑitan ꝥ hi beoþ ꝼull earme ⁊ ꝼull unmihtiʒe. Hu maʒan þa cẏninʒaſ oþſacan oððe ꝼorhelan hiora[7] unmihte. þonne hi ne maʒan[8] nænne ꝑeorþſcipe ꝼorþbrinʒan buton heora þeʒna ꝼultume :·

§ II.[d] Hꝑæt ꝑille ꝑe nu elleſ ſecʒan be ðam[9] ðeʒnum. buton ꝥ ꝥ þær oft ʒebẏreþ ꝥ hi ꝑeorþaþ bereaꝼode ælcre are. ʒe ꝼurþum þæſ ꝼeoreſ. ꝼram heora[10] leaſan[11] cẏninʒe. Hꝑæt ꝑe ꝑiton ꝥ ſe unrihtꝑiſa cẏninʒ Neron ꝑolde hatan hiſ aʒenne mæʒiſtre. ⁊ hiſ ꝼoſterꝼæder acꝑellan. þæſ nama ꝑæſ Seneca. ſe ꝑæſ uðꝑita. Ða he ða onꝼunde ꝥ he dead beon ſceolde. ða bead he ealle[12] hiſ æhta ꝑiþ hiſ ꝼeore. þa nolde ſe cẏninʒ þæſ onꝼon. ne him hiſ ꝼeoreſ ʒeunnan. ða he þa ꝥ onʒeat. þa ʒeceaſ he him þone deaþ ꝥ him[13] mon oꝼlete bloderſ on þam[14] earme. ⁊ þa dẏde mon ſꝑa. Hꝑæt ꝑe eac ʒeherdon ꝥ Papinianuſ ꝑæſ Antoninuſe ðam Kaſere ealra hiſ deorlinʒa[15] beſorʒoſt. ⁊ ealleſ hiſ ꝼolceſ mæſtne anꝑeald[16] hæꝼde. Ac he hine het ʒebindan and ſiððan oꝼſlean. Hꝑæt ealle men ꝑiton ꝥ ſe Seneca ꝑæſ Nerone. ⁊ Papinianuſ Antonie þa ꝑeorþeſtan. ⁊ þa leoꝼeſtan. ⁊ mæſtne anꝑeald[17] hæꝼdon. ʒe on hiora hirede. ʒe buton. ⁊ ðeah buton ælcere ſcẏlde ꝑurdon ꝼordone. Hꝑæt hi ꝑilnodon beʒen eallon mæʒene[18] ꝥ þa hlaꝼordaſ naman ſꝑa hꝑæt ſꝑa hi hæꝼdon ⁊ leton hi libban. ac hi ne mihton[19] ꝥ beʒitan. ꝼorþam þara cẏninʒa ꝑælhreoꝑneſ ꝑæſ to þam heard ꝥ heora[20] eaþmetto ne mihton nauht ꝼorſtandan. ne huru

[d] Boet. lib. iii. prosa 5.—Nam quid ego de Regum familiaribus, &c.

[1] Cott. ſie. [2] Cott. micle. [3] Cott. no. [4] Bod. hire. [5] Cott. ma nu. [6] Cott. butan. [7] Cott. heora. [8] Cott. maʒon. [9] Cott. þæm. [10] Cott. ꝼrom hiora. [11] Bod. leoꝼan. [12] Cott. ealla. [13] Cott. hine. [14] Cott. þæm. [15] Cott. dẏrlinʒa. [16] Cott. mæſtu anꝑald. [17] Cott. anꝑald. [18] eallon mæʒene, desunt in MS. Cott. [19] Cott. mihten. [20] Cott. hiora.

might. But I know that he cannot: therefore I wonder why they glory in such power. Does it seem to thee that the man has great power, and is truly happy, who always desires that which he cannot obtain? Or thinkest thou that he is really happy who always goes with a great company? Or again, he who dreads both him that is in dread of him, and him that is not in dread of him? Does it seem to thee that the man has great power who seems to himself to have none, even as to many a man it seems that he has none, unless he have many a man to serve him? What shall we now say more concerning the king, and concerning his followers, except that every rational man may know that they are full miserable and weak? How can kings deny or conceal their weakness, when they are not able to attain any honour without their thanes' assistance?

§ II. What else shall we say concerning thanes, but this, that it often happens that they are bereaved of all honour, and even of life, by their perfidious king? Thus we know that the wicked king Nero would hate his own master, and kill his foster-father, whose name was Seneca. He was a philosopher. When, therefore, he found that he must die, he offered all his possessions for his life, but the king would not accept of it, or grant him his life. When he learned this, he chose for himself the death, that they should let for him blood from the arm; and they did so. We have also heard that Papinianus was to Antoninus the Cæsar, of all his favourites the most beloved, and of all his people had the greatest power. But he gave order to bind, and afterwards to slay him. Yet all men know that Seneca was to Nero, and Papinianus to Antoninus, the most worthy and the most dear; and they had the greatest power, both in their court and elsewhere, and nevertheless, without any guilt, they were destroyed! Yet they both desired, most earnestly, that the lords would take whatsoever they had, and let them live, but they could not obtain it: for the cruelty of those kings was so severe, that their submission could naught avail, nor indeed would their high-mindedness, howsoever they might do,

heopa oferметта. бýðon ƿpa hpæþep ƿpa hý[1] бýðon. ne бohte hım ða napþep ðeah hi ƿceolðon þæt ƿeorh alætan. ƿorþan[2] ƿe þe hiƿ æp tıðe ne tıolaþ. ðonne biþ hiƿ on tıð untılað.[3] Þu lıcaþ ðe nu ƿe anpealð[4] ⁊ ƿe pela. nu ðu ȝehýrneð hæfƿt þæt hıne man[5] napþep[6] buton[7] eȝe habban ne mæȝ. ne ƿorlætan ne mot þeah he pille. oþþe hpæt ƿorƿtoð ƿeo menıȝu þapa ƿneonða þam бeorlınȝum[8] þapa cýnınȝa. oððe hpæt ƿorƿtent heo æncum men. ƿorþam[9] ða ƿnıenð cumaþ mıð ðam[10] pelan. ⁊ eft mıð þam pelan ȝepıtað. buton ƿnþe ƿeapa. Ac þa ƿnýnð[11] þe hıne æp ƿop þam[12] pelan lufıaþ. þa ȝepıtaþ eft mıð þam pelan. ⁊ peorþaþ ðonne to ƿeonðum. buton þa ƿeapan þe hıne æp ƿop lufum[13] ⁊ ƿop tƿeopum lufeðon þa hıne polðon ðeah lufıen þeah he eapm pæne. þa hım punaþ. Þpelc ıƿ pýnƿa pol oððe æncum men mape ðapu þonne he hæbbe on hiƿ ȝeþeppæbenne anð on hiƿ nepefte ƿeonð on ƿneonðef anlıcneƿƿe :·

§ III.[e] Ða ƿe Ƿıƿðom þiƿ ƿpell apeht[14] hæfðe. þa onȝan he eft ƿınȝan ⁊ þuƿ cpæþ. Ðe þe pille ƒullice anpealð aȝan. he ƿceal tılıan æþeft ꝑ he hæbbe anpealð hiƿ aȝenef moðef. ⁊ ne ƿıe to unȝepıƿenlice unðeꝑþeoð hiƿ unþeapum. ⁊ aðo oƿ hiƿ Ꝏoðe unȝepıƿenlice ýmbhoȝan. ƿorlæte þa ƿeofunȝa hiƿ eorımþa. Ðeah he nu ƿıcrıȝe oƒep eallne mıððan ȝeapð. ƒnom eaftepeapðum oð pertepeapðne. ƒnom Inðeum. ꝑ ıƿ ƿe ƒuþeaft enðe þiƿƿef mıððaneapðef. oþ þæt ılanð þe pe hatað Thýle. þæt ıƿ on þam norþþeft enðe ðiƿƿef mıððaneapðef. þæp ne biþ napþep ne on ƒumepa nıht. ne on pintpa ðæȝ. þeah he nu þæp ealle pealðe. næfþ he no þe mapan anpealð. ȝıf he hiƿ ınȝeþancef anpealð næfþ. anð ȝıf he hıne ne papenaþ piþ þa unþeapaf þe pe æp ýmbƿpræcon :·

CAPUT XXX.[f]

§ I. ÐÆ ƿe Ƿıƿðom þa þaf ƒıtte afunȝen hæfðe. þa onȝan he eft ƿeczan ƒpell ⁊ cpæþ. Iƿ ꝑ unȝepıƿenlıc pulðop ðiƿƿe populðe ꝑ ıƿpıþe leaf. be þam[15] pæf ȝeo[16] ƒınȝenðe ƒum ƿceop. ða he

[d] Boet. lib. iii. metrum 5.—Qui se volet esse potentem, &c.

[1] Cott. ƒlib. iii. prosa 6.—Gloria vero quam fallax sæpe, &c.

ma nu. [2] Cott. ƿorþæm [3] Bod. unlob. [4] Cott. anpalð. [5] Cott. þæm. [10] Cot napþep ne. [7] Cott. butan. [8] Cott. bıoplınȝum. [9] Cott. hıne. [14] CotCott. þæm. [11] Cott. ƒnıenð. [12] Cott. þæm. [13] Bod. [17] Cott. anpalð. apeaht. [15] Cott. þæm. [16] Cott. ȝıo. mihten. [20] Cott.

have availed them either, but they were obliged to lose life. For he who does not take timely care for himself, will at length be destitute. How doth power and wealth now please thee, now thou hast heard that a man neither can have it without fear, nor can part with it though he wish? What did the crowd of friends avail the favourites of those kings, or what avails it to any man? For friends come with wealth, and again with wealth go away, except very few. But the friends who before, for wealth's sake, love any one, go away afterwards with the wealth, and then turn to enemies. But the few, who before loved him for affection and for fidelity, these would, nevertheless, love him though he were poor. These remain to him. What is a worse plague, or greater hurt to any man, than that he have, in his society and in his presence, an enemy in the likeness of a friend?

§ III. When Wisdom had made this speech, then began he again to sing, and thus said: Whosoever desires fully to possess power, ought to labour first that he may have power over his own mind, and be not indecently subject to his vices; also let him put away from his mind unbecoming anxieties, and desist from complaints of his misfortunes. Though he reign over all the middle-earth, from eastward to westward, from India, which is the south-east end of this middle-earth, to the island which we call Thule, which is at the north-west end of this middle-earth, where there is neither night in summer nor day in winter; though he rule even all this, he has not the more power, if he has not power over his mind, and if he does not guard himself against the vices which we have before spoken about.

CHAPTER XXX.

§ I. When Wisdom had sung this song, then began he again to make a speech, and said: Worthless and very false is the glory of this world! Concerning this a certain poet

ꝑoꝛꝛꝛeah þiꝛ anꝑeaꝛðe liꝛ. he cꝑæþ.[1] Ꞓala ꝑulðoꝛ[2] þiꝛꝛe ꝑoꝑulðe. ea. ꝑoꝛhꝑi[3] ðe haꝛan[4] ðẏꝛiȝe men miþ leaꝛꝛe ꝛcemne ꝑulðoꝑ. nu þu nane eaꝛt.[5] ꝑoꝛþam[6] þe ma manna hæꝑþ micelne ȝilp.[7] ⁊ micelne[8] ꝑulðoꝑ. ⁊ micelne ꝑeoꝛþꝛcipe. ꝑoꝛ ðẏꝛiȝeꝛ ꝑolceꝛ penan. þonne he hæbbe ꝑoꝛ hiꝛ ȝeꝑẏꝛhtum. Ac ȝeꝛeȝe[9] me nu hꝑæt unȝeꝛiꝛenliche ꝛie þonne þ. oððe ꝑoꝛhꝑi[10] hi ne[11] maȝan heoꝑa[12] ma ꝛceamiȝan ðonne ꝓaȝniaꝛ.[13] ðonne hi ȝeheoꝛaþ þ him man on liþ. Ðeah mon nu hꝑone ȝoðꝑa[14] miþ ꝑihte heꝛiȝe. ne ꝛceal he na ðe ꝑaꝑoꝛ[15] to unȝemetlice ꝓæȝniaꝛ þæꝛ ꝑolceꝛ ꝑoꝛða. Ac þæꝛ he ꝛceal ꝓaȝniaꝛ.[16] þ hi him ꝛoð on ꝛecȝȝaþ. Ðeah he nu þæꝛ ꝓæȝniȝe þ hi hiꝛ naman bꝛæðan. ne biþ he no þe ꝑaꝑoꝛ[17] ꝛꝑa bꝛaþ ȝꝑa[18] he ꝛeohȝaþ.[19] ꝑoꝛþæm hi hime ne maȝon toꝺbꝛæðan ȝeonð ealle eoꝛþan. þeah hi on ꝛumum lanðe mæȝen. ꝑoꝛþam þeah he ꝛeo[20] anum ȝeheꝛeð. ðonne biþ he oþꝛum unheꝛeð. þeah he on ðam lanðe ꝛeo mæꝛe. ðonne biþ he on oþꝛum unmæꝛe.[21] ꝑoꝛþæm iꝛ ðæꝛ ꝑolceꝛ hliꝛa ælcum men ꝑoꝛ nauht to habbenne. ꝑoꝛþæm hiꝛ[22] to ælcum men[23] ne cẏmþ be hiꝛ ȝeꝑẏꝛhtum. ne huꝑu nanum ealne ꝑeȝ ne ꝑuniaþ.[24] Leþenc nu æꝛeꝛt be ðam ȝeþẏꝛðum. ȝiꝛ hꝑa þæꝛ ȝilꝑþ.[25] hu ıðel ⁊ hu unnẏt ꝛe ȝilp[26] biþ. ꝑoꝛþam ðe ælc mon ꝑat þ ealle men oꝛ anum ꝓæðeꝛ comon ⁊ oꝛ anꝛe meðeꝛ. Oððe eꝛt be ðæꝛ ꝑolceꝛ hliꝛan ⁊ be heoꝑa heꝛinȝe.[27] ıc nac[28] hꝑæt ꝛe ðæꝛ ꝓæȝniaþ.[29] ðeah ða nu ꝑoꝛemæꝛe ꝛeon.[30] ðe ꝑolcıꝛce men heꝛiȝað. ðeah beoþ[31] þa ꝑoꝛemæꝛꝑan[32] ⁊ þihtlicꝑan to heꝛiȝenne. þa ðe beoþ[33] miþ cꝑæꝛtum ȝeþẏꝛþoðe.[34] ꝑoꝛþam[35] ðe nan mon ne biþ miþ ꝑihte ꝑoꝛ oþꝛeꝛ ȝoðe. ne ꝑoꝛ hiꝛ cꝑæꝛtum no ðẏ mæꝛꝑa ne no ðẏ ȝeheꝛeðꝑa[36] ȝiꝛ he hime ꝛelf næꝑþ: Ꝑꝛæꝑeꝛ ðu nu beo aþẏ ꝓæȝeꝛꝑa ꝑoꝛ oþꝛeꝛ manneꝛ ꝓæȝeꝛe. biþ men ꝑul lẏtle þẏ beꝛ þeah he ȝoðne ꝓæðeꝛ hæbbe. ȝiꝛ he ꝛelf to nauhte ne mæȝ. ꝑoꝛþam ıc læꝛe þ ðu ꝓæȝeniȝe oꝑeꝛꝑa manna ȝoðeꝛ[37] ⁊ heoꝑa æþelo to þon ꝛꝑiþe þ ðu ne tilıȝe ðe

[1] Cott. þa cꝑæð he. [2] Cott. ꝑulðuꝑ. [3] Cott. ꝑoꝛhþẏ. [4] Cott. haꝛen. [5] Cott. nan neaꝛt. [6] Cott. ꝑoꝛþæm. [7] Cott. ȝielp. [8] Cott. micel. [9] Cott. ꝛeȝe. [10] Cott. ꝑoꝛhꝑẏ. [11] Bod. hine. Cott. hi. [12] Cott. hıoꝑa. [13] Cott. ꝓæȝniaꝛ. [14] Cott. ȝooðꝑa. [15] Cott. no þẏ hꝑæþoꝛ. [16] Cott. ꝓæȝniaꝛ. [17] Cott. þẏ hꝑæþoꝛ. [18] ꝛꝑa, deest in MS. Cott. [19] Cott. tıhhað. [20] Cott. ꝛie. [21] Bod. læꝛꝛe. [22] Bod. hi. Cott. he. [23] men, deest in MS. Cott. [24] Cott. puniað. [25] Bod. ȝelꝑð. [26] Cott. ȝẏlp. [27] Bod. heꝛiȝe. [28] Bod. ꝑaꝛ. [29] Bod. hiꝛꝓæȝniað. [30] Cott. ꝛien. [31] Cott. bıoð. [32] Bod. ꝑoꝛemæꝑaꝛ. [33] Cott. ıoð. [34] Cott. ȝeꝑuꝑþoðe. [35] Cott. ꝑoꝛþæm. [36] Cott. heꝛeðꝛa. mihtCott. ȝooðeꝛ.

formerly sung. When he contemned this present life, he said: O glory of this world! Alas! why do foolish men call thee with false voice, glory, when thou art none! For man more frequently has great renown, and great glory, and great honour, through the opinion of foolish people, than he has through his deservings. But tell me now, what is more unsuitable than this: or why men may not rather be ashamed of themselves than rejoice, when they hear that any one belies them? Though men even rightly praise any one of the good, he ought not the sooner to rejoice immoderately at the people's words. But at this he ought to rejoice, that they speak truth of him. Though he rejoice at this, that they spread his name, it is not the sooner so extensively spread as he persuades himself; for they cannot spread it over all the earth, though they may in some land; for though it be praised in one, yet in another it is not praised. Though he in this land be celebrated, yet is he in another not celebrated. Therefore is the people's esteem to be held by every man for nothing; since it comes not to every man according to his deserts, nor indeed remains always to any one. Consider first concerning birth: if any one boast of it, how vain and how useless is the boast; for every one knows that all men come from one father and from one mother. Or again, concerning the people's esteem, and concerning their applause. I know not why we rejoice at it. Though they be illustrious whom the vulgar applaud, yet are they more illustrious and more rightly to be applauded who are dignified by virtues. For no man is really the greater or the more praiseworthy for the excellence of another, or for his virtues, if he himself has it not. Art thou ever the fairer for another man's fairness? A man is full little the better though he have a good father, if he himself is incapable of anything. Therefore I advise that thou rejoice in other men's good and their nobility, so far only, that thou ascribe it not to thyself as thine own. Be-

ſelfum aȝneſ. foꝛþam[1] ðe ælceſ monneſ ȝoð[2] ⁊ hiſ æþelo bioþ ma on ðam Moðe. ðonne on þam[3] flæſce. Ðæt an ic þat þeah ȝoðeſ[4] on þam æþelo. ꝥ maniȝne mon ſceamaþ ꝥ he þeoꝛþe[5] þẏꝛſa ðonne hiſ elðꝛan þæꝛon. ⁊ foꝛþæm hiȝaþ ealle[6] mæȝne ꝥ he þolðe þaꝛa betſtena ſumeſ ðeaþeſ ⁊ hiſ cꝛæftaſ ȝefon :·[7]

§ II.[g] Ða ſe Þiſðom ða ðiſ ſpell aꝛeht[8] hæfðe. ða onȝan he ſinȝan ẏmbe ꝥ ilce ⁊ cþæþ. Hþæt ealle men hæfðon ȝelicne fꝛuman. foꝛþam hi ealle coman of anum fæðeꝛ ⁊ of anꝛe meðeꝛ. ealle hi beoþ ȝit ȝelice acenneðe. niſ ꝥ nan þunðoꝛ. foꝛþam ðe an Loð iſ fæðeꝛ eallꝛa ȝeſceafta. foꝛþam he hi ealle ȝeſceop ⁊ ealꝛa þelt. Se ſelþ þæꝛe ſunnan leoht. ⁊ ðam monan. ⁊ ealle tunȝla ȝeſet. He ȝeſceop men on eoꝛþan. ȝeȝaðeꝛoðe ða ſaula ⁊ ðone lichoman mið hiſ þam anþealðe. ⁊ ealle menn ȝeſceop emn æþele on ðæꝛe fꝛuman ȝecẏnðe. Hþi ofeꝛmoðiȝe ȝe ðonne ofeꝛ oþꝛe men foꝛ eoþꝛum ȝebẏꝛðum buton anþeoꝛce. nu ȝe nanne ne maȝon metan unæþelne. ac ealle ſint emn æðele. ȝif ȝe þillað þone fꝛuman ſceaft ȝeþencan. ⁊ ðone ſciþþenð. ⁊ ſiþþan eoþeꝛ[9] ælceſ acenneðneſſe. Ac þa ꝛẏht æþelo bið on þam Moðe. næſ on þam flæſce. ſþa ſþa þe æꝛ ſæðon. Ac ælc mon ðe allunȝa unðeꝛþeoðeð bið unþeaþum. foꝛlæt hiſ ſceppenð. ⁊ hiſ fꝛuman ſceaft. ⁊ hiſ æþelo. ⁊ ðonan þẏꝛþ anæþelað oþ ꝥ he þẏꝛþ unæþele :·

CAPUT XXXI.[h]

§ I. ÐĀ ſe Þiſðom ða ðiſ leoþ[10] aſunȝen hæfðe. þa onȝan he eft ſecȝan ſpell. ⁊ þuſ cþæþ. Hþæt ȝoðeſ[11] maȝan þe ſecȝan on þa flæſclican unþeaþaſ. foꝛþam ſþa hþa ſþa hi foꝛlætan þile. he ſceal ȝeþolian miccle neaꝛaneſſe ⁊ maniȝe ȝeaꝛfoþu. foꝛþam ſeo ofeꝛfẏll ſimle fet unþeaþaſ. ⁊ ða unþeaþaſ habbaþ ofeꝛþeaꝛfe hꝛeoþſunȝa. ⁊ ſeo hꝛeoþſunȝ ne beoþ na butan ſoꝛȝe ⁊ buton neaꝛoneſſe. Eala eaþ hu maneȝa aðla. ⁊ hu micel ſaꝛ. ⁊ hu micele[12] þæccan. ⁊ hu micle unꝛotneſſe ſe hæfþ. ðe þone þonþillan hæfþ on ðiſſe þoꝛulðe. ⁊ hu micele ma þenſt ðu ꝥ hi

[g] Boet. lib. iii. metrum 6.—Omne hominum genus, &c.
[h] Boet. lib. iii. prosa 7.—Quid autem de corporis voluptatibus, &c.
[1] Cott. foꝛþæm. [2] Cott. ȝooð. [3] Cott. þæm. [4] Cott. ȝooðeſ. [5] Cott. þioꝛþe. [6] Bod. eallon. [7] Bod. ȝeþeon. [8] Cott. aꝛeaht. [9] Bod. et Cott. eoþꝛeſ. [10] Cott. lioð. [11] Cott. ȝooðeſ. [12] Cott. micla.

cause every man's good, and his nobility, is more in the mind than in the flesh. This only, indeed, I know of good in nobility; that it shames many a man, if he be worse than his ancestors were; and therefore he strives with all his power to reach the manners of some one of the best, and his virtues.

§ II. When Wisdom had finished this speech, then began he again to sing about the same, and said: Truly all men had a like beginning, for they all came from one father and from one mother: they are all, moreover, born alike. That is no wonder, because one God is father of all creatures; for he made them all, and governs them all. He gives light to the sun, and to the moon, and places all the stars. He has created men on the earth, joined together the soul and the body by his power, and made all men equally noble in their original nature. Why do ye then lift up yourselves above other men, on account of your birth, without cause, since ye can find none unnoble, but all are equally noble, if ye are willing to remember the creation, and the Creator, and moreover the birth of every one of you? But true nobility is in the mind, not in the flesh, as we have before said. But every man, who is altogether subject to vices, forsakes his Maker, and his first origin, and his nobility, and thence becomes degraded till he is unnoble.

CHAPTER XXXI.

§ I. When Wisdom had sung this lay, then began he again to make a speech, and thus said: What good can we say of the fleshly vices? For whosoever will yield to them shall suffer great anguish and many troubles. For intemperance always nourishes vices, and vices have great need of repentance, and repentance is not without sorrow and without anguish. Alas! how many diseases, and how great pain, and how great watching, and how great sadness, has he who possesses wicked lust in this world! And how much more

ſcẏlon habban æfter þiſſe þoruldе eðlean heora ȝeearnunȝa.[1] ſþa ſþa þiſ acenþ bearn ⁊ þroþaþ[2] micel earfoþu. æfter þam ðe heo ær micelne luſt þurh teah. for þẏ ic nat[3] hþæt þa þoruld luſtaſ mẏreȝeſ[4] brenȝaþ heora[5] lufiȝendum. Liſ nu hþa[6] cþiþ ꝥ ſe ſeo[7] ȝeſæliȝ. ſe ðe hiſ þoruld luſtum[8] eallum fulȝæþ. hþi nẏle[9] he cþeþan eac ꝥ ða nẏtenu ſeon ȝeſæliȝe.[10] forþam[11] ðe heora[12] þilla to nanum oþrum þinȝum niſ aðenoð. buton to ȝifernеſſe ⁊ to þrænneſſe. Sþiþe ȝeþunſum[13] hit biþ ꝥ mon þiſ hæbbe[14] ⁊ bearn. Ac þeah maniȝe bearn beoþ ȝeſtrẏneð[15] to heora[16] eldrena forþẏrðe. forþam þe maniȝ þiſ ſþelt[17] for hire bearne ær heo hit forþbrinȝan[18] mæȝe. ⁊ þe leornoðon eac ꝥ hþilum ȝebẏrеðe ſþiþe unȝeþunelic ⁊ unȝecẏndelic ẏfel. ꝥ ða bearn ȝetreoþeðon betþuh him ⁊ ſierеðon ẏmbe ðone fæðer. ȝe furþon.[19] ꝥ þẏrſe þæſ. þe ȝeheorðon[20] ȝeo ȝeara on ealðum ſpellum. ꝥ ſum ſunu ofſloȝe hiſ fæðer. ic nat humeta. buton þe þiton ꝥ hit unmenniſclic[21] ðæð þæſ. Hþæt ælc mon mæȝ þitan hu hefiȝ ſorȝ men beoþ ſeo ȝemen hiſ bearna. ne ðearf ic ðe ðeah ꝥ ſecȝan. forþam ðu hit hæfſt afandað be[22] þe ſelfum. Be þære hæfeȝan[23] ȝemenne bearna. cþæþ min mæȝiſter Euripiðeſ. ꝥ hþilum ȝebẏrеðe ðam hearðſæleȝum.[24] ꝥ him þære beterе þæt he bearn næfðe ðonne he hæfðe :·

§ II.[i] Ða ſe Ƿiſðom ða þiſ ſpell areht hæfðe. ða onȝan he eft ȝiddian.[25] ⁊ þuſ ſinȝende cþæþ. Hþæt ſe ẏfela þilla unrihthæmeðeſ ȝeðrefð fulneah ælceſ libbendeſ monneſ Moð. Sþa ſþa ſeo beo ſceal loſian. þonne heo hþæt ẏrrinȝa ſtinȝþ. ſþa ſceal ælce ſaþl forþeorðan æfter ðam unrihthæmeðe. buton ſe mon hþeorfe to ȝoðe :·

[i] Boet. lib. iii. metrum 7.—Habet omnis hoc voluptas, &c.

[1] Cott. earnunȝa. [2] Cott. bearneacen þiſ þroþað. [3] Bod. þat. [4] Cott. mẏrȝeſ. [5] Cott. hiora. [6] hþa, deest in MS. Cott. [7] Cott. ſie. [8] Bod. luſtaſ. [9] Cott. nele. [10] Cott. netenu ſien ȝeſæleȝu. [11] Cott. forþæm. [12] Cott. hiora. [13] Cott. þẏnſum. [14] Cott. habbe. [15] Cott. ȝeſtruneð. [16] Cott. hiora. [17] Cott. forſþilt. [18] Cott. brenȝan. [19] Cott. furþum. [20] Cott. herðon. [21] Cott. unmenniſclicu. [22] Bod. afunden bi. [23] Cott. hifeȝan. [24] Cott. hearðſælȝan. [25] Bod. ȝeddian.

h

[1] C

[5] Cott.

[9] Bod. e

micla.

thinkest thou they shall have after this world, *as the* retribution of their deserts? even as a woman brings forth a child, and suffers much trouble, after she formerly has fulfilled great lust. Therefore I know not what joy the worldly lusts bring to their lovers. If any one say that he is happy who fulfils all his worldly lusts, wherefore will he not also say that the cattle are happy, for their desire is extended to no other things, but to gluttony and to lust. Very pleasant is it that a man have wife and children. But nevertheless many children are begotten for their parents' destruction. For many a woman dies by reason of her child, before she can bring it forth. And we have also learned that formerly a most unusual and unnatural crime happened, that the children conspired together, and lay in wait for the father. And moreover, what was worse, we have heard, long ago in ancient histories, that a certain son slew his father. I know not in what manner, but we know that it was an inhuman deed. Besides, every one may know, how heavy trouble to a man is the care of his children. I need not, however, say that to thee, for thou hast experienced it of thyself. Concerning the heavy care of children, said my master Euripides, that it sometimes happened to the unhappy, that it would be better for him that he had not children, than that he had.

§ II. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! the evil desire of unlawful lust disquiets the mind of almost every living man. As the bee shall perish when she stings anything angrily, so shall every soul perish after unlawful lust, unless the man turn to good.

CAPUT XXXII.[k]

§ I. ÐÆT ꝥe Ꝥiꝺom ða þi�. leoþ ajunʒen hæꝥbe. þa onʒan he eꝥt ꝥpellıʒan[1] ⁊ ðuꝛ cpæþ. Foꝛþam nıꝛ nan tpeo ꝑ þæꝛ anꝺ-peaꝛꝺa pela ameꝛþ ⁊ læt[2] ða men ðe beoþ atıhte to þam ꝛoþum ʒeꝛælþum. ⁊ he nænne ne mæʒ ʒebꝛınʒan[3] þæꝛ he hım ʒehet. ꝑ ıꝛ æt ðam hehꝛtan ʒoꝺe.[4] Ac ıc ðe mæʒ mıꝺ ꝥeaum poꝛꝺum ʒeꝛecʒan hu maneʒna ẏꝥela ða pelan ꝛınt ʒeꝛẏlꝺe. Þpæt þu ðonne mænc mıꝺ þæꝛe ʒıtꝛunʒe þæꝛ ꝥeoꝛ. nu þu hıt na hu elleꝛ beʒıtan ne mıht. butoꝛ þu hıt ꝛoꝛꝛtele. oððe ʒe-neaꝛıʒe. oððe abeþecıʒe. ⁊ þæꝛ þæꝛ hıt ðe pexþ[5] ponne panaþ hıt oþꝛum. Ðu polꝺeꝛt nu beon[6] ꝛoꝛemæꝛe on peoꝛþꝛcıpe. ac ʒıꝛ þu ꝑ habban pılt. þonne ꝛcealt þu oleccan ꝛpıþe eaꝛmlıce anꝺ ꝛpıþe eaꝺmoðlıce þam[7] þe þe to þam ʒeꝛultumıan mæʒe. Lıꝛ þu ðe pılt ðon maneʒna beteþan ⁊ peoꝛþþan. ðonne ꝛcealt þu ðe lætan aneꝛ ꝑẏꝛꝛan. Þu ne ıꝛ ꝑ ðonne ꝛum ðæl eꝛmþa.[8] þæt mon ꝛpa pæpelıce[9] ꝛcẏle culpıan to ðam[10] þe hım ʒıꝛan ꝛcẏle. Anpealꝺeꝛ þu pılnaꝛt. ac ðu hıne næꝛþe opꝛoꝛʒne ne be-ʒıtꝛt. ꝛoꝛ ælþeoðeʒum. ⁊ ʒet[11] ma ꝛoꝛ ðımum aʒenum monnum ⁊ maʒum.[12] Lılpeꝛ þu ʒıꝛneꝛt. ac þu hıne ne mıht habban opꝛoꝛʒne. ꝛoꝛþam ðu ꝛcealt habban ꝛımle hpæt hpeʒ[13] pıþeꝛ-peaꝛꝺeꝛ ⁊ unʒeteꝛeꝛ.[14] Ðu polꝺeꝛt nu bꝛucan unʒemetlıcne þꝛænneꝛꝛe. ac ðe pıllaþ ðonne ꝛoꝛꝛeon Loðeꝛ[15] peoꝛaꝛ. ꝛoꝛþam þe þın peꝛıʒe[16] ꝥlæꝛc haꝥaþ þın anpealð. nalæꝛ þu hıꝛ. Þu mæʒ mon eaꝛmlıcoꝛ ʒebæꝛon. þonne mon hıne unꝺeꝛþeoðe[17] lıꝛ peꝛeʒan ꝥlæꝛce. ⁊ nelle hıꝛ ʒeꝛceaꝺꝛıan ꝛaule. Þpæþeꝛ ʒe nu ꝛeon[18] maꝛan on eoꝛþum lıchoman ðonne elpenð. oððe ꝛtꝛenʒ-ıan[19] ðonne leo oððe ꝥeaꝛꝛ. oððe ꝛpıꝛtꝛan þonne tıʒꝛıꝛ ꝑ ðeoꝛ. ⁊ ðeah þu pæꝛe eallna monna ꝥæʒꝛoꝛt on plıte. anꝺ þonne polꝺeꝛt ʒeoꝛnlıce æꝛteꝛ Ꝥıꝛðome ꝛpẏꝛıʒan. oþþæt þu ꝥullıce mıht onʒeate. ðonne mıhteꝛt[20] þu ꝛpeotole onʒıton ꝑ ealle ða

[k] Boet. lib. iii. prosa 8.—Nihil igitur dubium est, &c.

[1] Cott. ꝛpellhan. [2] Cott. mẏꝛð ⁊ leꝛ. [3] Cott. mæʒe bꝛınʒan. [4] Cott. ʒoꝺe. [5] Bod. peax. [6] Cott. bıon. [7] Cott. þæm. [8] Cott. ẏꝛmþa. [9] Cott. ꝛepelıce. [10] Cott. þæm. [11] Cott. ʒıt. [12] Cott. mæʒum. [13] Cott. hꝑuʒu. [14] Cott. unʒetæꝛeꝛ. [15] Cott. ʒoꝺe Loðeꝛ. [16] Cott. peꝛıe. [17] Cott. unꝺeꝛþıeꝺe. [18] Cott. ꝛıen. [19] Bod. ꝛtenʒna. [20] Cott. meahteꝛt.

CHAPTER XXXII.

§ I. When Wisdom had sung this lay, then began he again to speak, and thus said: Therefore there is no doubt that this present wealth obstructs and hinders those men who are intent upon the true felicities; and it can bring no one where it promised him, that is, to the highest good. But I can in a few words declare to thee with how many evils these riches are filled. What meanest thou, then, by covetousness of money; when thou no how else canst acquire it, unless thou steal it, or take it by force, or find it hid: and wheresoever it increases to thee, it decreases to others? Thou wouldest, then, be illustrious in dignity? But if thou wilt have this, then must thou very meanly, and very humbly, flatter him who is able to help thee thereto. If thou wilt make thyself greater and more honourable than many, then must thou suffer thyself to be inferior to one. Is not this, then, somewhat of misery, that a man must so anxiously cringe to him who has the power of giving to him? Of power thou art desirous? But thou never obtainest it without danger, on account of foreigners, and still more on account of thine own men and kindred. Of glory thou art desirous? But thou canst not have it without care: for thou shalt have always something adverse and inconvenient. Thou wouldest, then, enjoy immoderate lust? But then thou art desirous to despise God's servants, inasmuch as thy vile flesh has the mastery of thee, not thou of it. How can any man conduct himself more wretchedly than when he subjects himself to his vile flesh, and will not to his rational soul? If, then, ye were greater in your body than the elephant, or stronger than the lion or the bull, or swifter than the tiger, that wild beast; and if thou wert of all men the fairest in beauty, and then wouldest studiously seek after wisdom, until thou couldest perfectly understand it; then mightest thou clearly perceive

mæȝno ⁊ þa cpæftaf. ðe pe æfi ymbe fpræcon. ne finc to pifmetanne[1] pif ðæpe faple cpæfta ænne. Þpæt nu Wifdom if an anlepe cpæft þæpe faple. ⁊ ðeah pe pifon ealle þ he fie[2] betepa ponne ealle ða oþþe cpæftaf. ðe pe æfi ymbe fpræcon :·

§ II.[1] Behealdaþ nu ða pidȝilnefſe. ⁊ þa fæftnefſe. ⁊ ða hiæðfefneſſe þiffef heofenef. ðonne maȝan ȝe onȝitan þ he if ealleſ nauht pif hif fceoppenð to metenne ⁊ pif hif pealðenð. Ac hpi ne læte ȝe eop ponne apfeotan. þ ȝe ne punðnien ⁊ ne hepiȝen þ te unnýttne if. þ if þef eopplica pela. fpa fpa fe heofon if betepa anð healicna ⁊ fæȝefpa ðonne eall hif innunȝ. butan monnum anum. fpa if þæf monnef lichoma betepa ⁊ ðeoppýfþpa ðonne ealle hif æhta. Ac hu micele þincþ þe ðonne feo fapl betepe ⁊ ðeoppýfþne ðonne fe lichoma. Ælc ȝefceaft if to anianne be hipe anðefne.[3] ⁊ fýmle fio hehfte fpifoft fopfæm[4] if fe ȝoðcunða anpealð[5] to anianne. ⁊ to fýnðnianne. ⁊ to feopfianne ofef ealle[6] oþþa ȝefceafta. Se plite þæf lichoman if fpiþe fliondе.[7] ⁊ fpiþe tedne. anð fpiþe anlic eopfan blofcmum. Ðeah nu hpa feo[8] fpa fæȝef. fpa fpa Alcibiaðef fe æðelinȝ pæf. ȝif hpa bif fpa fceapfpene[9] þ he mæȝe hine ðufhfeon. fpa fpa Apifcoteleſ fe uðpita fæde þæt ðeof pæne. þ mihte ælc puht þufhfeon. ȝe tpeopa. ȝe fufþum ſtanaf. þæt ðeof pe hatað lox. ȝif ðonne hpa pæne fpa fceapfpiene þ he mihte ðone cnihte ðufhfeon[10] ðe pe æfi ymbe fpræcon. ðonne ne puhte he him no innon[11] fpa fæȝef. fpa he utan puhte. þeah ðu nu hpam fæȝef þince. ne bif hit no þý fiafof[12] fpa. ac feo unȝefceaðpifnef heofna eaȝena hi mýfþ[13] þ hi ne maȝon onȝitan þ hi þe fceapiaþ utan. næf innan. Ac ȝefencaþ nu fpiþe ȝeopnlice ⁊ ȝefceaðpiflice fmeaþ[14] hpelc þæf flæfclican ȝoð[15] fien. ⁊ ða ȝefælþa þe ȝe nu unȝemetlice pilniaþ. ðonne maȝon ȝe fpeotole onȝeotan þ þæf lichoman fæȝef ⁊ hif ſtpeon ða maȝon beon afeopfieð[16] mið þheopa ðaȝa fefne. Fopfam ic þe fiecce eall þ ic þe æfi fiehte.[17] fopfam ic polde þe openlice ȝefeccan on ðam ende ðifef capitulan. þte ealle þaf anðpeafðan ȝoð[18] ne maȝon ȝelæftan heofna lufienðum þ

[1] Boet. lib. iii. prosa 8.—Respicite cœli spatium, &c.

[1] Cott. metanne. [2] Cott. if. [3] Bod. anð efne. [4] fýmle fio hehfte fpifoft fopfæm, desunt in MS. Bod. [5] Cott. anpalð. [6] Cott. ealla. [7] Bod. flopenðe. [8] Cott. fie. [9] Cott. fceapfpiene. [10] Cott. þufhfion. [11] Cott. innan. [12] Cott. hpæþop. [13] Bod. eaȝan hi ameppað. [14] Cott. fmeaȝeað. [15] Cott. ȝoоð. [16] Cott. ſtfienȝo mæȝ bion afýppeð. [17] Cott. peahte. [18] Cott. ȝoоð.

that all the powers and the faculties which we have before spoken about, are not to be compared with any one of the faculties of the soul. Indeed, wisdom is one single faculty of the soul, and yet we all know that it is better than all the other faculties, which we have before spoken about.

§ II. Behold now the amplitude, and the firmness, and the swift course of this heaven. Then may ye understand that it is absolutely nothing, compared with its creator, and with its ruler. Why then suffer ye it not to warn you, that ye should not admire and praise that which is less perfect, that is, earthly wealth? Even as the heaven is better, and higher, and fairer than all which it includes, except men alone; so is man's body better and more precious than all his possessions. But how much thinkest thou, then, the soul better, and more precious than the body? Every creature is to be honoured in its measure, and always the highest in the greatest degree. Therefore is the heavenly power to be honoured, and to be admired, and to be adored above all other things. The beauty of the body is very fleeting, and very frail, and very like the flowers of the earth. Though any one be as fair as Alcibiades, the noble youth, was: if any one be so sharp-sighted, that he can see through him, as Aristotle the philosopher said that wild beast was, which could see through everything, both trees, and even stones, which wild beast we call lynx; if, then, any one were so sharp-sighted that he could see through the youth whom we have before spoken about, then would he not appear to him so fair within as he outwardly seemed. Though thou seem fair to any one, it is not the sooner so; but the imperfection of their eyes hinders them, so that they cannot observe that they behold thee outwardly, not inwardly. But consider now very carefully, and inquire rationally, what these fleshly goods are, and these felicities which ye now immoderately desire. Then may ye evidently perceive that the fairness of the body, and its strength, may be taken away by three days' fever. I therefore say to thee all that I have before said to thee, because I would clearly prove to thee, in the conclusion of this chapter, that all these present goods cannot perform to their lovers that which they promise them,

hi him ȝehataþ. ꝥ is ꝥ hehste ȝoð[1] ꝥ hi him ȝehataþ. Ðeah hi nu ȝeȝaðeriȝen ealle þas anðweardan ȝoð.[2] nabbaþ hi no ðe raþor fullfremoð ȝoð[3] on þam. ne hi ne maȝon ȝeðon heora lufienðas swa weliȝe swa swa hi woldon :·

§ III.[m] Ða se Wisðom ða þis spell areht hæfðe. þa onȝan he eft ȝiddiȝen. ⁊ þus sinȝende cwæþ. Eala þa. hu hefiȝ ⁊ hu frecenðlic ꝥ ðýsiȝ is ðe ða earman men ȝeðwelaþ ⁊ alæt of þam rihtan weȝe. se weȝ is Loð. Hwæþer ȝe nu secan ȝolð on treowum. ic wat ðeah ꝥ ȝe hit þær ne secaþ. ne finðe ȝe hit no. forþam ðe ealle men witon ꝥ hit þær ne weaxt. ðe ma þe ȝimmas weaxaþ on winȝeardum. Hwæþer ȝe nu settan eower nett on ða hehstan ðune. ðonne ȝe fiscian willaþ. ic wat ðeah ꝥ ȝe hit þær ne settaþ. Hwæþer ȝe nu eower hunðas anð eower net ut on ða sæ læðon. ðonne ȝe huntian willaþ. ic wene þeah ꝥ ȝe hi ðonne setton up on ðunum. ⁊ innon wuðum. Hwæt ꝥ is wunðorlic þæt ȝeornfulle men witon ꝥ hi sculon secan be sæ waroþe. ⁊ be æa ofrum æȝþer ȝe hwite ȝimmas. ȝe reaðe. ⁊ ælces cýnnes ȝimcýn. ⁊ hi witon eac on hwelcum wæterum ⁊ on æȝhwelcra ea muþum hi sculun secan fiscas. ⁊ ealne þisne anðweardan welan hi witon hwær hi secan sculun. ⁊ þone swiþe unaþrotenlice secaþ. Ac hit is swiþe earmlic ðinȝ ꝥ ða ðýseȝan men sint ælces ðomes swa blinðe. ꝥ hi nýton hwær ða soþan ȝesælþa sint ȝehýððe. ne furþum nane lustbærnesse nabbað hi to secanne. ac wenaþ ꝥ hi mæȝon on þissum lænan ⁊ on ðisum ðeaðlicum ðinȝum findan ða soþan ȝesælþa. ꝥ is Loð. Ic nat nu hu ic mæȝe heora ðýsiȝ eall swa sweotole areccan ⁊ swa swiþe ȝetælan swa ic wolðe. forþam hi sint earmran ⁊ ðýsiȝran ⁊ unȝesæliȝran ðonne ic hit arecan mæȝe. Welan ⁊ weorþscipes hi willniaþ. ⁊ ðonne hi hine habbaþ. ðonne wenað hi swa unȝewitfulle þæt hi habban ða soþan ȝesælþa :·

CAPUT XXXIII.[n]

§ I. LENOL ic ðe hæbbe nu ȝereht[4] ýmbe þa anlicnessa ⁊ ýmbe ða sceaðwa þære soþan ȝesælþe. Ac ȝif þu nu sweotole ȝecnawan miht ða anlicnessa þære soþan ȝesælþe. ðonne siþþan

[1] Boet. lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.
[2] Boet. lib. iii. prosa 9.—Hactenus mendacis formam, &c.
[3] Cott. ȝooð. [4] Cott. ȝereaht.

that is, the supreme good which they promise them. Though they collect together all these present goods, they have not the sooner perfect good therein; neither can they make their lovers as wealthy as they wish.

§ III. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! how grievous and how dangerous the error is which seduceth miserable men and leads them from the right way! The way is God. Do ye seek gold on trees? I know, however, that ye seek it not there, neither find ye it; for all men know that it grows not there, any more than jewels grow in vineyards. Do ye set your net on the highest hill, when ye are minded to fish? But I know that ye set it not there. Do ye carry out your hounds and your net into the sea, when ye wish to hunt? I think, however, that ye then place them upon hills and in woods. Truly it is wonderful that diligent men know that they must seek on the sea-shore and on river banks both white jewels and red, and gems of every kind; and they know also in what waters, and in what rivers' mouths they must seek fishes, and they know where they must seek all this present wealth, and incessantly seek it. But it is a very miserable thing that foolish men are so destitute of all judgment, that they know not where the true felicities are hid, nor indeed have they any desire to seek them! But *they* think that in these frail and perishable things they can find the true happiness, that is, God! I know not how I can their folly all so plainly declare, and so greatly censure as I would, for they are more miserable, and more foolish, and more unhappy than I can explain. Wealth and honour they desire; and when they have it, then think they, so unwise! that they have the true happiness!

CHAPTER XXXIII.

§ I. Enough I have now declared to thee concerning the resemblances and concerning the shadows of the true happiness. But if thou canst now clearly understand the resemblances of the true happiness, then afterwards it is necessary

ıſ þeaꞃf ꝥ ıc þe hı ſelfe ȝetece.[1] Ða anðƿẏꞃðe ıc ⁊ cƿæþ. Nu ıc onȝıte openlıce þætte ælceſ ȝoðeſ[2] ȝenoȝ nıſ on ðiſum ƿoꞃulð ƿelan. ne æltæƿe anƿealð nıſ on nanum ƿoꞃulð ꞃıce. ne ſe ſoþa ƿeoꞃþſcıpe nıſ on ðiſſe ƿoꞃulðe. ne þa mæſtan mæꞃþa ne ſınt on þẏſſe ƿoꞃulð ȝẏlpe. ne ſeo hehſte blıſ nıſ on þam flæſclıcum luſtum. Ða anðſƿoꞃeðe ſe Ƿıſðom ⁊ cƿæþ. Hƿæþeꞃ þu nu fullıce onȝıte foꞃhƿı hıt þonne ſƿa ſeo.[3] Ða anðſƿaꞃeðe ıc ⁊ cƿæþ. Ðeah ıc hıſ nu hƿæt hƿeȝ[4] onȝıte. ıc ƿolðe ðeah hıt fullıcoꞃ ⁊ openlıcoꞃ of ðe onȝıtan. Ða anðſƿoꞃoðe ſe Ƿıſðom ⁊ cƿæþ. Lenoȝ ſƿeotol hıt ıſ þætte ȝoð[5] ıſ anfealð ⁊ untoðælıðlıc. þeah hıne ðẏſıȝe men on manıȝ ðælan.[6] ðonne hı ðƿelıȝenðe[7] ſecaþ ꝥ hehſte ȝoð on ða ſamꞃan[8] ȝeſceafta. Hƿæþeꞃ þu nu ƿene ꝥ ſe nahteſ[9] maꞃan ne ðuꞃfe. ſe ðe mæſtne anƿealð hæfþ þıſſe ƿoꞃulðe Ða anðſƿaꞃeðe ıc eft ⁊ cƿæþ. Ne ſecȝe ıc no ꝥ he nahteſ[10] maꞃan ne ðuꞃfe. foꞃþam ıc ƿat ꝥ nan nıſ ſƿa[11] ƿelıȝ ꝥ he ſumeſ eacan ne þuꞃfe. Ða anðſƿoꞃoðe ſe Ƿıſðom anð cƿæþ. Lenoȝ ꞃıht ðu ſeȝſt. ðeah hƿa anƿealð hæbbe. ȝıf oþeꞃ hæfþ maꞃan. beþeaꞃf ſe unſtꞃenȝꞃa þæſ ſtꞃenȝꞃan fultumeſ. Ða cƿæþ ıc. Eall hıt ıſ ſƿa ðu ſeȝſt. Ða cƿæþ ſe Ƿıſðom. Ðeah mon nu anƿealð ⁊ ȝenẏht to tƿæm þınȝum nemne. ðeah hıt ıſ an. Ða cƿæþ ıc. Sƿa me ðıncþ. Ða he cƿæþ. Ƿenſt þu nu ꝥ ſe anƿealð ⁊ ꝥ ȝenıht ſeo[12] to foꞃſeonne. oððe eft ſƿıþoꞃ to ƿeoꞃþıanne ðonne oþꞃe ȝoð.[13] Ða cƿæþ ıc. Ne mæȝ nænne mon þæſ tƿeoȝan ꝥ te anƿealð ⁊ ȝenıht ıſ to ƿeoꞃþıanne. Ða cƿæþ he. Uton nu. ȝıf þe ſƿa þınce. ȝeecan[14] þone anƿealð ⁊ ꝥ ȝenıht. ðȯn þæꞃ ƿeoꞃþſcıpe to. ⁊ ȝeꞃeccan þonne þa þꞃeo to anum. Ða anðſƿoꞃoðe ıc anð cƿæþ. Uton þæſ foꞃþam hıt ıſ ſoþ. Ða cƿæþ he. Hƿæþeꞃ þe þonne þẏnce unƿeoꞃþ ⁊ unmæꞃlıc ſeo ȝeȝaðeꞃunȝ ðaꞃa þꞃeoꞃa þınȝa. ðonne þa þꞃeo bıþ to anum ȝeðon. oþþe hƿæþeꞃ hıt ðe eft þınce eallꞃa þınȝa ƿeoꞃþlıcoſt ⁊ mæꞃlıcoſt. ȝıf þu ænıȝne mon cuþeſt ðaꞃa þe hæfðe ælceſ þınȝeſ[15] anƿealð. ⁊ ælcne ƿeoꞃþſcıpe hæfðe. ſƿa foꞃþ ꝥ he na maꞃan ne þoꞃfte. ȝeþenc nu hu ƿeoꞃþlıc ⁊ hu foꞃemæꞃlıc ðe ƿolðe ſe mon þıncan. anð ðeah he nu þa þꞃeo hæfðe. ȝıf he næꞃe hlıſeaðıȝ.[16] ðonne ƿæꞃe hım

[1] Cott. ȝetæce. [2] Cott. ȝooðeſ. [3] Cott. ſıe. [4] Cott. hƿuȝu. [5] Bod. et Cott. Loð. [6] Cott. toðælan. [7] Cott. ðƿolıenðe. [8] Cott. ſæmꞃan. [9] Cott. nauhteſ. [10] Cott. nauhteſ. [11] Cott. þæſ. [12] Cott. ſıe. [13] Cott. oðꞃu ȝooð. [14] Cott. ecan. [15] Cott. þınceſ. [16] Bod. hlıſ ȝeaðıȝ.

that I show thee itself. Then answered I, and said: Now I plainly perceive that there is not enough of every good in these worldly riches; nor is perfect power in any worldly authority; nor is true dignity in this world; nor are the greatest honours in this world's glory; nor is the highest pleasure in the fleshly lusts. Then answered Wisdom, and said: Dost thou fully understand why it is so? Then answered I, and said: Though I understand it in some measure, I would nevertheless learn it more fully and more distinctly from thee. Then answered Wisdom, and said: It is sufficiently clear that good is single and indivisible, though foolish men divide it into many, when they erring seek the highest good in the worse creatures. But dost thou think that he has need of nothing more, who has the greatest power in this world? Then answered I again, and said: I do not say that he has need of nothing more, for I know that no one is so wealthy that he needs not some addition. Then answered Wisdom, and said: Thou sayest rightly enough. Though any one have power, if another have more, the weaker needs the aid of the stronger. Then said I: It is all as thou sayest. Then said Wisdom: Though any one call power and abundance two things, it is nevertheless one. Then said I: So I think. Then he said: Thinkest thou now that power and abundance is to be despised? or, again, more to be esteemed than other goods? Then said I: No man can doubt of this, that power and abundance is to be esteemed. Then said he: Let us now, if it so seem to thee, make an addition to the power and the abundance; let us add dignity thereto, and then account the three as one. Then answered I, and said: Let us do so, for it is true. Then said he: Does the assemblage of these three things, then, seem to thee worthless and ignoble, when the three are united together? or whether, again, does it seem to thee of all things the most worthy and the most noble? If thou knewest any man who had power over everything, and had all dignity, even so far that he needed nothing more, consider, now, how honourable and how eminent the man would seem to thee; and yet, though he had the three, if he were not celebrated, then would there never-

ðeah ſumeſ ꝑeoꝛðſcipeſ ꝑana. Ða cꝑæþ ic. Ne mæʒ ic þæſ oþſacan. Ða cꝑæþ he. Þu ne iſ ꝥ ðonne ʒenoʒ ſꝑeotol. ꝥ ꝑe ſculon ðon ða hliſeaðiʒneſſe to ðam þꝛim. ⁊ ðon þa ꝼeoꝑeꝛ to anum. Ða cꝑæþ ic. Ðæt iſ cẏn. Ða cꝑæþ he. Þꝑæþeꝛ þu nu ꝑene ꝥ ſe auht bliþe ſie ðe ealle þaſ ꝼeoꝑeꝛ hæꝼþ. ꝼiꝼte beoþ ſeo bliſ. ⁊ mæʒ ðon eall ꝥ ꝥ he ꝑile. anð naneſ ðinʒeſ maꝛan ne beþeaꝛꝼ[1] ðonne he hæꝼþ. Ða cꝑæþ ic. Ne mæʒ ic næꝼꝛe ʒeþencan ʒiꝼ he ſꝑelc ꝑæꝛe. ⁊ ꝥ eall hæꝼðe. hꝑonon him æniʒ unꝛotneſ cuman ſceolðe. Ða cꝑæþ he. Sꝑa þeah iſ to ʒeþencenne. ꝥ þa ꝼiꝼ þinʒ ðe ꝑe æꝛ ẏmbe ſpꝛæcon. þeah hi tonemðe ſeon[2] mið ꝑoꝛðum. ꝥ hit iſ eall an ðinʒ. ðonne hi ʒeʒaðeꝛoðe beoþ. ꝥ iſ anꝑealð. ⁊ ʒenẏht. ⁊ ꝼoꝛe mæꝛneſ. ⁊ ꝑeoꝛþſcipe. ⁊ bliſ :·

§ II.° Ða ꝼiꝼ ðinʒ. ðonne hi ealle ʒeʒaðeꝛoðe beoð. ðonne. biþ ꝥ Loð. ꝼoꝛþam ða ꝼiꝼ ealle nan menniſc man ꝼullice habban ne mæʒ ða hꝑile ðe he on þiſſe ꝑoꝛulðe biþ. Ac þonne ða ꝼiꝼ þinʒ. ſꝑa ꝑe æꝛ cꝑæðon. ealle[3] ʒeʒaðoꝛaðe beoþ.[4] ðonne beoþ hit eall an ðinʒ. ⁊ ꝥ an þinʒ biþ Loð. ⁊ he biþ anꝼealð untoðæleð. þeah hi æꝛ on maniʒ tonemneð ꝑæꝛe. Ða anðſꝑoꝛoðe ic ⁊ cꝑæþ. Ðiſeſ ic eom ealleſ ʒeþaꝼa. Ða cꝑæþ he. Ðeah nu Loð anꝼealð ſeo[5] anð untoðæleð. ſꝑa ſꝑa he iſ. ſe menniſca ʒeðꝑola hine toðælþ on moniʒ mið heoꝛa unnẏttum ꝑoꝛðum. Ælc mon tiohhaþ him ꝥ to ſeleſtum ʒooðe ðæt ꝥ he[6] ſꝑiþoſt luꝼaþ. ðonne luꝼaþ ſum þæt. ſum elleſ hꝑæt. ꝥ biþ þonne hiſ ʒoð ꝥ he þæꝛ ſꝑiþoſt luꝼaþ. ðonne hi ðonne heoꝛa ʒoð on ſꝑa maniʒe[7] ðælaſ toðælaþ. ðonne metaþ hi nauþeꝛ ne ʒoð ſelꝼne. ne þone ðæl ʒoðeſ ðe hi ſꝑiþoꝛ luꝼiaþ. ðonne hi hine ſelꝼne ðon ealne ætʒæðeꝛe. nabbaþ ðonne nauþeꝛ ne hine ealne. ne ðone ðæl ðe hi þæꝛ oꝼ ðẏðon. Foꝛ ði ne ꝼint ælc mon ꝥ he ſecþ. ꝼoꝛ ðẏ he hit on ꝛiht ne ſecþ. ʒe ſecaþ þæꝛ ʒe ꝼinðan ne maʒan. ðonne ʒe ſecaþ eall ʒoð on anum ʒoðe.[8] Ða cꝑæþ ic. Ðæt iſ ſoþ. Ða cꝑæþ he. Ðonne ſe mon ꝑæðla biþ. ne ꝑillnaþ he naneſ anꝑealðeſ. ac ꝑillaþ[9] ꝑelan. ⁊ ꝼlihþ ða ꝑæðle. Ne ſꝑincþ he nauht æꝼteꝛ ðam.[10] hu he ꝼoꝛemæꝛoſt ſeo.[11] ne nan mon eac ne beʒit þæt he æꝼteꝛ ne ſꝑincþ.[12] he ðonne ſꝑincþ ealle[13]

° Boet. lib. iii. prosa 9.—Hoc igitur, quod est unum, &c.

[1] Cott. þeaꝛꝼ. [2] Cott. ſien. [3] Cott. eall. [4] Cott. bioð. [5] Cott. ſie. [6] Cott. ʒeſæleſtum ꝥ ꝥ he. [7] Cott. moniʒe. [8] Cott. ʒooð on anum ʒooðe. [9] Cott. he ꝑilnað. [10] Cott. þæm. [11] Cott. ſie. [12] Cott. ꝑinð. [13] Cott. ꝑinð ealla.

theless be to him a deficiency of some dignity. Then said I: I cannot deny it. Then said he: Is it not, then, sufficiently clear that we should add celebrity to the three, and make the four as one? Then said I: That is proper. Then said he: Dost thou think that he is blithe who has all these four? The fifth is pleasure, and *that any one* may do whatsoever he will, and need nothing more than he possesses? Then said I: I can never imagine, if he were such and had all this, whence any trouble should come to him. Then said he: But it must, then, be considered that the five things which we have before spoken about, though they are separately named in words, that it is all one thing when they are collected together, that is, power, and abundance, and glory, and dignity, and pleasure.

§ II. These five things, when they are all collected together, then, that is God. For all the five no human being can fully have while he is in this world. But when these five things, as we before said, are all collected together, then is it all one thing, and that one thing is God: and he is single and undivided, though they before were, in many, separately named. Then answered I, and said: Of all this I approve. Then said he: Though God be single and undivided, as he is, human error divides him into many, by their vain words. Every man proposes to himself for the supreme good that which he chiefly loves. Then one loves this, and one another thing. That, then, is his good, which he chiefly loves. But when they divide their good into so many parts, then find they neither good itself, nor the part of good which they chiefly love. When they add it all together, they then have neither all of it, nor the part which they separated therefrom. For this reason every man finds not what he seeks, because he seeks it not rightly. Ye seek where ye cannot find, when ye seek all good in one good. Then said I: That is true. Then said he: When the man is poor, he is not desirous of power, but wishes for wealth, and flies from poverty. He labours not for this, how he may be most illustrious; nor, moreover, does any one obtain that which he labours not for. But he labours all his

hiſ ꝑoꞃuld æfteꞃ þam[1] ꝑelan. and ꝼoꞃlæt maniȝne ꝑoꞃuld luſt ꝑiþ þam[2] ðe he þone ꝑelan beȝite ⁊ ȝehealde. ꝼoꞃþam[3] þe hiſ hine lẏſt oꝼeꞃ ealle oþꞃe[4] ðinȝ. Giꝼ he hine ðonne beȝit. ðonne þẏncþ him ꝥ he næbbe ȝenoȝ. buton he hæbbe eac anꝑeald[5] þæꞃ to. ꝼoꞃþam[6] þe him þincþ ꝥ he ne mæȝe ðone ꝑelan buton anꝑealde[7] ȝehealdan. Ne him eac næꝼꞃe ȝenoȝ ne þincþ æꞃ he hæbbe eall ꝥ hine lẏſt. ꝼoꞃþam[8] ðe ðone ꝑelan[9] lẏſt anꝑealdeſ.[10] ⁊ ðone anꝑealde[11] lẏſt ꝑeoꞃþſciꝑeſ. ⁊ þone ꝑeoꞃþſciꝑe lẏſt mæꞃþa. Siððan he þæſ ꝑelan ꝼull biþ. þonne þincþ him ꝥ he hæbbe ælcne ꝑillan. ȝiꝼ he hæbbe anꝑeald. ⁊ ȝeſelþ[12] eallne ðone ꝑelan æfteꞃ ðam anꝑealde. buton he hine mid læſſan beȝitan mæȝe. ⁊ ꝼoꞃlæt ælcne oþeꞃne ꝑeoꞃþſciꝑe ꝑiþ ðam þe he mæȝe to þam anꝑealde cuman. ⁊ ðonne ȝetideþ[13] oꝼt. þonne he eall ꝑiþ anꝑealde ȝeſeald hæꝼþ ꝥ ꝥ he hæꝼde. ꝥ he næꝼþ nauþeꞃ ne ðone anꝑeald. ne eac ꝥ þæt he ꝑiþ ſealde. ac ꝑiꞃþ ðonne ſꝑa eaꞃm ꝥ he næꝼþ ꝼuꞃþon[14] þa neod þeaꞃꝼe ane. ꝥ iſ ꝑiſt. ⁊ ꝑæda. ꝑilnaþ ðeah þonne þæꞃe neadþeaꞃꝼe. næſ ðæſ anꝑealdeſ. Ꝑe ſꝑꞃæcon æꞃ be ðam ꝼiꝼ ȝeſelþum. ꝥ iſ ꝑela. ⁊ anꝑeald. ⁊ ꝑeoꞃþſciꝑe. ⁊ ſoꞃemæꞃneſ. ⁊ ꝑilla. Nu hæbbe ꝑe ȝeꞃeht[15] be ꝑelan. ⁊ be anꝑealde. and ꝥ ilce ꝑe maȝon ꞃeccan be þam þꞃim þe ꝑe unaꞃeht[16] habbaþ. ꝥ iſ ꝑeoꞃþſciꝑe. ⁊ ꝼoꞃemæꞃneſ. ⁊ ꝑilla. Ðaſ[17] þꞃeo þinȝ. ⁊ ða tꝑa.[18] ðe ꝑe æꞃ nemdon. þeah hꝑa ꝑene[19] ꝥ he on heoꞃa anꞃa hꝑẏlcum mæȝe habban ꝼulle[20] ȝeſælþa. ne bẏþ hit no ðẏ hꞃaþoꞃ ſꝑa. ðeah hi hiſ ꝑilniȝen. buton hi þa ꝼiꝼ ealle habban. Ða andſꝑoꞃode ic ⁊ cꝑæþ. Þꝑæt ſculon ꝑe ðonne don. nu þu cꝑiſt ꝥ ꝑe ne maȝon on ðæꞃa[21] anꞃa hꝑilcum ꝥ hehſte ȝod[22] habban and ða ꝼullan ȝeſælþa. ne ꝑe huꞃu ne ꝑenaþ ꝥ uꞃe anꞃa hꝑelc ða ꝼiꝼ ealle ætȝædeꞃe beȝite. Ða andſꝑoꞃede he ⁊ cꝑæþ. Giꝼ hꝑa ꝑilnaþ ꝥ he ða ꝼiꝼ ealle hæbbe. ðonne ꝑilnaþ he þaꞃa hehſtana ȝeſælþa. Ac he ne mæȝ ða ꝼullice beȝitan on þiſſe ꝑoꞃulde. ꝼoꞃþam ðeah he ealle ða ꝼiꝼ ȝeſælþa beȝite. ðonne ne biþ hit ðeah ꝥ hehſte ȝod.[23] ne ða ſeleſtan ȝeſælþa. ꝼoꞃþam he ne beoþ ece. Ða andſꝑoꞃode ic ⁊ cꝑæþ. Nu ic onȝite ȝenoȝ ſꝑeotole ꝥ ða ſeleſtan ȝeſælþa ne ſind on ðiſſe ꝑoꞃulde. Ða cꝑæþ he. Ne

[1] Cott. þæm. [2] Cott. þæm. [3] Cott. ꝼoꞃþæm. [4] Cott. eal oðꞃu. [5] anꝑald. eac, deest in MS. Cott. [6] Cott. ꝼoꞃþæm. [7] Cott. anꝑalde. [8] Cott. ꝼoꞃþon. [9] Cott. ꝑeleȝan. [10] Cott. anꝑaldeſ. [11] Cott. anꝑalde. [12] Cott. ȝeſælð. [13] Cott. ȝebẏꞃeð. [14] ꝼuꞃþum. [15] Cott. ȝeꞃeaht. [16] Cott. unꞃeht. [17] Cott. Ða. [18] Cott. tu. [19] Bod. ꝑæꞃe. [20] Cott. ꝼulla. [21] Bod. þæꞃe. [22] Cott. ȝood. [23] Cott. ȝood.

life for wealth, and foregoes many a worldly pleasure in order that he may acquire and keep wealth, because he is desirous of that above all other things. But if he obtain it, he then thinks that he has not enough, unless he have also power besides: for he thinks that he cannot keep the wealth without power. Nor, moreover, does there ever seem to him enough, until he has all that he desires. For wealth desires power, and power desires dignity, and dignity desires glory. After he is full of wealth, it then seems to him that he may have every desire if he have power: and he gives all the wealth for power, unless he is able to obtain it for less; and foregoes every other advantage, in order that he may attain to power. And then it often happens, that when he has given all that he had for power, he has neither the power, nor moreover that which he gave for it, but at length becomes so poor that he has not even mere necessaries, that is, food and clothing. He then is desirous of necessaries, not of power. We before spoke of the five felicities, that is, wealth, and power, and dignity, and renown, and pleasure. Now have we treated of wealth and of power; and the same we may say of the three which we have not treated of: that is, dignity, and renown, and pleasure. These three things, and the two which we before named, though any man think that in any one soever of them he can possess full happiness, it is not the sooner so, though they hope for it, unless they have all the five. Then answered I, and said: What ought we then to do? since thou sayest that we cannot in any one soever of these have the highest good, and full happiness: and we do not at all think that any one soever of us can obtain the five all together. Then answered he, and said: If any one desire that he may have all the five, then desireth he the highest felicities; but he cannot fully obtain them in this world. For though he should obtain all the five goods, it nevertheless would not be the supreme good, nor the best happiness, because they are not eternal. Then answered I, and said: Now I perceive clearly enough, that the best felicities are not in this world.

þearf nan man on þisse andþeardan life spýrian æfter ðam soþum gesælþum. ne þæs þenan ꝥ he her mæge god[1] genog findan. Ða cþæþ ic. Soþ ðu segst :·

§ III.ᵖ Ða cþæþ he. Ic þene nu ꝥ ic ðe habbe genog gesæd ýmbe þa leasan gesælþa. Ac ic þolde nu ꝥ ðu þendest þin ingeþanc fram þam leasan gesælþum. þonne ongitst þu sþiþe raþe[2] ða soþan gesælþa þe ic þe ær gehet ꝥ ic ðe eoþian þolde. Ða cþæþ ic. Le furþum ða dýsige[3] men ongitaþ þatte fulla gesælþa sint. ðeah he þær ne sien þær he heora þenaþ. Ðu me gehete nu lýtle ær ꝥ þu hi þoldest me getæcan. Ac þæs me ðincþ ꝥ ꝥ beo seo soþe ⁊ seo fullfremede gesælþ. ðe mæg ælcum hire folgera sellan þurhþunigendne þelan.[4] ⁊ ecne anþeald. ⁊ singalne þeorþscipe. ⁊ ece mærþe.[5] ⁊ fulle genýht. ge furþum ꝥ ic cþeþe sie seo soþe gesælþ ðe an þissa fifa mæg fullice forgifan. þorþam ðe on ælcum anum hi sint ealle. forþam ic secge þas þord ðe. for þý ic þille ꝥ þu þite ꝥ se cþide sþiþe fæst is on minum Mode. sþa fæst ꝥ his me nan man gedþeligan[6] ne mæg. Ða cþæþ he. Eala cniht. hþæt[7] þu eart gesælig ꝥ þu hit sþa ongiten hæfst. Ac ic þolde ꝥ þit spýredon git æfter ðam þe þe þana is. Ða cþæþ ic. Hþæt is ꝥ þonne. Ða cþæþ he. Þenst þu hþæþer ænig þissa andþeardana gooda þe mæge sellan fulle gesælþa. Ða andsþarode ic. ⁊ cþæþ. Nat ic nan þuht on þýs andþeardan life þe sþelc gifan mæge. Ða cþæþ he. Ðas andþeardan god[8] sint anlicnessa ðæs ecan godes.[9] næs full god.[10] forþam hi ne magon soþ god[11] ⁊ full god[12] forgifan heora folgerum. Ða cþæþ ic. Ic eom genog þel geþafa ðæs þe þu sægst. Ða cþæþ he. Nu þu ðonne þast hþæt ða leasan gesælþa sint. and hþæt þa soþan gesælþa sint. nu ic þolde ꝥ þu leornodest hu þu mihtest becuman to ðam soþum gesælþum. Ða cþæþ ic. Hu ne gehete þu me gefýrn ær ꝥ þu hit þoldest me getæcan. ⁊ me lýste nu ꝥ sþiþe georne geheoran.[13] Ða cþæþ he. Hþæt sculon þe nu don to þam[14] ꝥ þe mægon cumon to ðam soþum gesælþum. Hþæþer þe scýlon biddan ðone godcundan fultum. ægþer ge on læssan. ge on selran. sþa sþa ure uþþita sæde Plato. Ða cþæþ ic. Ic þene ꝥ [illegible]lon biddan ðone fæder eallra þinga. forþam se ðe hine

[1] Cott. [illegible]b. iii. prosa 9.—Habes igitur, inquit, et formam, &c.
[5] anþald. [illegible] þalde. [8] C[illegible] mæge good. [2] Cott. hræþe. [3] Cott. dýsegan. [4] þurþanþalde. [12] [illegible]lan, desunt in MS. Bod. [5] Cott. mærþa. [6] Cott. geþeaht. [16] Cott. þý. [8] Cott. good. [9] Cott. goodes. [10] Cott. þære. [20] Cott. [illegible]od. [12] Cott. good. [13] Cott. geheran. [14] Cott. þon. good.

Then said he: No man needs in this present life to seek after the true felicities, nor think that here he can find sufficient good. Then said I: Thou sayest truly.

§ III. Then said he: I think that I have said enough to thee about the false goods. But I am desirous that thou shouldest turn thy attention from the false goods; then wilt thou very soon know the true goods, which I before promised thee that I would show thee. Then said I: Even foolish men know that full goods exist, though they may not be where they suppose them. Thou promisedst me, a little while ago, that thou wouldest teach me them. But of this I am persuaded, that that is the true and the perfect happiness, which can give to all its followers permanent wealth, and everlasting power, and perpetual dignity, and eternal glory, and full abundance. And moreover, I say that is the true happiness which can fully bestow any of these five; because in every one they all are. I say these words to thee, because I am desirous that thou shouldest know that the doctrine is well fixed in my mind: so fixed, that no man can draw me aside from it. Then said he: O, child, how happy art thou that thou hast so learned it! But I am desirous that we should still inquire after that which is deficient to thee. Then said I: What is that, then? Then said he: Dost thou think that any of these present goods can give thee full happiness? Then answered I, and said: I know nothing in this present life that can give such. Then said he: These present goods are images of the eternal good, not full good, because they cannot give true good nor full good to their followers. Then said I: I am well enough assured of that which thou sayest. Then said he: Now thou knowest what the false goods are, and what the true goods are, I would that thou shouldest learn how thou mayest come to the true goods. Then said I: Didst thou not formerly promise me that thou wouldest teach it me? and I am now very anxiously desirous to hear it. Then said he: What ought we now to do, in order that we may come to the true goods? Shall we implore the divine help as well in less as in greater *things*, as our philosopher Plato said? Then said I: I think that we ought to pray to the Father of all things: for he who is unwilling to pray to

bıddan nỳle. ðonne ne ȝemet he hine. ne ꝑuꝑþon[1] þıhtne þeȝ þıþ hıꝛ ne aꝑebaþ. Ða cꝑæþ he. Sꝑıþe þỳht[2] ðu ꝛeȝꝛt. anð onȝan þa ꝓınȝan anð ðuꝛ cꝑæþ.

§ IV.[q] Ȼala Dꝛỳhten. hu mıcel ȝ hu ꝑunðeꝛlıc þu eaꝛþ. ðu þe ealle þıne ȝeꝛceaꝛta. ȝeꝛepenlıce ȝ eac unȝeꝛepenlıce. ꝑunðeꝛlıce ȝeꝛceoꝛe ȝ ȝeꝛceaðꝛıꝛlıce heoꝛa peltꝛt. ðu þe tıða ꝓꝛam mıddaneaꝛıðeꝛ ꝓꝛuman oþ ðone enðe enðebỳnðlıce ȝeꝛettꝛt. ꝛꝛa ꝑ te hı æȝþeꝛ ȝe ꝓoꝛð ꝓaꝛaþ. ȝe eꝛtcumaþ. þu þe ealle ða unꝛtıllan ȝeꝛceaꝛta to þınum ꝑıllan aꝛtỳꝛaꝛt. ȝ ðu ꝛelꝛ ꝛımle ꝛtılle anð unaꝑenðeðlıc ðuꝛıhꝑunaꝛt. ꝓoꝛþampe nan mıhtıȝꝛa þe nıꝛ. ne nan þın ȝelıca. ne þe nan neoððeaꝛꝛ ne læꝛðe to þỳncanne ꝑ ꝑ ðu ꝓoꝛhtꝛt. ac mıð þınum aȝenum ꝑıllan. ȝ mıð þınum aȝenum anꝑealðe þu ealle ðınȝ ȝeꝓoꝛhtꝛt. ðeah ðu heoꝛa naneꝛ ne beꝓoꝛꝑte. Sꝑıþe ꝑunðeꝛlıc ıꝛ ꝑ ȝecỳnð þıneꝛ ȝoðeꝛ. ꝓoꝛþampe hıc ıꝛ eall an. ðu ȝ ðın ȝoðneꝛ. ꝑ ȝoð na uton cumen to þe. ac hıt ıꝛ ðın aȝen. ac eall ꝑ þe ȝoðeꝛ habbaþ on þıꝛꝛe ꝓoꝛulðe. ꝑ uꝛ ıꝛ uton cumen. ꝑ ıꝛ ꝓꝛom þe. næꝓꝛt þu nanne anðan to nanum þınȝe. ꝓoꝛþampe nan cꝑæꝓtıȝna ıꝛ ðonne þu. ne nan þın ȝelıca. ꝓoꝛþam þu ealle ȝoð mıð þıneꝛ aneꝛ ȝeþeahte ȝeþohteꝛt ȝ ȝeꝓoꝛhteꝛt. Ne bıꝛnoðe þe nan man. ꝓoꝛþam ðe nan æꝛ þe næꝛ. þaꝓa þe auht oððe nauht ꝓoꝛhte. Ac þu ealle þınȝ ȝeꝓoꝛhteꝛt ꝛꝓıþe ȝoðe ȝ ꝛꝓıþe ꝓæȝeꝛe. ȝ þu ꝛelꝛ eaꝛt ꝑ hehꝛte ȝoð ȝ ꝑ ꝓæȝeꝛeꝛte. ꝛꝛa ꝛꝛa þu ꝛelꝛ ȝeþohteꝛt. þu ȝeꝓoꝛhteꝛt þırne mıððan ȝeaꝛð. ȝ hıꝛ ꝑelꝛt ꝛꝛa ꝛꝛa ðu ꝑılt. ȝ þu ꝛelꝛ bælꝛt eall ȝoð ꝛꝛa ꝛꝛa ðu ꝑılt. ȝ ealle ȝeꝛceaꝛta þu ȝeꝛceope hım ȝelıce. ȝ eac on ꝛumum þınȝum unȝelıce. ðeah þu ða ealle ȝeꝛceaꝛta ane naman ȝenembe. ealle þu nembeꝛt toȝæðeꝛe anð hete ꝓoꝓulð. ȝ þeah ðone anne noman ðu toðælðeꝛt on ꝓeoꝓeꝛ ȝeꝛceaꝛta. an þæꝓa ıꝛ eoꝓþe. oþeꝛ ꝓæteꝛ. þıððe lỳꝛt. ꝓeoꝓꝑþe ꝓỳꝛ. ælcum þaꝓa ðu ȝeꝛettꝛt hıꝛ aȝene ꝓunðeꝛꝛtoꝓe. ȝ þeah ælc ıꝛ ꝑıþ oþꝑe ȝenemneð. ȝ ꝛıbꝛumlıce ȝebunðen mıð þınum bebooe. ꝛꝛa ꝑ heoꝛa nan oþꝑeꝛ meaꝛce ne oꝛeꝛeoðe. ȝ ꝛe cỳle ȝeꝑꝛopoðe ꝑıþ ða hæto. ȝ ꝑ ꝑæt ꝑıþ ðam bꝛỳȝum. eoꝛþan ȝecỳnð ȝ ꝑæteꝛeꝛ ıꝛ cealð. ꝛıe eoꝛþ ıꝛ bꝛỳȝe ȝ cealð. ȝ ꝑ ꝑæteꝛ ꝑæt ȝ cealð. ꝛıe lỳꝛt ðonne ıꝛ ȝenemneð ꝑ hıo ıꝛ æȝþeꝛ ȝe cealð. ȝe ꝑæt. ȝe ꝑeaꝛm. nıꝛ hıt nan ꝓunðeꝛ. ꝓoꝛþampe hıo ıꝛ ȝeꝛceapen on þam mıðle betꝓux ðæꝛe bꝛỳȝan ȝ ꝑæꝛe cealðan eoꝛþan. ȝ þam hatan ꝑỳꝛe. ꝑ ꝑỳꝛ ıꝛ ỳꝛemeꝛt oꝛeꝛ eallum þıꝛꝛum ꝓoꝓulð ȝeꝛceaꝛtum. Ƿunðoꝛlıc ıꝛ ꝑ þın ȝeþeaht.

[q] Boet. lib. iii. metrum 9.—O qui perpetuâ mundum, &c.

[1] Cott. ꝓuꝑþum. [2] Cott. þıhte.

him, will not find him, nor moreover will he pursue the right way towards him. Then said he: Very rightly thou sayest; and began then to sing, and thus said:

§ IV. O Lord, how great and how wonderful thou art! Thou who all thy creatures visible and also invisible wonderfully hast created, and rationally governest them! Thou, who times, from the beginning of the middle-earth to the end, settest in order, so that they both depart and return! Thou, who all moving creatures according to thy will stirrest, and thou thyself always fixed and unchangeable remainest! For none is mightier than thou, nor any like thee! No necessity taught thee to make that which thou hast made, but by thine own will and by thine own power thou madest all things, though thou didst need none of them. Very wonderful is the nature of thy good, for it is all one, thou and thy goodness. Good is not come to thee from without, but it is thine own. But all that we have of good in this world is come to us from without, that is, from thee! Thou hast no envy to anything, because no one is more skilful than thou, nor any like thee; for thou, by thy sole counsel, hast designed and wrought all good! No man set thee an example, for no one was before thee, who anything or nothing might make. But thou hast made all things very good, and very fair, and thou thyself art the highest good and the fairest. As thou thyself didst design, so hast thou made this middle-earth, and dost govern it as thou wilt; and thou thyself dost distribute all good as thou wilt. And thou hast made all creatures like to each other, and also in some respects unlike. Though thou hast named all these creatures *separately* with one name, thou hast named them all together, and called *them* World. Nevertheless, that one name thou hast divided into four elements. One of them is earth; another, water; the third, air; the fourth, fire. To every one of them thou hast set its own separate place, and yet every one is with other classed, and peaceably bound by thy commandment; so that no one of them should pass over another's boundary, and the cold suffer by the heat, and the wet by the dry. The nature of earth and of water is cold; the earth is dry and cold, and the water wet and cold. But the air is distinguished, that it is either cold, or wet, or warm. It is no wonder; because it is created in the midst, between the dry and the cold earth and the hot fire. The fire is uppermost over all these worldly

ꝥ þu hæfst æȝþer ȝeðon. ȝe ða ȝesceafta ȝemærsoðe betwux him. ȝe eac ȝemenȝðe. þa ðriȝan eorþan ⁊ ða cealðan unðer þam cealðan wætere ⁊ ꝥ wætan. ꝥ þæt hnesce ⁊ flowende wæter hæbbe flor on þære fæstan eorðan. forþamþe hit ne mæȝ on him selfum ȝestanðan. Ac seo eorþe hit helt ⁊ be sumum ðæle swilȝþ. ⁊ for þam sẏpe heo biþ ȝeleht ꝥ hio ȝrewþ ⁊ blewþ anð westmas brinȝþ. forþam ȝif ꝥ wæter hi ne ȝeþwænðe. ðonne ðruȝoðe hio ⁊ wurðe toðrifen mið þam winðe swa swa ðust oððe axe. ne mihte nanwuht libbenðes ðære eorþan brucan. ne þæs wæteres. ne on nauþrum earðiȝan for cile. ȝif þu hi hwæt hweȝuninȝa wiþ fẏr ne ȝemenȝðest. Wunðorlice cræfte þu hit hæfst ȝesceapen ꝥ ꝥ fẏr ne forbærnþ ꝥ wæter ⁊ ða eorþan. nu hit ȝemenȝeð is wiþ æȝþer. ne eft ꝥ wæter anð seo eorþe eallunȝa ne aðwæsceþ ꝥ fẏr. þæs wæteres aȝnu cẏþ is on eorþan. ⁊ eac on lẏfte. ⁊ eft bufan þam roðore. ac ðæs fẏres aȝen steðe is ofer eallum worulð ȝesceaftum ȝesewenlicum. ⁊ þeah hit is ȝemenȝeð wiþ ealle ȝesceafta. ⁊ ðeah ne mæȝ nane þara ȝesceafta eallunȝa orcuman. forþamþe hit næfþ leafe ðæs ælmihtiȝan. sio eorþe ðonne is hefiȝre ⁊ þiccre þonne oþra ȝesceafta. forþam hio is nioþor ðonne æniȝ oþru ȝesceaft buton þam roðore. forþam se roðor hine hæfþ ælce ðæȝ utane. ðeah he hire nawer ne ȝenealæce. on ælcere stowe he is hire emn neah. ȝe ufan. ȝe neoþon. ælc ðara ȝesceafta. þe we ȝefẏrn ær ẏmbe swræcon. hæfþ his aȝenne earð on sunðron. ⁊ ðeah is ælc wiþ oþer ȝemenȝeð. forþamþe nan ðara ȝesceafta ne mæȝ bion buton oþerre. ðeah hio unsweotol sie on ðære oþerre. swa swa nu wæter ⁊ eorþe sint swiþe earfoþe to ȝeseonne oððe to onȝitonne ðẏsȝum monnum on fẏre. ⁊ swa þeah hi sint þær wiþ ȝemenȝðe. swa is eac þær fẏr on ðam stanum ⁊ on þam wætere. swiþe earfoþ hawe. ac hit is ðeah þara. Ðu ȝebunðe ꝥ fẏr mið swiþe unabinðenðlicum racentum. ꝥ hit ne mæȝ cuman to his aȝenum earðe. ꝥ is to þam mæstan fẏre ðe ofer us is. þẏlæs hit forlæte þa eorþan. ⁊ ealle oþre ȝesceafta aswinðað for unȝemetlicum cẏle. ȝif hit eallunȝa from ȝewite. Ðu ȝestaþolaðest eorþan swiþe wunðorlice ⁊ fæstlice ꝥ heo ne helt on nane healfe. ne on nanum eorþlic þinȝe ne stent. ne nanwuht eorþlices hi ne healt. ꝥ hio ne siȝe. ⁊ nis hire ðonne eþre to feallanne of ðune ðonne up. Ðu eac þa þriefealðan sawla on ȝeþwærum limum stẏrest. swa ꝥ þære

creatures. Wonderful is thy counsel, which thou hast in both respects accomplished: both hast bounded the creatures between themselves, and also hast intermixed them: the dry and the cold earth under the cold and the wet water, that the soft and flowing water may have a floor on the firm earth, because it cannot of itself stand; but the earth holds it, and in some measure imbibes, and by that moistening it becomes wet, so that it grows, and blossoms, and produces fruits. For if the water moistened it not, then would it become dry, and would be driven by the wind like dust or ashes. Nor could anything living enjoy the earth, or the water, or dwell in either for cold, if thou didst not a little mix them with fire. With wonderful skill thou hast caused it, that the fire burns not the water and the earth, when it is mixed with both: nor, again, the water and the earth entirely extinguish the fire. The water's own region is on the earth, and also in the air, and again above the sky. But the fire's own place is above all visible worldly creatures; and though it is mixed with all elements, nevertheless it cannot altogether overcome any one of the elements, because it has not leave from the Almighty. The earth, then, is heavier and thicker than other elements, because it is lower than any other creature except the sky: for the sky extends itself every day outwardly, *and* though it approaches it nowhere, it is in every place equally nigh to it, both above and beneath. Every one of the elements which we formerly spoke about has its own region apart, and yet is every one mixed with other; because no one of the elements can exist without another, though it be imperceptible in the other. Thus water and earth are very difficult to be seen or to be perceived by ignorant men in fire, and yet they are nevertheless mixed therewith. So is there also fire in stones and in water; very difficult to be seen, but it is nevertheless there. Thou hast bound the fire with very indissoluble chains, that it may not come to its own region, that is, to the greatest fire which is over us; lest it should forsake the earth, and all other creatures should perish by excessive cold, if it should altogether depart. Thou hast established earth very wonderfully and firmly, so that it does not incline on any side, nor stand on any earthly thing, nor does anything earthly hold it that it may not sink; and it is not easier for it to fall downwards than upwards. Thou also movest the threefold soul in agreeing limbs; so that

ſaꝼle þẏ læſſe ne bẏþ on ðam læſtan ꝼinȝre. ðe on eallum þam lichoman. ꝼor ði ic cꝼæþ ꝥ ſio ſaꝼul ꝼæne þriꝼealð. ꝼorþamþe uþꝼitan ſecȝaþ ꝥ hio hæbbe ðrio ȝecẏnð. an ðara ȝecẏnða iſ ꝥ heo biþ ꝼilniȝende. oþer ꝥ hio biþ irſiende. þriðde þæt hio biþ ȝeſceaðꝼiſ. tꝼa ðara ȝecẏnðu habbaþ netenu. ſꝼa ſame ſꝼa men. oþer ðara iſ ꝼilnunȝ. oþer iſ irſunȝ. ac ſe mon ana hæꝼþ ȝeſceaðꝼiſneſſe. nalleſ nan oðru ȝeſceaꝼt. ꝼorþi he hæꝼþ oꝼerþunȝen ealle ða eorþlican ȝeſceaꝼta mið ȝeþeahte ⁊ mið andȝite. ꝼorþam ſeo ȝeſceaðꝼiſneſ ſceal ꝼealðan æȝþer ȝe ðære ꝼilnunȝa ȝe þæſ ẏrreſ. ꝼorþam hio iſ ſẏnðerlic cræꝼt ðære ſaꝼle. Sꝼa þu ȝeſceope ða ſaule ꝥ hio ſceolde ealne ꝼeȝ hꝼearꝼian on hire ſelꝼre.[1] ſꝼa ſꝼa eall þeſ roðor hꝼerꝼþ. oððe ſꝼa ſꝼa hꝼeol onhꝼerꝼþ. ſmeaȝende ẏmb hire ſceoppend. oððe ẏmbe hi ſelꝼe. oððe ẏmbe ðaſ eorþlican ȝeſceaꝼta. ðonne hio þonne ẏmbe hire ſcippend ſmeaþ. ðonne bið hio oꝼer hire ſelꝼre. ac þonne hio ẏmbe hi ſelꝼe ſmeað. þonne biþ hio on hire ſelꝼre. and under hire ſelꝼre hio biþ þonne. ðonne heo luꝼaþ þaſ eorþlican þinȝ. ⁊ ðara ꝼundraþ. Hꝼæt þu Drihten ꝼorȝeaꝼe þam ſaꝼlum earð on hioꝼonum. ⁊ him þær ȝiꝼſt ꝼeorþlice ȝiꝼa. ælcere be hire ȝeearnunȝe. ⁊ ȝeðeſt ꝥ he ſcinaþ ſꝼiþe beorhte. ⁊ ðeah ſꝼiþe miſtlice birhtu. ſume beorhtor. ſume unbẏrhtor. ſꝼa ſꝼa ſteorran. ælc be hiſ ȝeearnunȝa. Hꝼæt þu Drihten ȝeȝæðeraſt ða hioꝼonlicon ſaꝼla ⁊ ða eorþlican lichoman. ⁊ hi on ðiſſe ꝼorulde ȝemenȝeſt. ſꝼa ſꝼa hi ꝼrom ðe hiðer comon. ſꝼa hi eac to ðe hionan ꝼundiaþ. Ðu ꝼẏlðeſt þaſ eorþan mið miſtlicum cẏnrenum netena. ⁊ hi ſiþþan aſeoꝼe miſtlicum ſæðe treoꝼa ⁊ ꝼẏrta. Forȝiꝼ nu Drihten urum Moðum ꝥ hi moton to þe aſtiȝan þurh ðaſ earꝼoþu þiſſe ꝼorulde. ⁊ oꝼ þiſſum biſeȝum to þe cuman. ⁊ openum eaȝum ureſ Moðeſ ꝼe moten ȝeſeon ðone æþelan æꝼelm ealra ȝoða. ꝥ eart Ðu. Forȝiꝼ uſ ðonne hale eaȝan ureſ Moðeſ. ꝥ ꝼe hi þonne moton aꝼæſtnian on þe. ⁊ toðriꝼ þone miſt ðe nu hanȝaþ beꝼoran ureſ Moðeſ ꝼẏlaȝum. ⁊ onliht þa eaȝan mið ðinum leohte. ꝼorþam þu eart ȝeſceberhtu þæſ ſoþan leohteſ. ⁊ þu eart ſeo ſeꝼte ræſt ſoþꝼrom ꝼa. and þu ȝeðeſt ꝥ hi þe ȝeſeoþ. þu eart ealra þinȝa ꝼæſtlice ꝥ ende. Ðu briſt ealle þinȝ buton ȝeſꝼince. Ðu eart þinȝe ne ſtenȝ. ȝe laðþeoꝼ. ȝeo ſio ſtoꝼ þe ſe ꝼeȝ to liȝþ. þe ealle ⁊ niſ hire ðonnaþ :·

þa þriꝼealðan ſa

[1] Bod. et Cott. ſelꝼne.

there is not less of the soul in the least finger than in all the body. I said that the soul was threefold, because philosophers say that she has three natures. One of these natures is, that she has the power of willing; the second is, that she is subject to anger; the third, that she is rational. Two of these natures beasts have, the same as men. One of them is will, the other is anger. But man alone has reason, and not any other creature. Therefore he has excelled all earthly creatures by thought and by understanding. For reason should govern both will and anger, because it is the peculiar faculty of the soul. So hast thou created the soul that she should always turn upon herself, as all this sky turns, or as a wheel turns round, inquiring about her maker, or about herself, or about these earthly creatures. When she inquires about her maker, then is she above herself. But when she inquires about herself, then is she in herself. And she is beneath herself when she loves these earthly things and admires them. Thou, O Lord, hast given to souls a dwelling in the heavens, and on them thou bestowest worthy gifts, to every one according to its deserving: and causest them to shine very bright, and yet with very varied brightness, some brighter, some less bright, even as the stars, every one according to its desert. Thou, O Lord, bringest together the heavenly souls and the earthly bodies, and unitest them in this world. As they from thee came hither, so shall they also to thee hence tend. Thou filledest this earth with various kinds of animals, and afterwards didst sow it with various seed of trees and plants! Grant now, O Lord, to our minds, that they may ascend to thee through these difficulties of this world, and from these occupations come to thee; and *that* with the open eyes of our mind we may see the noble fountain of all goods. That art thou! Grant to us, then, sound eyes of our mind, that we may fix them on thee; and drive away the mist that now hangs before the eyes of our mind, and enlighten the eyes with thy light: for thou art the brightness of the true light, and thou art the quiet rest of the just, and thou wilt cause that they shall see thee. Thou art of all things the beginning and the end. Thou supportest all things without labour. Thou art both the way and the guide, and the place that the way leads to. All men tend to thee!

CAPUT XXXIV.[r]

§ I. ÐÆ ꝥe Ꝼiꝺom þa þiꝛ leoꝑ anꝺ þiꝛ ȝebeꝺ aꝛunȝen hæꝺe. þa onȝan he eꝛt ꝛpellian anꝺ þuꝛ cpæþ. Ic pene þæt hit ꝛie nu æþeꝛt þeapꝛ. ꝑ ic þe ȝeꝛecce hpæþ ꝑ hehꝛte ȝoꝺ iꝛ. nu ic þe æþ hæꝺe ȝeþeht[1] hpæt it pæꝛ. oꝺꝺe hpẏlc ꝑ meꝺeme ȝoꝺ pæꝛ. hpẏlc ꝑ immeꝺeme. ac[2] aneꝛ þinȝeꝛ ic ðe polde æþeꝛt acꝛian.[3] Ꝺpeþeꝛ þu pene ꝑ æniȝ ðinȝ on þiꝛꝛe populde ꝛpa ȝoꝺ ꝛie ꝑ hit ðe mæȝe ꝛoꝛȝiꝛan ꝛulle ȝeꝛælþa. ðẏ[4] ic þe acꝛiȝe þẏ ic nolde ꝑ unc beꝛꝛice æneȝu leaꝛ anlicneꝛ ꝛoꝛ ꝛoþa ȝeꝛælþa. ꝛoꝛ þẏ nan mon ne mæȝ opþꝛacan ꝑ ꝛum ȝoꝺ ne ꝛie ꝑ hehꝛte. ꝛpa ꝛpa ꝛum mical æþelm ⁊ ðiop. ⁊ ıȝnon maniȝe bꝛocaꝛ ⁊ piþan[5] oꝛ. ꝛoꝛ ðẏ mon cpiþ be ꝛumum ȝoꝺe ꝑ hit ne ꝛie ꝛull ȝoꝺ. ꝛoꝛþam him biþ hpæꝛ hpeȝ[6] pana. anꝺ þeah ne biþ ealleꝛ butan. ꝛoꝛþam ælc þinȝ pẏꝛþ to nauhte ȝiꝛ hit nauht ȝoꝺeꝛ on him næꝛþ. be þẏ þu mihꝛ onȝitan ꝑ oꝛ þam mæꝛtan ȝoꝺe cumaþ ða læꝛꝛan ȝoꝺ. næꝛ oꝛ þam læꝛꝛan þæt mæꝛte. ðe[7] ma þe ꝛeo ea mæȝ peoꝛþan to æþelme. ac ꝛe æþelm mæȝ peoꝛðan to ea. anꝺ ðeah ꝛeo ea cẏmð eꝛt to þam æþelme. ꝛpa cẏmð ælc ȝoꝺ oꝛ Ꝺoꝺe. anꝺ eꝛt to him. anꝺ he iꝛ þæt ꝛulle ȝoꝺ. ⁊ ꝑ ꝛullꝛnemeꝺe. ꝑ naneꝛ þillan pana ne biþ. Nu ðu mihꝛ ꝛpeotole onȝitan ꝑ ꝑ iꝛ Ꝺoꝺ ꝛelꝛ. Ꝺþi ne mihꝛ þu ȝeþencan. ȝiꝛ nan puhꝛ ꝛull næþe. þonne næþe nan puhꝛ pana. ⁊ ȝiꝛ nan puhꝛ pana næþe. þonne næþe nan puhꝛ[8] ꝛull. ꝛoꝛ þẏ biþ æniȝ ꝛull þinȝ. þe ꝛum biþ pana. ⁊ ꝛoꝛ þẏ biþ æniȝ þinȝ pana. ðe ꝛum biþ ꝛull. ælc þinȝ biþ ꝛulloꝛt on hiꝛ aȝenum eaꝛꝺa. Ꝺþẏ ne mihꝛ þu ðonne ȝeþencan ȝiꝛ on æneȝum þiꝛꝛa eoꝛþlicena ȝoꝺa æniȝeꝛ þillan ⁊ æniȝeꝛ ȝoꝺeꝛ pana iꝛ. ðonne iꝛ ꝛum ȝoꝺ ꝛull ælceꝛ þillan. ⁊ niꝛ naneꝛ ȝoꝺeꝛ pana. Ða anꝺꝛꝑopoꝺe ic ⁊ cpæþ. Spiþe þihꝛlice ⁊ ꝛpiþe ȝeꝛceaꝺþiꝛlice þu hæꝛꝛt me oꝛeꝛicumen ⁊ ȝeꝛanȝen. ꝑ ic ne mæȝ no piþcepan. ne ꝛuꝑum onȝean ꝑ ȝeþencan. buton ꝑ hit iꝛ eall ꝛpa ꝛpa ðu ꝛeȝꝛt :·

§ II.[s] Ða cpæþ ꝛe Ꝼiꝛꝺom. Nu ic polde ꝑ þu þohteꝛt ȝeoꝛnlice oþþe ꝑ þu onȝeate hpæþ ꝛeo ꝛulle ȝeꝛælþ ꝛie. Þu ne

[r] Boet. lib. iii. prosa 10.—Quoniam igitur quæ sit imperfecti, &c.

[s] Boet. lib. iii. prosa 10.—Quo vero, inquit, habitet, &c.

[1] Cott. ȝeþeahꝛ. [2] hpẏlc ꝑ immeꝺeme ac, desunt in MS. Bod. [3] Cott. aꝛcian. [4] Cott. þe. [5] Cott. piþa. [6] Cott. hpuȝu. [7] Cott. þon. [8] þana ⁊ ȝiꝛ nan puhꝛ pana næþe. þonne næþe nan puhꝛ, desunt in MS. Bod.

CHAPTER XXXIV.

§ I. When Wisdom had sung this lay and this prayer, then began he again to speak, and thus said: I think that it is now, in the first place, necessary that I show thee where the highest good is, now I have already shown thee what it was; or which was the perfect good, *and* which the imperfect. But one thing I would first ask thee: Whether thou thinkest that anything in this world is so good that it can give thee full happiness? For this reason I ask thee, because I am unwilling that any false resemblance should impose upon us for the true happiness. For no man can deny that some good is the highest: as it were a great and deep fountain, and from *which* many brooks and rivers flow. We therefore say concerning any good, that it is not full good, because there is in it a deficiency of something; and yet it is not entirely without *good*, for everything comes to naught if it has no good in it. Hence thou mayest learn that from the greatest good come the less goods; not from the less the greatest, any more than the river may become a fountain. But the fountain may become a river, and yet the river comes again to the fountain! So every good comes from God, and again to him, and he is the full and perfect good, which is not deficient in any will. Now thou mayest clearly understand that this is God himself. Why canst thou not imagine, *that* if nothing were full, then would nothing be deficient: and if nothing were deficient, then would nothing be full? Therefore is anything full, because some is deficient; and therefore is anything deficient, because some is full. Everything is fullest in its proper station. Why canst thou not then conceive, that if in any of these earthly goods there is a deficiency of any will and of any good, then is some good full of every will, and is deficient in no good? Then answered I, and said: Very rightly and very rationally thou hast overcome and convinced me, so that I cannot contradict, or even imagine *anything* contrary to it, but that it is all even as thou sayest.

§ II. Then said Wisdom: Now I would that thou shouldest consider studiously until thou discover where the full happi-

ꝑaꝛt ðu nu ꝑ eall moncyn ıꝛ anmodlıce ȝeþaꝑa ꝑ Lorð ıꝛ ꝑꝛuma ealꝑa ȝoda ȝ pealdenð eallꝑa ȝeꝛceaꝑta. he ıꝛ ꝑ hehꝛte ȝoð.[1] ne nænne monn nu þæꝛ ne tꝛeoþ. ꝑoꝛþam þe he nauht nýton betepe. ne ꝑuꝛþum nauht emn ȝoðeꝛ. ꝑoꝛþam uꝛ ꝛeȝþ ælc ȝeꝛceaðꝛıꝛneꝛ ȝ ealle men ꝑ ılce andettaþ ꝑ Lorð ꝛıe ꝑ hehꝛte ȝoð. ꝑoꝛþam þe hı tæcnıaþ ꝑ eall ȝoð on him ꝛý.[2] ꝑoꝛþæm ȝıꝛ hıt ꝛꝑa næꝛe. ðonne næꝛe he ꝑ ꝑ he ȝehaten ıꝛ. oþþe æniȝ þinȝ æꝛ pæꝛe. oþþe ælcæꝛꝛe. ðonne pæꝛe þæt betepe ðonne he. Ac ꝑoꝛþam þe nan ðinȝ næꝛ æꝛ þonne he. ne ælcæꝛꝛe ðonne he. ne ðeoꝛꝛeoꝛþꝛe ðonne he. ꝑoꝛþam he ıꝛ ꝑꝛuma. ȝ æpelm. ȝ hꝛoꝛ eallꝑa ȝoda. ȝenoȝ ꝛeotol hıt ıꝛ. þæt ꝑ ꝑulle ȝoð paꝛ. æꝛþam þe ꝑ pana. ꝑ[3] ıꝛ to ȝeleꝑanne ꝑ ꝛe hehꝛta ȝoð ıꝛ[4] ælceꝛ ȝoðeꝛ ꝑullaꝛt. þý læꝛ pe lenȝ ꝛꝑnecen[5] ymbe ðonne pe þýꝛꝑon.[6] Se ılca Lorð ıꝛ. ꝛꝑa ꝛꝑa pe æꝛ ꝛæðon. ꝑ hehꝛte ȝoð. ȝ ða ꝛeleꝛtan ȝeꝛælþa. nu hıt ıꝛ openlıce cuþ. ꝑ þa ꝛeleꝛtan ȝeꝛælþa on nanum oþꝛum ȝeꝛceaꝛtum ne ꝛınt. butan on Lorðe. Ða cpæþ ıc. Ic eom ȝeþaꝑa :·

§ III.[t] Ða cpæþ he. Ic þe healꝛıȝe ꝑ ðu ȝeꝛceaðꝛıꝛlıce ꝑ onȝıte ꝑ te Lorð ıꝛ ꝑull ælcꝛe ꝑullꝑpemeðneꝛꝛe. ȝ ælceꝛ ȝoðeꝛ. ȝ ælceꝛe ȝeꝛælþe. Ða cpæþ ıc. Ic ne mæȝ ꝑullıce onȝıtan. ꝑoꝛ hꝛı ðu eꝛt ꝛeȝꝛt ꝑ ılce ꝑ þu æꝛ pæðeꝛt. Ða cpæþ he. Foꝛþý ıc hıt þe ꝛecȝe eꝛt. þý ıc nolde ꝑ ðu penðeꝛt ꝑ ꝛe Lorð ðe pæðeꝛ ıꝛ ȝ ꝑꝛuma eallꝑa ȝeꝛceaꝛta. ꝑ him ahponan utane come hıꝛ ꝛeo heahe ȝoðneꝛ.[7] ðe he ꝑull ıꝛ. Ne ıc eac nolde ꝑ þu penðeꝛt ꝑ te oþeꝛ pæꝛe hıꝛ ȝoð ȝ hıꝛ ȝeꝛælþ. oðeꝛ he ꝛelꝑ. ꝑoꝛþam ȝıꝛ þu penꝛt ꝑ him ahponan utan comon ða ȝoð ðe he hæꝑþ. ðonne pæꝛıe ꝑ þinȝ betepe ðe hıt him ꝑꝛam come. ðonne he. ȝıꝛ hıt ꝛꝑa pæꝛe. Ac ꝑ ıꝛ ꝛꝑıþe ðýþlıc ȝ ꝛꝑıþe mıcel ýnn ꝑ mon þæꝛ penan ꝛceole[8] be Lorðe. oððe eꝛt penan ꝑ æniȝ þinȝ æꝛ him pæꝛe. oððe betepe ðonne he. oþþe him ȝelıc. Ac pe ꝛceolon[9] bıon ȝeþaꝑan[10] ꝑ ꝛe Lorð ꝛıe eallꝑa ðinȝa betꝛt. Lıꝛ þu nu ȝeleꝑꝛt ꝑ Lorð ꝛıe[11] ꝛꝑa ꝛꝑa on monnum bıþ. oððeꝛ bıþ ꝛe mon. ꝑ bıþ ꝑapl ȝ lichoma. oððen bıþ hıꝛ ȝoðneꝛ. þa ȝeȝæðꝛaþ Lorð ȝ eꝛt ætȝædpe ȝehelt ȝ ȝemetȝaþ. ȝıꝛ þu ðonne ȝeleꝑꝛt ꝑ hıt ꝛꝑa ꝛıe on Lorðe.[12] ðonne ꝛcealt þu nebe ȝeleoꝑon[13] ꝑ ꝑum anpealð[14]

[t] Boet. lib. iii. prosa 10.—Sed quæso, inquit, &c.

[1] Bod. Lorð. [2] Cott. ꝛıen. [3] Bod. ne pene þ. [4] Cott. ꝛıe. [5] Bod. ꝑꝛnecan. [6] Cott. ymb þonne pe ne þýꝑꝑen. [7] Cott. hı ꝛıo hea ȝoodneꝛ. [8] Cott. ꝛcýle. [9] Cott. ꝛculon. [10] Bod. ȝeþaꝑa. [11] Cott. ȝeléýꝛꝛt ꝑ te an Lorð ꝛıe. [12] Cott. ȝoode. [13] Cott. ȝeleoꝑan. [14] Cott. anpalð.

ness is. Dost thou not then know that all mankind is unanimously consenting that God is the origin of all goods, and the ruler of all creatures? He is the highest good; nor do any men doubt it, for they know nothing better, nor indeed anything equally good. Therefore every argument informs us, and all men confess the same, that God is the highest good: for they show that all good is in him. For if it were not so, then he would not be that which he is called. Or if anything were more ancient or more excellent, then would that be better than he. But because nothing was more ancient than he, nor more excellent than he, nor more precious than he, therefore is he the origin, and the source, and the roof of all goods. It is sufficiently evident that the perfect good was before the imperfect. This *then* is to be acknowledged, that the highest good is fullest of every good, that we may not speak longer about it than we need. The same God is, as we before said, the highest good and the best happiness; since it is evidently known that the best felicities are in no other things but in God. Then said I: I am convinced *of it.*

§ III. Then said he: I beseech thee that thou wouldest rationally understand this, that God is full of all perfection, and of all good, and of all happiness. Then said I: I cannot fully comprehend why thou again sayest the same thing which thou saidst before. Then said he: For this reason I say it to thee again, because I am unwilling that thou shouldest suppose that God, who is the father and origin of all creatures; that the supreme goodness of him, of which he is full, came to him from without. Nor moreover am I willing that thou shouldest suppose that his good and his happiness were one thing, and himself another. For if thou thinkest that the good which he has, came to him from without, then would that thing from which it came to him be better than he, if it were so. But it is very foolish, and a very great sin, that any one should thus think of God; or moreover think that anything was before him, or better than he, or like him. But we must be convinced that God is of all things the best. If thou then believest that God is like as it is among men, *that* one thing, is the man, that is soul and body, *and* another is his goodness, which God joins and afterwards holds together and

ſie maꝛa ðonne hiſ. þæt ðonne hiſ ſwa ȝeſomniȝe ſwa he þone uꝛne ðeþ. Hwæt ælc þinȝ ðe toſceaðen biþ fꝛom oþꝛum. biþ oþeꝛ. oþeꝛ ꝥ þinȝ. ðeah hi ætȝæðeꝛe ſien. Liſ þonne hwelc þinȝ toſceaðen biþ fꝛom ðam[1] hehſtan ȝoðe.[2] ðonne ne biþ ꝥ no ꝥ hehſte ȝoð.[3] ꝥ iſ ðeah micel ſẏn to ȝeþencenne be Loðe. ꝥ æniȝ ȝoð ſie buton on him. oððe æniȝ fꝛom him aðæleð. foꝛþamþe nan wuht niſ beteꝛe ðonne he. ne emn ȝoð him. Hwilc þinȝ mæȝ beon beteꝛe þonne hiſ ſceoppenð. Foꝛþam ic ſecȝe mið ꝛihtꝛe ȝeſceaðwiſneſſe. ꝥ ꝥ ſie ꝥ hehſte ȝoð on hiſ aȝenꝛe ȝecẏnðe. ꝥ te fꝛuma iſ eallꝛa þinȝa. Ða cwæþ ic. Nu þu hæfſt me ſwiþe ꝛihte ofeꝛꝛeahte.[4] Ða cwæþ he. Hwæt ic þonne æꝛ ſæðe ꝥ ꝥ hehſte ȝoð ⁊ ſio hehſte ȝeſælþ an wæꝛe. Ða cwæþ ic. Swa hit iſ. Ða cwæþ he. Hwæt wille we ðonne ſecȝan hwæt ꝥ ſie elleſ butan Loð. Ða cwæþ ic. Ne mæȝ ic þæſ oþſacan. foꝛþamþe ic hiſ wæſ æꝛ ȝeþafa :·

§ IV.[u] Ða cwæþ he. Hwæþeꝛ ðu hit aſweotoloꝛ onȝiton mæȝe. ȝif ic ðe ſume biſne ȝet[5] ſecȝe. Liſ nu twa ȝoð wæꝛon.[6] ðe ne mihton æt ſomne bion. ⁊ wæꝛon þeah butu ȝoðe.[7] hu ne wæꝛe hit ðonne ȝenoh ſweotol. ꝥ hioꝛa[8] næꝛe nauþeꝛ ꝥ oþeꝛ. foꝛ þẏ ne mæȝ þæt fulle ȝoð bion no toðæleð. hu mæȝ hit beon æȝþeꝛ ȝe full. ȝe wana. foꝛþam we cweþaþ ꝥ ſio fulle ȝeſælþ ⁊ ȝoð. ꝥ hi ſien an ȝoð ⁊ ꝥ ſie ꝥ hehſte. ða ne maȝon næfꝛe weoꝛþan toðæleðe. Hu ne ſceolon[9] we þonne neðe bion ȝeþafan ꝥ ſio hehſte ȝeſælþ ⁊ ſio heahe ȝoðcunðneſ an ſie. Ða cwæþ ic. Niſ nan þinȝ ſoþꝛe þonne þæt. ne maȝon we nanwuht finðan beteꝛe[10] þonne Loð. Ða cwæþ he. Ac ic wolðe ȝet mið ſumꝛe biſne þe behweꝛfan utan ꝥ þu ne mihtſt nænne weȝ finðan ofeꝛ. ſwa ſwa uþwitena ȝewuna iſ. ꝥ hi willaþ ſimle hwæt hweȝu niweſ ⁊ ſelðcuþeſ eowian. ꝥ hi mæȝen mið ðẏ aweccan ꝥ Moð þaꝛa ȝeheꝛenðꝛa :·

§ V.[v] Hu ne hæfðon we æꝛ ȝeꝛeht[11] ꝥ ða ȝeſælþa anð ſio ȝoðcunðneſ an wæꝛe. ſe þe ðonne þa ȝeſælþa hæfþ. ðonne hæfþ he æȝþeꝛ ſe þe ðone æȝþeꝛ hæfþ. Hu ne biþ ſe ðonne full eaðiȝ. Hu ne waſt þu nu hwæt[12] we cweþaþ ꝥ ſe bio wiſ þe Wiſðom hæfþ. ⁊ ꝛihtwiſ ðe ꝛihtwiſneſſe hæfþ. ſwa we cweþaþ eac

[u] Boet. lib. iii. prosa 10.—Respice, inquit, an hinc quoque, &c.
[v] Boet. lib. iii. prosa 10.—Nam quoniam beatitudinis, &c.
[1] Cott. þæm. [2] Cott. ȝooðe. [3] Cott. ȝooð. [4] Bod. ofeꝛꝛehtne. [5] Bod. ȝeotma. [6] Cott. tu ȝooð wæꝛen. [7] Cott. buto ȝooðe. [8] ꝥ hioꝛa, desunt in MS. Bod. [9] Cott. ſculon. [10] Cott. meðemꝛe. [11] Cott. ȝeꝛeaht. [12] Cott. ꝥ.

regulates; if thou believest that it is so with God, then must thou of necessity believe that some power is greater than his, which may join together what belongs to him, as he does what appertains to us. Besides, whatsoever is distinct from another thing is one, *and* the thing another, though they be together. If therefore anything is distinct from the highest good, then that is not the highest good. It is, however, great sin to imagine concerning God that any good can be external to him, or any separated from him; because nothing is better than he, or equally good with him. What thing can be better than its creator? Therefore I say with right reason, that that is the highest good in its own nature, which is the origin of all things. Then said I: Now thou hast very rightly instructed me. Then said he: But then I before said, that the highest good and the highest happiness were one. Then said I: So it is. Then said he: What shall we then say? What else is that but God? Then said I: I cannot deny this, for I was before convinced of it.

§ IV. Then said he: Perhaps thou mayest more clearly apprehend it, if I still give thee some instance. If therefore two goods existed, which might not be together, and were nevertheless both good, would it not be then sufficiently evident that neither of them was the other? Therefore the full good cannot be divided. How can it be both full and deficient? Hence we say that the full happiness and good, are one good, and that is the highest. They can never be separated. Must we not then necessarily be convinced that the highest happiness and the supreme divinity are one? Then said I: Nothing is more true than that. We are not able to discover anything better than God. Then said he: But I would still prepare thee by some example, so that thou mayest not find any way of escaping; as the manner of philosophers is, that they always wish to declare something new and strange, that they may thereby awaken the mind of the hearers.

§ V. Have we not already proved that happiness and the divinity were one? He then who has happiness, has both in having either. Is he not, then, full happy? Knowest thou not, moreover, what we say, that any one is wise who has wisdom; and righteous, who has righteousness? So we also say that

ꝑ ꝑ ꝛıe Loꝺ. ꝑe ꝑa ꝿoꝺneꝛꝛe hæꝑꝑ ⁊ ꝺa ꝿeꝛælꝑa. ⁊ ælc ꝿeꝛælıꝿ mon bıꝑ Loꝺ. ⁊ ꝑeah ıꝛ an Loꝺ.[1] ꝛe ıꝛ ꝛtemn ⁊ ꝛtaꝺol ealꝑa ꝿoꝺa. ⁊ oꝛ ðæm cumaꝑ eall ꝿoꝺ. ⁊ eꝛt hı ꝛunꝺıaꝑ to hım. ⁊ he ꝑelt eallꝑa. ꝑeah he nu ꝛıe ꝛe ꝛꝓuma ⁊ ꝛe ꝛtaꝑol eallꝑa ꝿoꝺa ꝑe oꝛ hım cumaꝑ.[2] ꝛꝑa ꝛꝑa ealle ꝛteoꝛꝑan peoꝛꝑaꝑ onlıhte ⁊ ꝿebıꝛhte oꝛ ðæꝛe ꝛunnan. ꝛume ꝑeah beoꝛhtoꝛ. ꝛume unbeoꝛhtoꝛ. ꝛꝑa eac ꝛe mona. ꝛꝑa mıclum he lıhꝛ ꝛꝑa ꝛıo ꝛunne hıne ꝿeꝛcımꝑ. ðonne hıo hıne ealne ꝿeonꝺꝛcımꝑ ðonne bıꝑ he eall beoꝛhte. Ða ıc ꝑa ꝑıꝛ ꝛꝑell onꝿeat. ꝑa peaꝛꝑ ıc aꝿelpeð.[3] ⁊ ꝛꝑıꝑe aꝛæꝛeð. ⁊ cꝛæꝑ. Iꝛ ꝑıꝛ la ꝓunꝺoꝛlıc. ⁊ ꝑınꝛum. ⁊ ꝿeꝛceaðlıc[4] ꝛꝑell ꝑ ꝑu nu ꝛeꝿꝛt. Ða cꝛæꝑ he. Nıꝛ nan ꝑuhꝛ ꝑẏnꝛumꝑe ne ꝿeꝑıꝛꝑe ðonne ꝑ ꝑınꝿ ꝑ ꝑıꝛ[5] ꝛꝑell ẏmbe ıꝛ. ⁊ ꝑe nu ẏmbe ꝛꝓꝛecan ꝑıllaꝑ. ꝓoꝛꝑam me ðıncꝑ ꝿoꝺ ꝑ ꝑe hıꝛ ꝿemenꝿen to ꝑam æꝛꝓan. Ða cꝛæꝑ ıc. Þꝛæt ıꝛ ꝑ la :·

§ VI.[w] Ða cꝛæꝑ he. Þꝛæt ꝑu ꝑaꝛt ꝑ ıc ðe æꝛ ꝛæðe ꝑ ꝛıo ꝛoðe[6] ꝿeꝛælꝑ pæꝛe ꝿoð. ⁊ oꝛ ðæꝛe ꝛoꝓan ꝿeꝛælꝑe cumað eall ða oꝓꝛe[7] ꝿoð ðe ꝑe æꝛ ẏmbe ꝛꝓꝛæcon. ⁊ eꝛt to. ꝛꝑa ꝛꝑa oꝛ ðæꝛe ꝛæ cẏmꝑ ꝑ ꝑæteꝛ ımnon ꝑa eoꝛꝑan. anð ꝑæꝛ aꝓeꝛꝛceaꝑ. cẏmꝑ ðonne up æt ðam æꝑelme. ꝑẏnꝑ ðonne to bꝛoce. ðonne to ea. ðonne anblanꝿ ea. oꝑ hıt ꝑẏnꝑ eꝛt to ꝛæ. Ac ıc ꝓolðe ꝑe nu acꝛıan hu ðu ꝑıꝛ ꝛꝑell unðeꝓꝛtanðen hæꝛðeꝛt. Þꝛæꝑeꝛ ðu ꝑene ꝑ ꝑa ꝑıꝛ ꝿoð. ðe ꝑe oꝛt æꝛ ẏmbe ꝛꝓꝛæcon. ꝑ ıꝛ anpealð. ⁊ peoꝛꝑꝛcıꝑe. ⁊ ꝓoꝛemæꝛneꝛ.[8] ⁊ ꝿenẏhꝛ. ⁊ blıꝛ. Ic ꝓolðe ꝑıton hꝑæꝑeꝛ ðu ꝑenðeꝛt ꝑ ðaꝛ ꝿoð pæꝛon lımu ꝑæꝛe ꝛoꝓan ꝿeꝛælꝑe. ꝛꝑa ꝛꝑa moneꝿu lımu beoꝑ[9] on anum men. ⁊ peoꝛꝑaꝑ ðeah ealle to anum lıchoman. oððe ꝑu ꝑenðeꝛt ꝑ hꝑẏlc[10] an ðaꝓa ꝑıꝛ ꝿoða ꝓoꝛhte ða ꝛoꝓan ꝿeꝛælꝑe. ⁊ ꝛıððan ꝑa ꝑeoꝑeꝛ ꝿooð pæꝛon hıꝛe ꝿoð. ꝛꝑa ꝛꝑa nu ꝛaꝛl ⁊ lıccɦoma ꝑẏnca ð anne mon. ⁊ ꝛe an mon hæꝑ manıꝿe lım. ⁊ ðeah to ðam cꝛam.[11] ꝑ ıꝛ to ðæꝛe ꝛaple ⁊ to ꝑam lıchoman belımpaꝑ ealle ꝑaꝛ ꝑæꝛ monneꝛ ꝿooð. ꝿe ꝿꝛꝛtlıce. ꝿe lıchomlıce.[12] Ðæt ıꝛ nu ꝑæꝛ lıchoman ꝿoð. ꝑ mon ꝛıe fæꝿeꝛ. ⁊ ꝛtꝛanꝿ. ⁊ lanꝿ. ⁊ bꝛað. ⁊ maneꝿu oꝓꝛu ꝿoð to eac ꝑam.[13] ⁊ ne bıꝑ hıt ðeah ꝑe lıchoma ꝛelf. ꝓoꝛꝑam ðeah he ðaꝓa ꝿoða hꝑẏlc ꝓoꝛleoꝛe. ðeah he bıꝑ ꝑ he æꝛ[14] ꝑæꝛ. ꝑonne ıꝛ ðæꝛe ꝛaple ꝿoð pæꝛꝛcıꝑe. ⁊ ꝿemetꝿunꝿ. ⁊ ꝿeꝑẏlð. ⁊ ꝑẏhtꝛıꝛneꝛ. ⁊

[w] Boet. lib. iii. prosa 10.—Cum multa, inquit, beatitudo, &c.

[1] Bod. ⁊ ꝛe ꝑeah ıꝛ Loð. [2] Cott. ꝿooꝺna anð ealꝑa ꝿooða ꝑeah ıꝛ meniꝿ ꝿooð ꝑe oꝛ hım cẏmð. [3] Cott. aꝿælpeð. [4] Cott. ꝿeꝛceaðꝓıꝛlıc. [5] Bod. ꝑın. [6] Bod. ꝑe. [7] Cott. oðꝓu. [8] Bod. ꝛoꝓmæꝛneꝛ. [9] Bod. man hunð lıma bıoð. [10] Bod. hꝑẏle. [11] Cott. ꝑæm cꝛæm. [12] Cott. ꝿaꝛtlıcu ꝿelıchomlıcu. [13] Cott. eac ꝑæm. [14] Cott. æꝓoꝛ.

that is God which has goodness and happiness: and every happy man is a God. And yet there is one God who is the stem and foundation of all goods, and from whom cometh all good, and again they tend to him, and he governs all. He is, moreover, the origin and the foundation of all goods which proceed from him. Thus all the stars are lighted and made bright by the sun: some, however, more brightly, some less brightly. So also the moon gives light in such measure as the sun shines upon him. When she shines upon him all over, then is he all bright. When I heard this speech, I was astonished and greatly afraid, and said: This, indeed, is a wonderful and delightful and rational argument which thou now usest. Then said he: Nothing is more delightful or more certain than the thing which this argument is about, and which we will now speak of, for methinks it good that we mix it with the preceding. Then said I: Oh! what is that?

§ VI. Then said he: Thou knowest that I before said to thee that the true happiness was good; and *that* from the true happiness come all the other goods, which we have before spoken about, and again *return* to *it*. Thus, from the sea the water enters into the earth, and then becomes fresh. It then comes up at the fountain, then runs to the brook, then to the river, then along the river till it returns to the sea. But I would now ask thee how thou hast understood this discourse. Whether thou thinkest that the five goods, which we have often before mentioned, that is, power, and dignity, and renown, and abundance, and pleasure; I would know whether thou thoughtest that these goods were members of the true happiness, as there are many members in one man, and yet all belong to one body; or whether thou though test that any one of the five goods constituted the true happiness, and then the four *other* goods were its good, as soul and body constitute one man, and the one man has many members, and nevertheless to these two, that is, to the soul and to the body, belong all these goods of the man, both ghostly and bodily. This then is the good of the body, that a man be fair, and strong, and tall, and broad, and many other goods in addition to these; and yet it is not the body itself, because if that loses any of these goods, it is nevertheless what it was before. Then the good of the soul is prudence, and temperance, and patience, and justice, and wisdom, and many like virtues;

Wirdom. and maneȝe ꝑpelce cpæꝑcaꝛ. ⁊ ꝑpa ðeah biþ opeꝛ ꝓio ꝓapl. opeꝛ biþ hiꝑe cꝑæꝑcaꝛ. Ða cpæþ ic. Ic polde ꝓ ðu me ꝓæðeꝛꝛ ȝet ꝑpeotolop ymbe ða opꝑe ȝoð[1] þe to ðæꝑe ꝓopan ȝeꝓælþe belimpaþ. Ða cpæþ he. Ne ꝓæde ic þe æꝓ ꝓ ꝓio ȝeꝓælþ ȝoð þæꝑe ⁚ Lýꝑe. cpæþ ic. þu[2] ꝓ ꝓæðeꝛꝛ ꝓ hio ꝓ hehꝛte ȝoode þæꝑe. Ða cpæð he. Caꝛt ðu nu ȝet ȝeþaꝛa ꝓ te anpealð. ⁊ peoꝓꝓcipe. ⁊ ꝓopemæꝓneꝛ. ⁊ ȝenýhꝛ. ⁊ blíꝛ. ⁊ ꝑeo eaðiȝneꝛ. ⁊ ꝓ hehꝛte ȝoð. ꝓ ða ꝓien ealle[3] an. ⁊ ꝓ an ðonne ꝓie ȝoð. Ða cpæþ ic. Þu pille ic nu þæꝛ opꝛacan. Ða cpæþ he. Þæþeꝛ ðincþ þe ðonne ꝓ þa ðinȝ ꝓien. þe þapa ꝓopena ȝeꝓælþa limu. ðe ꝓio ȝeꝓælþ ꝛelꝛ. Ða cpæþ ic. Ic þat nu hpæt þu polðeꝛꝛ ꝑitan. ac me lýꝛte bet ꝓ þu me ꝓæðeꝛꝛ ꝓume hꝑile ymbe ꝓ. ðonne ðu me acꝛoðeꝛꝛ. Ða cpæþ he. Þu ne miht ðu ȝeþencan. ȝiꝛ ða ȝoð þæꝓon þæꝑe ꝓopan ȝeꝓælþe limu. ðonne þæꝓon hi hpæt hpeȝu[4] toðæleð. ꝓa ꝓa monneꝛ lichoman limu biþ hpæt hpeȝu[5] toðæleð. ac þæꝑa lima ȝecýnð iꝛ ꝓ hie ȝepýꝓcaþ ænne lichoman. ⁊ ðeah ne biþ eallunȝa ȝelice. Ða cpæþ ic. Ne ðeaꝛꝓ þu maꝑe[6] ꝓpincan ymbe ꝓ. ȝenoȝ ꝑpeotole ðu hæꝓꝛt me ȝeꝓæð. ꝓ þa ȝoð ne ꝓint nan puht toðæleð ꝓhom ðæꝑe ꝓopan ȝeꝓælþe. Ða cpæþ he. Lenoȝ pihte ðu hit onȝitꝛt. nu þu onȝitꝛt ꝓ þa ȝoð ealle ꝓint ꝓ ilce ꝓ ȝeꝓælþ iꝛ. ⁊ ꝓio ȝeꝓælþ iꝛ ꝓ hehꝛte ȝoð. ⁊ ꝓ hehꝛte ȝoð iꝛ Loð. ⁊ ꝑe Loð iꝛ ꝓimle on anum untoðæleð. Ða cpæþ ic. Niꝛ þæꝛ[7] nan tpeo. Ac ic polde nu ꝓ ðu me ꝓæðeꝛꝛ hpæt hpeȝu[8] uncuþeꝛ ⁚

§ VII.[x] Ða cpæþ he. Ðæt iꝛ nu ꝑpeotol. ꝓ te eall þa ȝoð. ðe þe æꝓ ymbe ꝓpꝓæcon. belimpaþ to ðam hehꝛtan ȝoðe. ⁊ þý men ꝛecaþ ȝoð ȝenoȝ. ðe he penaþ ꝓ ꝓ ꝓie ꝓ hehꝛte ȝoð. þý[9] hi ꝛecaþ anpealð. ⁊ eac opꝛu ȝoð. ðe þe æꝓ ymbe ꝓpꝓæcon. ðý hi penaþ ꝓ hit ꝓie ꝓ hehꝛte ȝoð. be þý ðu miht ꝑitan ꝓ ꝓ hehꝛte ȝoð iꝛ hꝓoꝛ eallꝓa þapa opꝓa ȝoða þe men ꝑilniaþ. ⁊ hi lýꝛt. ꝓoꝓþam ðe nanne mon ne lýꝛt naneꝛ ðinȝeꝛ buton ȝooðeꝛ. oððe hpæꝛ hpeȝu[10] ðæꝛ þe ȝoode ȝelic biþ. maniȝeꝛ þinȝeꝛ hi ꝑilniaþ ðe ꝑull ȝoð ne biþ. ac hit hæꝓ ðeah hpæt hpeȝu[11] ȝeliceꝛ ȝoode. ꝓoꝓþam þe cpeþaþ ꝓ ꝓ hehꝛte ȝoð ꝓie ðe[12] hehꝛta hꝓoꝓ eallꝓa ȝoða. ⁊ ꝑeo hiop ðe eall ȝoð on hpeaꝓꝓaþ. ⁊ eac ꝓ þinȝ ðe mon eall ȝoð ꝓoꝓe ðeþ. ꝓoꝛ þam ðinȝe men lýꝛt ælceꝛ

[x] Boet. lib. iii. prosa 10.—Hujus rei discretionem sic accipe, &c.

[1] Cott. oðꝛu ȝooð. [2] Cott. ȝe þu. [3] Bod. eall. [4] Cott. huȝu. [5] Cott. huȝu. [6] Cott. ma. [7] Bod. ꝓ. [8] Cott. hpuȝu. [9] Bod. ꝓ. [10] Cott. hpuȝu. [11] Cott. hpuȝu. [12] Cott. ꝑe.

and nevertheless the soul is one *thing*, and its virtues are another. Then said I: I wish that thou wouldest speak to me more plainly about the other goods which appertain to the true happiness. Then said he: Did I not say to thee before that the happiness was good? Yes, said I, thou saidst that it was the supreme good. Then said he: Art thou now convinced that power, and dignity, and renown, and abundance, and pleasure, and happiness, and the supreme good, that these are all one, and that one is good? Then said I: How shall I deny this? Then said he: Which dost thou then consider these things to be; members of the true felicities, or the felicity itself? Then said I: I now perceive what thou wouldest know. But I rather wish that thou wouldest inform me somewhile concerning it, than that thou shouldest inquire of me. Then said he: Canst thou not imagine that if the goods were members of the true happiness, they would then be in some degree separated, as the members of a man's body are in some degree separated? But the nature of the members is, that they constitute one body, and yet are not altogether alike. Then said I: Thou needest not labour more about that. Thou hast clearly enough proved to me that the goods are in no wise separated from the true happiness. Then said he: Very rightly thou understandest it, now thou understandest that the goods are all the same that happiness is; and happiness is the highest good; and the highest good is God; and God is ever one, inseparable. Then said I: There is no doubt of this. But I wish that thou wouldest now inform me of something unknown.

§ VII. Then said he: It is now evident that all the goods which we have before spoken about, belong to the highest good: and therefore men seek sufficient good, when they consider that *which they seek* the highest good. Therefore they seek power, and also *the* other goods which we before mentioned, because they think that it is the highest good. Hence thou mayest know that the highest good is the roof of all the other goods which men desire and covet. For no man covets anything but good, or something of that which resembles good. They are desirous of many a thing which is not full good, but it has nevertheless something of resemblance to good. Therefore we say, that the highest good is the highest roof of all goods, and the hinge on which all good turns, and also the cause on account of which man does all

ðaꞃa ʒoða ðe hı lẏſt. ꝥ ðu mıht ſꝑıþe ſꝑeotole onʒıtan be þam. ðe nanne mon ne lẏſt þæſ þınʒeſ þe hıne[1] lẏſt. ne þæſ þe he ðeþ. ac þæſ þe he mıð þam eaꞃnaþ. ꝼoꞃþamþe he ꝑenþ. ʒıꝼ he ðonne luſt beʒıte. ⁊ ꝥ þuꞃhtıo. ꝥ he ðonne ʒetıhhoð[2] hæꝼþ. ꝥ he þonne hæbbe ꝼulle ʒeſælþa. Þu ne ꝑaſt ðu ꝥ nan mon ꝼoꞃ þẏ ne ꞃıt. ðe hıne ꞃıðan lẏſte. ac ꞃıt ꝼoꞃ þẏ þe he mıð þæꞃe ꞃaðe eaꞃnaþ ſume eaꞃnunʒa.[3] Sume mıð þæꞃe ꞃaðe eaꞃnıaþ ꝥ hıe ſıen ðẏ halꞃan. Sume eaꞃnıaþ ꝥ hıe ſıen þẏ caꝼꞃan. Sume ꝥ hı ꝑolðon cuman to ſumeꞃe þaꞃa ſtoꝑa ðe hı ðonne to ꝼunðıaþ. Þu ne ıſ þe nu[4] ʒenoh ſꝑeotol ꝥ men nane ꝑuht[5] ſꝑıðoꞃ ne luꝼıaþ. ðonne he ðoþ ꝥ hehſte ʒoð. ꝼoꞃþamþe ælc ꝑuht ðæſ ðe hı ꝑılnıaþ oððe ðoþ. hı ðoþ ꝼoꞃ þẏ. ðe hı ꝑolðon habban ꝥ hehſte ʒooð on þæm. ac he ðꝑelıaþ[6] ſume on þam ðe hı ꝑenaþ ꝥ hıe mæʒen habban ꝼull ʒoð ⁊ ꝼulle[7] ʒeſælþa on ðıſum anðꝑeaꞃðum ʒoðum. Ac ða ꝼullan ʒeſælþa ⁊ ꝥ hehſte ʒoð ıſ Loð[8] ſelꝼ. ſꝑa ſꝑa ꝑe oꝼt æꞃ ſæðon. Ða cꝑæþ ıc. Ne mæʒ ıc no ʒeþencan hu ıc þæſ oþſacan mæʒe. Ða cꝑæþ he. Uton lætan þonne bıon þaſ[9] ſꝑꞃæce. ⁊ bıon unc þæſ oꞃſoꞃʒe. nu ðu ſꝑa ꝼullıce onʒıten hæꝼſt ꝥ Loð ſımle bıþ untoðæleðlıc ⁊ ꝼull ʒoð. ⁊ ꝥ hıſ ʒooð ⁊ ſıo hıſ ʒeſælþ hım nahꝑonan utane ne com. ac ꝑæſ ſımle on hım ſelꝼum. ⁊ nu ıſ. ⁊ á bıþ :·

§ VIII.[y] Ða ſe Ꝑıſðom ða ðıſ ſꝑell aſæð hæꝼðe. þa onʒan he eꝼt ſınʒan ⁊ þuſ cꝑæþ. Ꝑel la men ꝑel. ælc þaꞃa þe ꝼꞃeo ſıe ꝼunðıʒe to ðam ʒooðe. ⁊ to ðam ʒeſælþum. ⁊ ſe þe nu ʒehæꝼt ſıe mıð ðæꞃe unnẏttan luꝼe þıſſe mıððan ʒeaꞃðeſ. ſece hım ꝼꞃeoðom hu he mæʒe becuman to þam ʒeſælþum. ꝼoꞃþam ꝥ ıſ ſıo an ꞃæſt eallꞃa uꞃꞃa ʒeſꝑınca. ſıo an hẏþ bẏþ ſımle ſmẏltu æꝼteꞃ eallum ðam ẏſtum ⁊ ðam ẏþum uꞃꞃa ʒeſꝑınca. ꝥ ıſ ſeo an ꝼꞃıðſtoꝑ ⁊ ſıo an ꝼꞃoꝼeꞃ eꞃmınʒa æꝼteꞃ ðam eꞃmðum þıſſeſ anðꝑeaꞃðan lıꝼeſ. Ac þa ʒẏlðenan ſtanaſ. ⁊ þa ſeolꝼꞃenan. ⁊ ælceſ cẏnneſ ʒımmaſ. ⁊ eall þeſ anðꝑeaꞃða ꝑela. ne onlıhtaþ hı nauht þæſ moðeſ eaʒan. ne heoꞃa ſceaꞃꝑneſſe nauht ʒebetaþ to ðæꞃe ſceaꝑunʒa ðæꞃe ſoþan ʒeſælþe. ac ʒet ſꝑıþoꞃ he ablenðaþ ðæſ Moðeſ eaʒan. ðonne hı hı aſcıꞃꝑan. Foꞃþam ealle þa þınʒ ðe heꞃ lıcıaþ on þıſum anðꝑeaꞃðum lıꝼe. ſınt eoꞃþlıce. ꝼoꞃ ðẏ hı ſınt ꝼleonðe. Ac ſıo ꝑunðoꞃlıce beoꞃhtneſ. ðe ealle ðınʒ ʒebıꞃht ⁊ eallum ꝑelt. nẏle ꝥ þa ſaꝑla

[y] Boet. lib. iii. metrum 10.—Huc omnes pariter venite, &c.

[1] Bod. hıꞃe. [2] Cott. ʒetıohhað. [3] ſume eaꞃnunʒa, deest in MS Bod. [4] Cott. þonne. [5] Cott. ꝥ te men nan ꝑuht. [6] Cott. ðꝑohað. [7] Cott. ꝼulla. [8] Cott. ʒooð ıſ ʒoð. [9] Cott. þa.

good. For this cause, men covet every one of the goods which they covet. This thou mayest very plainly perceive hereby, that no man desires the thing which he desires, nor that which he does, but that which he thereby earns. For he thinks that if he obtain *his* desire, and accomplish that which he has resolved, that then he shall have full happiness. Dost thou not know that no man rides because he lists to ride, but rides because he by riding attains some earning? Some by their riding earn that they may be the healthier; some earn that they may be the more active; some that they may come to one of the places which they are then hastening to. Is it not then sufficiently clear to thee, that men love nothing more earnestly than they do the highest good; because everything which they desire or do, they do for this reason, that they would have the highest good thereby? But some of them err in thinking that they can have full good and full happiness in these present goods. But the full happiness and the highest good is God himself, as we have often before said. Then said I: I cannot imagine how I can deny this. Then said he: Let us then relinquish this discourse, and be so far secure; since thou hast so fully learned that God is ever inseparable and full good, and that his good and his happiness came to him from nowhere without, but was always in himself, and now is, and for ever shall be.

§ VIII. When Wisdom had ended this discourse, then began he again to sing, and thus said: Well, O men, well! Let every one who is free, aspire to this good, and to these felicities. And whosoever is now bound with the vain love of this middle-earth, let him seek freedom for himself, that he may arrive at these felicities. For this is the only rest of all our labours; the only haven which is ever calm after all the storms and billows of our labours. This is the only asylum and the only comfort of the wretched after the calamities of this present life. But golden stones and silver, and gems of every kind, and all this present wealth, neither enlighten the eyes of the mind, nor improve their sharpness for the contemplation of the true happiness; but rather blind the eyes of the mind than sharpen them. For all the things which give pleasure here in this present life are earthly, and are therefore fleeting. But the wonderful brightness which brightens all things, and governs all, wills not that souls should perish,

ꝼoꞃꝩeoꞃþan. ac ꝩile hi onlihtan. Liꝼ ðonne hꝩelc mon mæʒe ʒeꞃion ða biꞃhtu þæꞃ heoꝼenlican leohteꞃ mið hluttꞃum eaʒum hiꞃ Moðeꞃ. ðonne ꝩile he cꝩeþan ꝥ ꞃio beoꞃhtneꞃ þæꞃe ꞃunnan ꞃciman ꞃie. þæꞃteꞃneꞃ[1] to metanne ꝩiþ þa ecan biꞃhtu Loðeꞃ :·

§ IX.[z] Ða ꞃe Ꝩiꞃðom ða þiꞃ leoþ aꞃunʒen hæꝼðe. þa cꝩæþ ic. Ic eom ʒeþaꝼa ðæꞃ þe ðu ꞃeʒꞃt. ꝼoꞃþamþe ðu hit hæꝼꞃt ʒeꞃeþeð mið ʒeꞃceaðꝩiꞃlicꞃe ꞃace. Ða cꝩæþ he. Mið hu miclan[2] ꝼeo ꝩolðeꞃt þu nu habban ʒeboht ꝥ þu mihteꞃt onʒitan hꝩæt ꝥ ꞃoþe ʒoð ꝩæꞃe. ⁊ hꝩelc hit ꝩæꞃe. Ða cꝩæþ ic. Ic ꝩolðe ꝼæʒnian mið ꞃꝩiþe unʒemetlice ʒeꝼean. ⁊ ic ꝩolðe mið unaꞃimeðum ꝼeo[3] ʒebẏcʒan ꝥ ic hit moꞃte ʒeꞃion. Ða cꝩæþ he. Ic hit þe ðonne ꝩille ʒetæcan. Ac ꝥ an ic þe bebeoðe. ꝥ þu þeah ꝼoꞃ ðæꞃe tæcninʒe ne ꝼoꞃʒite ꝥ ꝥ ic æꞃ tæhte. Ða cꝩæþ ic. Neꞃe. ne ꝼoꞃʒite ic hit no. Ða cꝩæþ he. Þu ne ꞃæðon ꝩe þe æꞃ ꝥ þiꞃ anðꝩeaꞃðe liꝼ ðe ꝩe heꞃ ꝩilniaþ. næꞃe no ꝥ hehꞃte ʒoð. ꝼoꞃþam hit ꝩæꞃe miꞃtlic[4] ⁊ on ꞃꝩa maniʒꝼealð ʒeðæleð.[5] ꝥ hit nan mon ne mæʒ eall habban ꝥ him ne ꞃie ꞃumeꞃ þinʒeꞃ ꝩana. Ic þe tæhte ða ꝥ te ðæꞃ ꝩæꞃe ꝥ hehꞃte ʒoð. ðæꞃ ðæꞃ þa ʒoð ealle ʒeʒæðeꞃoðe bioþ. ꞃꝩelce hi ꞃien to anum ꝩecʒe[6] ʒeʒoten. Ðonne þæꞃ biþ ꝼull ʒooð. ðonne ða ʒoð ealle. þe ꝩe æꞃ ẏmbe ꞃꝩꞃæcon. beoþ to anum ʒoðe ʒeʒaðeꞃoð. ðonne ne biþ þæꞃ naneꞃ ʒoðeꞃ ꝩana. ðonne þa ʒoð ealle on anneꞃꞃe bioþ. ⁊ ꞃio anneꞃ bið on ecneꞃꞃe. Liꝼ hi on ecneꞃꞃe næꞃen.[7] ðonne næꞃe hioꞃa ꞃꝩa ꞃꝩiþe to ʒiꞃnanne. Ða cꝩæþ ic. Ðæt iꞃ ʒeꞃæð. ne mæʒ ic þæꞃ no tꝩeoʒan.[8] Ða cꝩæþ he. Æꞃ ic ðe hæꝼðe ʒeꞃæð ꝥ ꝥ næꞃe ꝼull ʒoð þæt eall ætʒæðeꞃe næꞃe. ꝼoꞃþam iꞃ ꝥ ꝼull ʒoð ðæt eall ætʒæðeꞃe iꞃ untoðæleð. Ða cꝩæð ic. Sꝩa me þincþ. Ða cꝩæþ he. Ꝩenꞃt þu nu ꝥ ealle ða þinʒ þe ʒoðe ꞃint on þiꞃꞃe ꝩoꞃulðe. ꝼoꞃ þẏ ʒoðe ꞃint.[9] þẏ hi habbaþ[10] hꝩæt hꝩeʒu[11] ʒoðeꞃ on him. Ða cꝩæþ ic. Þꝩæꞃ mæʒ ic elleꞃ ꝩenan. hu ne iꞃ hit ꞃꝩa. Ða cꝩæþ he. Ðu ꞃcealt þeah ʒelẏꝼan ꝥ ꞃio anneꞃ ⁊ ꞃio ʒoðneꞃ an þinʒ ꞃie. Ða cꝩæþ ic. Ne mæʒ ic þæꞃ oþꞃacan. Ða cꝩæþ he. Þu ne miht ðu ʒeþencan ꝥ ælc þinʒ mæʒ bion. ʒe on ðiꞃꞃe ꝩoꞃulðe. ʒe on þæꞃe toꝩeaꞃðan. ða hꝩile ꞃi hit untoðæleð biþ. þonne ne biþ hit eallunʒa ꞃꝩa ꞃꝩa hit æꞃ oꞃ.

Boet. lib. iii. prosa 11.—Assentior, inquam, &c.

[y] Bod. þæꞃ æꞃ neꞃ. [2] Cott. micle. [3] Cott. ꝼio. [4] Cott. miꞃlic. [1] Bod. oðæleð [6] Cott. ꝩeʒʒe. [7] Bod. ne ꞃien. [8] Cott. tꝩioʒean. Bod. n. [10] Cott. hæbben. [11] Cott. hꝩuʒu.

[7] Cott. ꝼulla

but wills to enlighten them. If, then, any man may behold the brightness of the heavenly light with the clear eyes of his mind, then will he say that the brightness of the sunshine is darkness to be compared with the eternal brightness of God.

§ IX. When Wisdom had sung this lay, then said I: I am convinced of that which thou sayest, for thou hast proved it by rational discourse. Then said he: With how much money wouldest thou have bought, that thou mightest know what the true good was, and of what kind it was? Then said I: I would rejoice with excessive gladness, and I would buy with countless money, that I might see it. Then said he: I will then teach it thee. But this one *thing* I enjoin thee; that thou, on account of this instruction, forget not what I before taught *thee*. Then said I: No, I will not forget it. Then said he: Did we not before say to thee, that this present life which we here desire, was not the highest good; because it was varied, and so manifoldly divided, that no man can have it all, so that there be not to him a lack of something? I then taught thee that the highest good was there where the goods are all collected, as if they were melted into one mass. Then is there full good when the goods which we before spoke of are all collected into one good. Then is there a deficiency of no good. Then the goods are all in unity, and the unity is eternal! If they were not eternal, then would they not be so anxiously to be desired. Then said I: That is proved, nor can I doubt it. Then said he: I have formerly proved to thee, that that was not full good, which was not all together: because that is full good which is all together undivided. Then said I: So methinks. Then said he: Dost thou think that all the things which are good in this world, are therefore good, because they have something of good in them? Then said I: What else can I think; is it not so? Then said he: Thou must, however, believe that unity and goodness are one thing. Then said I: I cannot deny this. Then said he: Canst thou not perceive, that everything is able to exist both in this world and in the future, so long as it remains unseparated, but afterwards it is not altogether as it before

þæſ. Ða cþæþ ic. Seȝe me ꝥ ſþeotoloꝛ. ne mæȝ ic fullice onȝitan æfteꝛ hþæm ðu ſþẏꝛaſt. Ða cþæþ he. Þaſt ðu hþæt mon ſie. Ða cþæþ ic. Ic þat ꝥ hit iſ[1] ſaþl ⁊ lichoma. Ða cþæþ he. Hþæt ðu þaſt ꝥ hit biþ mon. ða hþile ðe ſeo ſaþl ⁊ ſe lichoma undælde[2] beoþ. ne biþ hit nan mon. ſiððan hi todælde bioþ. ſþa eac ſe lichoma biþ lichoma. þa hþile þe he hiſ limu ealle hæfþ. ȝif he ðonne hþẏlc lim foꝛlẏſt. þonne ne biþ he eall ſþa he æꝛ þæſ. ꝥ ilce þu miht ȝeþencan be ælcum ðinȝe. ꝥ nan þinȝ ne biþ ſþelce hit þaſ ſiððan hit þaṅian onȝinþ. Ða cþæþ ic. Nu ic hit þat. Ða cþæð he. Þenſt ðu hþæþeꝛ æniȝ ȝeſceaft ſeo. ðe hiꝛe þillan[3] nẏlle ealne þeȝ bion. ac þile hiꝛe aȝnum þillan[4] foꝛþeoꝛþan :·

§ X.[a] Ða cþæþ ic. Ne mæȝ ic nane cþica þuht onȝitan ðaꝛa þe þite hþæt hit þille. oððe hþæt it nẏlle. ðe unȝeneð lẏſte[5] foꝛþeoꝛþan. foꝛþam[6] ælc þuht þolde bion hal ⁊ libban. ðaꝛa þe me cþica[7] ðincþ. bute ic nat be tꝛeoþum. ⁊ be þẏꝛtum. ⁊ be ſþilcum ȝeſceaftum ſþẏlce nane ſaþle nabbaþ. Ða ſmeaꝛcode he ⁊ cþæþ. Ne ðeaꝛft þu no be þæm ȝeſceaftum tþeoȝan þe[8] ma þe be þæm oþꝛum. Hu ne miht þu ȝeſion ꝥ ælc þẏꝛt ⁊ ælc þuða[9] þile þeaxan on þæm lande ſeloſt. ðe him betſt ȝeꝛiſt. ⁊ him ȝecẏnde biþ ⁊ ȝeþunelic. and þæꝛ þæꝛ hit ȝefꝛet ꝥ hit hꝛaþoſt þeaxan mæȝ. ⁊ latoſt þealoþiȝan.[10] Sumꝛa þẏꝛta oððe ſumeſ þuða eaꝛð biþ on ðunum. ſumꝛa on meꝛſcum. ſumꝛa on moꝛum. ſumꝛa on cluðum. ſumꝛe[11] on baꝛum ſonðum. Nim þonne ſþa þuða.[12] ſþa þẏꝛt. ſþa hþeþeꝛ ſþa ðu þille. of þæꝛe ſtoþe þe hiſ eaꝛð ⁊ æþelo biþ on to þeaxanne. ⁊ ſette on uncẏnde[13] ſtoþe him. ðonne ne ȝeȝꝛeþþ hit ðæꝛ nauht. ac foꝛſeaꝛaþ. foꝛþam ælceſ landeſ ȝecẏnð iſ. ꝥ hit him ȝelice þẏꝛta ⁊ ȝelicne þuðu tẏðꝛiȝe.[14] and hit ſþa ðeþ. fꝛiþaþ ⁊ fẏꝛþꝛaþ ſþiþe ȝeoꝛne. ſþa lonȝe ſþa heoꝛa ȝecẏnð biþ. ꝥ hi ȝꝛoþan moton. Hþæt þenſt þu foꝛhþi ælc ſæð ȝꝛoþe[15] innon ða eoꝛþan. ⁊ to ciþum ⁊ to þẏꝛtꝛumum þeoꝛþe on ðæꝛe eoꝛþan. buton foꝛ þẏ þe hi tiohhiaþ ꝥ ſe ſtemn ⁊ ſe helm mote þẏ fæſtoꝛ ⁊ þẏ lenȝ ſtandon. Hþi ne miht þu onȝitan. ðeah þu hit ȝeſeon ne mæȝe. ꝥ eall ſe ðæl. ſe þe þæſ tꝛeoþeſ on tþelf

[a] Boet. lib. iii. prosa 11.—Si animalia, inquam, considerem, &c.

[1] Cott. bið. [2] Cott. untoðælde. [3] Cott. ſie. þe hiꝛe þillum. [4] Cott. þillum. [5] Bod. luſt. [6] Cott. foꝛþæm þe. [7] Cott. cþuco. [8] Cott. þon. [9] Cott. þuðu. [10] Cott. þealoþian. [11] Bod. ſume. [12] Cott. þuðu. [13] Cott. unȝecẏnde. [14] Cott. tẏðꝛe. [15] Cott. cꝛeoþe.

was? Then said I: Say that to me more plainly; I cannot fully understand after what thou art inquiring. Then said he: Dost thou know what man is? Then said I: I know that he is soul and body. Then said he: But thou knowest that it is man, while the soul and the body are unseparated. It is not man after they are separated. So also the body is body while it has all its members; but if it lose any member, then it is not all as it before was. The same thou mightest conceive with respect to everything: that nothing is such as it was after it begins to decay. Then said I: Now I know it. Then said he: Dost thou think that there is any creature which of its will desires not always to be, but of its own will desires to perish?

§ X. Then said I: I cannot find any living thing which knows what it wills, or what it wills not, which uncompelled chooses to perish. For everything, of such as I deem living, desires to be hale and to live. But I know not concerning trees and concerning herbs, and concerning such creatures as have no souls. Then smiled he, and said: Thou needest not doubt concerning these creatures any more than about the others. Canst thou not see that every herb and every tree will grow best in that land which suits it best, and is natural and habitual to it; and where it perceives that it may soonest grow, and latest fall to decay? Of some herbs or of some wood, the native soil is on hills, of some in marshes, of some on moors, of some on rocks, of some on bare sands. Take, therefore, tree or herb, whichsoever thou wilt, from the place which is its native soil and country to grow in, and set it in a place unnatural to it: then will it not grow there at all, but will wither. For the nature of every land is that it should nourish herbs suitable to it, and suitable wood. And so it does: protecting and supporting them very carefully, as long as it is their nature that they should grow. What thinkest thou? Why should every seed grow in the earth, and turn to germs and to roots in the earth, except because they endeavour that the trunk and the head may the more firmly and the longer stand? Why canst thou not understand, though thou art not able to see it, that all that part of the tree which

monþum ȝeþeaxeþ.[1] ꝥ he onȝinþ oꝼ ðam þẏṙtṙumum. anð ſþa upþeaṙðeſ ȝṙeþþ oþ þone ſtemn. ⁊ ſiððan anðlanȝ ðæſ piþan. ⁊ anðlanȝ þæṙe ṙinðe oþ ðone helm. anð ſiððan æꝼteṙ ðam boȝum oððe ꝥ hit ut aſpṙinȝþ. on leaꝼum. ⁊ on bloſtmum. ⁊ on bleðum. Hþi ne miht þu onȝitan ꝥ te ælc þuht cþiceſ[2] biþ innanþeaṙð hneſcoſt. ⁊ unbṙoc heaṙðoſt. Hþæt þu miht ȝeſeon hu ꝥ tṙeoþ biþ uton ȝeſcẏṙpeð[3] ⁊ beþæꝼeð[4] mið þæṙe ṙinðe þiþ ðone þinteṙ. ⁊ þiþ þa ſteaṙcan ſtoṙmaſ. ⁊ eac þiþ þæṙe ſunnan hæto on ſumeṙe. Hþa mæȝ ꝥ he ne þunðṙiȝe ſþẏlcṙa ȝeſceaꝼta uṙeſ[5] ſceoppenðeſ.[6] ⁊ huṙu þæſ ſceoppenðeſ. anð ðeah þe hiſ nu þunðṙien. hþelc uṙe mæȝ aṙeccan meðemlice uṙeſ ſceppenðeſ þillan ⁊ anþealð. hu hiſ ȝeſceaꝼta þeaxaþ ⁊ eꝼt þaniaþ. ðonne ðæſ tima cẏmþ. ⁊ oꝼ heoṙa ſæðe þeoṙþaþ eꝼt ȝeeðniþaðe. ſþẏlce hi þonne þeoṙðon to eðſceaꝼte. hþæt hi ðonne eꝼt bioþ. ⁊ eac hþæt hþeȝu[7] anlice bioð. ſþilce he á beon.[8] ꝼoṙþam[9] hi ælce ȝeaṙe þeoṙþaþ to æðſceaꝼte :·

§ XI.[b] Hþeþeṙ ðu ȝet onȝite ꝥ ða uncþeþenðan ȝeſceaꝼta þilnoðon to bionne on ecneſſe ſþa ilce ſþa men. ȝiꝼ hi mihton. Hþæþeṙ ðu nu onȝite ꝼoṙhþẏ ꝥ ꝼẏṙ ꝼunðiȝe up. anð ſio eoṙþe oꝼ ðune. ꝼoṙ hþẏ iſ þæt. buton ꝼoṙ þẏ ðe Loð ȝeſceop hiſ eaṙð up. ⁊ hiṙe oꝼ ðune. ꝼoṙ þẏ ꝼunðiaþ[10] ælc ȝeſceaꝼt þiðeṙ ſþiþoſt. þiðeṙ hiſ eaṙð ⁊ hiſ hælo ſþiþoſt bioþ. anð ꝼlihþ ꝥ te him þiþeṙþeaṙð biþ. ⁊ unȝebẏðe. ⁊ unȝelic. Hþæt þa ſtanaſ. ꝼoṙþam hi ſint ſtilṙe ȝecẏnðe anð heaṙðṙe. bioþ eaṙꝼoþe to toðælenne. anð eac uneaþe to ſomne cumaþ. ȝiꝼ hi ȝeðæleðe[11] þeoṙþaþ. ȝiꝼ þu þonne ænne ſtan toclifſt. ne þẏṙþ he næꝼṙe ȝeȝaðeṙoð ſþa he æṙ þæſ. Ac ꝥ þæteṙ ⁊ ſio lẏꝼt bioþ hþene hneſcṙan ȝecẏnðe. hi bioþ ſþiþe eaþe to toðælenne. ac hi biþ eꝼt ſona ætȝæðeṙe. Ðæt ꝼẏṙ ðonne ne mæȝ næꝼṙe þeoṙþan toðæleð. Ic ſæðe þeah nu hþene æṙ. ꝥ te nan þuht hiſ aȝenum þillum nolðe ꝼoṙþeoṙþan. ac ic eom nu maṙe[12] ẏmbe ꝥ ȝecẏnð. þonne ẏmbe þone þillan. ꝼoṙþam hi hþilum þillaþ on tþa.[13] þu miht þitan[14] be maneȝum þinȝum ꝥ ꝥ ȝecynð iſ ſþiþe micel. iſ ꝥ ꝼoṙ micel ȝecẏnð. ꝥ uṙum lichoman cẏmþ eall hiſ mæȝen oꝼ ðam[15] mete þe þe þicȝaþ. anð ðeah ꝼæṙþ ſe mete ut þuṙh ðone

[b] Boet. lib. iii. prosa 11.—Ea etiam quæ inanimata esse, &c.

[1] Cott. ȝeþexð. [2] Cott. cþuceſ. [3] Cott. utan ȝeſceṙpeð. [4] Bod. beþeṙoð. [5] Bod. uṙeṙeſ. [6] Cott. ſcẏppenðeſ. [7] Cott. hþuȝu. [8] Cott. bion. [9] Cott. ꝼoṙþæm. [10] Bod. ꝼunðað. [11] Cott. toðælðe. [12] Cott. ma. [13] Cott. tu. [14] þitan, deest in MS. Bod. [15] Cott. þæm.

grows in twelve months, begins from the roots and so grows upwards into the trunk, and afterwards along the pith, and along the bark to the head; and afterwards through the boughs, until it springs out in leaves, and in blossoms, and in fruits? Why canst thou not understand, that every living thing is inwardly softest, and unbroken hardest? Moreover, thou mayest observe how trees are outwardly clothed and covered with bark against the winter, and against the stark storms; and also against the heat of the sun in summer. Who can refrain from admiring such works of our Creator, and still more the Creator? And though we admire him, which of us can declare worthily our Creator's will and power? How his creatures grow and again decay, when the time thereof comes; and from their seed become again renewed, as if they were then newly created? What they then again are, and also in some measure alone are, such they ever shall be, because they are every year newly created.

§ XI. Dost thou now understand that *even* inanimate creatures would desire to exist for ever, the same as men, if they could? Dost thou understand why fire tends upwards, and earth downwards? Wherefore is it, but because God made the station of one up, and of the other down? For every creature chiefly tends thither where its station and its health especially is, and flies from what is contrary, and disagreeing, and unlike to it. Stones, because they are of immovable and hard nature, are difficult to divide, and also with difficulty come together, when they are divided. If thou cleavest a stone, it never becomes united together as it before was. But water and air are of a somewhat softer nature. They are very easy to separate, but they are again soon together. The fire, indeed, cannot ever be divided. I just now said that nothing of its own will would perish; but I am *speaking* more about the nature than about the will, for these sometimes are differently inclined. Thou mayest know by many things that nature is very great. It is through mighty nature that to our body comes all its strength from the food which we eat, and yet the food goes out through the body. But neverthe-

lichomon. ac hiſ ſpæc[1] ðeah ⁊ hiſ cræft ȝecýmþ on ælcere ædre. ſpa ſpa mon melo[2] ſift.[3] ꝥ melo[4] ðurh[5] crýpþ ælc þýrel. ⁊ þa ſioſoþa[6] peorþaþ aſýndred. ſpa eac ure ȝaſt biþ ſpiþe pide ſarende urum unpillum ⁊ ureſ unȝepealdeſ ſor hiſ ȝecýnde. nalleſ[7] ſor hiſ pillan. ꝥ biþ ðonne þonne pe ſlapaþ. Hpæt ða netenu ðonne. ⁊ eac þa oþre ȝeſceaſta. ma pilniaþ ðæſ þe hi pilniaþ ſor ȝecýnde ðonne ſor pillan. Unȝecýndelic iſ ælcre puhte[8] ꝥ hit pilniȝe ſrecenneſſe oððe deaþeſ. ac þeah maniȝ þinȝ biþ to þæm ȝened ꝥ hit pillnaþ ðara æȝþreſ. ſorþam[9] ſe pilla biþ ðonne ſtrenȝra ðonne ꝥ ȝecýnd. hpilum biþ ſe pilla ſpiþra þonne ꝥ ȝecýnd. hpilum þæt ȝecýnd oſercýmþ þone pillan. ſpa nu prænneſ deþ. ſeo bið ælcum men ȝecýnde. ⁊ hpilum[10] ðeah hire biþ ſorpereneð hire ȝecýndeſ ðurh þæſ monneſ pillan. eall ſio luſu ðæſ hæmeð ðinȝeſ biþ ſor ȝecýnde. nallaſ[11] ſor pillan :·

§ XII.[c] Be þam þu miht openlice pitan ꝥ ſe ſceoppend eallra ȝeſceaſta hæfþ ſorȝifen ænne luſt ⁊ an ȝecýnd eallum hiſ ȝeſceaſtum. ꝥ iſ ꝥ hi poldon á bion. ælcere puhte iſ ȝecýnde ꝥ hit pillniȝe ꝥ hit á ſie be þam dæle ðe hit hiſ ȝecýnde[12] healdan mot ⁊ mæȝ. Ne þearft ðu no tpeoȝan ýmbe ꝥ þe ðu ær tpeodeſt. ꝥ iſ be þam ȝeſceaſtum ðe nane ſaple nabbaþ. ælc þara ȝeſceaſta ðe ſaple hæfþ. ȝe eac ða þe nabbaþ. pillniaþ ſimle to bionne. Ða cpæþ ic. Nu ic onȝite ꝥ ꝥ ic ær ýmbe tpeode. ꝥ iſ ꝥ ælc ȝeſceaſt pillnaþ ſimle to bionne. ꝥ iſ ſpiþe ſpital[13] on ðære týdrunȝe. Ða cpæþ he. Hpæþer[14] þu ðonne onȝite þæt ælc þara puhta ðe him beon þencþ. ꝥ hit þencþ ætȝædre beon ȝehal undæled. ſorþam ȝif hit todæled biþ. þonne ne biþ hit no hal.[15] Ða cpæþ ic. Ðæt iſ ſoþ. Ða cpæþ he. Eall þinȝ habbaþ þeah ænne pillan.[16] ꝥ iſ ꝥ hi poldon á bion. þurh þone ænne pillan hi pillniaþ þæſ aneſ ȝodeſ[17] ðe á biþ. ꝥ iſ Lod.[18] Ða cpæþ ic. Spa hit iſ ſpa þu ſæȝſt.[19] Ða cpæþ he. Hpæt þu miht openlice onȝiton ꝥ ꝥ iſ ſor inlice ȝod[20] þinȝ ꝥ ealle ȝeſceaſta ⁊ ealle[21] puhta pilniaþ to habbenne.

[c] Boet. lib. iii. prosa 11.—Dedit enim providentia, &c.

[1] Bod. ſprræc. [2] Cott. meolo. [3] Cott. ſeſt. [4] Cott. meolo. [5] Cott. þurȝ. [6] Cott. ſýſeþa. [7] Cott. naþelæſ. [8] Bod. bið ælcre pýhte. [9] Cott. ſorþæm. [10] Bod. ȝehpilcum. [11] Cott. naleſ. [12] Bod. hiſ ȝecýnd. [13] Cott. ſpeotol. [14] Bod. Hpæt. [15] Bod. untodæled bið hit ȝehal. [16] Bod. Ðæt ealle þinȝ habbað anne pillan. [17] Cott. ȝooðeſ. [18] Cott. ȝood [19] ſpa puſæȝſt, desunt in MS. Bod. [20] Cott. ȝood. [21] Cott. ealra.

less its savour and its virtue enters every vein, even as any one sifts meal: the meal runs through every hole, and the bran becomes separated. So also our spirit is very widely wandering, without our will, and without our power, by reason of its nature, not by reason of its will, that happens when we sleep. But cattle, and also other creatures, seek that which they desire, more from nature than from will. It is unnatural to everything that it should desire danger or death, but still many a thing is so far compelled that it desires both of them; because the will is then stronger than the nature. Sometimes the will is more powerful than the nature, sometimes the nature overcomes the will. Thus lust does. It is natural to all men, and yet its nature is sometimes denied to it through the man's will. All the desire of cohabitation is from nature, not from will.

§ XII. By this thou mayest plainly know that the Maker of all things has imparted one desire and one nature to all his creatures, that is, that they would exist for ever. It is natural to everything that it should desire to exist for ever; so far as it can and may retain its nature. Thou needest not doubt concerning that which thou before didst question, that is, concerning the creatures which have no souls. Every one of the creatures which have souls, as well as those which have not, desires always to exist. Then said I: Now I understand that about which I before doubted, that is, that every creature is desirous always to exist; which is very clear from the propagation *of them*. Then said he: Dost thou then understand that every one of the things which perceives itself to exist, perceives itself to be together, whole and undivided; because if it be divided, then it is not whole? Then said I: That is true. Then said he: All things, however, have one will, that is, that they would exist for ever. Through this one will they desire the one good which for ever exists, that is God! Then said I: So it is as thou sayest. Then said he: Thou mayest then plainly perceive that it is on account of a thing, good in itself, that all creatures and all things desire

Ða cpæþ ic. Ne mæʒ nan mon ſoþre ſeʒʒan. ꝼorðam[1] ic onʒite ꝥ ealle ʒeſceaꝼta toꝼleoꝑon[2] ſꝑa ſꝑa ꝑæter. ⁊ nane ſibbe. ne nane endebẏrdneſſe ne heoldon. ac ſꝑiþe unʒerecliсe[3] toſlupen ⁊ to nauhte ꝑurden. ſꝑa ſꝑa ꝑe ær ſædon[4] on þiſſe ilcan bec. ʒiꝼ hi næꝼdon ænne Lod þe him eallum ſtiorde. ⁊ racode. and rædde. Ac nu ꝼorþamþe ꝑe ꝑiton ꝥ an ꝑealdend iſ eallra ðinʒa. ꝑe ſceolon[5] beon nede ʒeþaꝼan. ſam ꝑe ꝑillan. ſam ꝑe nẏllan. ꝥ he ſie ſe hehſta hroꝼ eallra ʒoda. Ða ſmercode[6] he ꝑiþ min ⁊ cꝑæþ. Eala[7] min cild ea. hꝑæt þu eart ſꝑiþe ʒeſæliʒ. ⁊ ic ſꝑiþe bliþe. ꝼor þinum[8] andʒite. ſꝑiþe neah þu onʒeate ða ꝥ riht. ⁊ ꝥ ilce ꝥ þu ær ſædeſt ꝥ þu onʒiton ne mihteſt. ðæſ þu ꝑære nu ʒeþaꝼa. Ða cꝑæþ ic. Hꝑæt ꝑæſ ꝥ ꝥ ic ær ſæde ꝥ ic nẏſte.[9] Ða cꝑæþ he. Ðu ſædeſt ꝥ ðu nẏſteſt[10] ælcre ʒeſceaꝼte ende. ac ꝑite nu ꝥ ꝥ iſ ælcre ʒeſceaꝼte ende. ꝥ þu ſelꝼ ær nemdeſt. ꝥ iſ ʒod.[11] to þam ꝼundiaþ ealle[12] ʒeſceaꝼta. nabbaþ hi nan ʒod oꝼer ꝥ to ſecanne. ne hi nan ꝑuht ne maʒon ne uꝼor ne utor ꝼindan :·

CAPUT XXXV.[d]

§ I. ÐA he ða þiſ ſpell aſæd hæꝼde. ða onʒan he eꝼt ſinʒan. ⁊ þuſ cꝑæþ. Sꝑa hꝑa ſꝑa ꝑille dioplice ſpirigan mid innepeardan Mode æꝼter rẏhte. ⁊ nẏlle ꝥ hine æniʒ mon oððe æniʒ ðinʒ maʒe amerran. onʒinne ðonne ſecan on innan him ſelꝼum. ꝥ he ær ẏmbuton hine ſohte. ⁊ ꝼorlæte unnẏtte ẏmbhoʒan ſꝑa he[13] ſꝑiþoſt mæʒe. ⁊ ʒeʒæderiʒe to þam anum. ⁊ ʒeſecʒe ðonne hiſ aʒnum[14] Mode. ꝥ hit mæʒ ꝼindan on innan him ſelꝼum ealle ða ʒod þe hit ute ſecþ. ðonne mæʒ he ſꝑiþe raþe onʒitan ealle ꝥ ẏꝼel ⁊ ꝥ unnet. ꝥ he ær on hiſ Mode hæꝼde. ſꝑa ꝼꝑeotole ſꝑa þu miht ða ſunnan ʒeſeon. ⁊ þu onʒitſt þin aʒen inʒeþanc. ꝥ hit biþ micele beorhtre ⁊ leohtre ðonne ſeo ſunne. ꝼorþam nan hæꝼiʒneſ ðæſ lichoman. ne nan unþeaꝑ ne mæʒ eallunʒa ation oꝼ hiſ Mode þa rihtꝑiſneſſe.[15] ſꝑa ꝥ he hire hꝑæt hꝑeʒu nabbe on hiſ Mode. ðeah ſio ſꝑærneſ þæſ lichoman. ⁊ þa unþeaꝑaſ oꝼt abiſeʒien ꝥ Mod mid oꝼerʒio-

[d] Boet. lib. iii. metrum 11.—Quisquis profundâ mente, &c.

[1] Cott. ꝼorþæm. [2] Cott. ꝼloꝑem. [3] Bod. unʒelice. [4] Cott. lanʒe ſædon. [5] Cott. ſculon. [6] Cott. ſmearcode. [7] Cott. Ea. [8] Bod. mino. [9] Cott. neſſe. [10] Cott. neſſe. [11] ꝥ iſ ʒod, desunt in MS. Bod. [12] Cott. ealla. [13] Bod. hi. [14] Bod. anum. [15] Bod. unrihtꝑiſneſſe.

to possess *it*. Then said I: No man can more truly say; for I know that all creatures would flow away like water, and keep no peace nor any order, but very confusedly dissolve, and come to naught, as we before said in this same book, if they had not one God who guided, and directed, and governed them all! But now, since we know that there is one governor of all things, we must needs be convinced, whether we will, or whether we will not, that he is the highest roof of all goods. Then he smiled upon me, and said: O, my child, how truly happy art thou, and how truly glad am I, on account of thine understanding! Thou hast very nearly discovered the truth; and the same that thou before saidest thou couldest not understand, of that thou hast now been convinced. Then said I: What was that, which I before said I knew not? Then said he: Thou saidst that thou knewest not the end of every creature. But know now, that that is the end of every creature, which thou thyself hast already named, that is, good. To this all creatures tend. They have no good besides this to seek, nor can they discover anything either above or beyond it!

CHAPTER XXXV.

§ I. When he had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to search deeply with inward mind after truth, and is unwilling that any man, or anything should mislead him, let him begin to seek within himself that which he before sought around him; and let him dismiss vain anxieties as he best may, and resort to this alone, and say to his own mind that it may find within itself all the goods which it seeks externally. Then may he very soon discover all the evil and vanity which he before had in his mind, as plainly as thou canst behold the sun. And thou wilt know thine own mind, that it is far brighter and lighter than the sun. For no heaviness of the body, or any fault, can wholly take away from his mind wisdom, so that he have not some portion of it in his mind; though the sluggishness of the body and *its* imperfections often prepossess the mind with forgetfulness, and affright it with the mist of error,

tulnesse ⁊ mid þam ȝedwolmiste his forrtio ꝥ hit ne mæȝe swa beorhte scinan swa hit wolde. ⁊ ðeah biþ simle corn ðære soþfæstnesse sæd on þære sawle wuniȝende. ða hwile þe sio sawl ⁊ se lichoma ȝederode beoþ. ꝥ corn sceal bion awehtmid ascunȝa ⁊ mid lare. ȝif hit ȝrowan sceal. Hu mæȝ ðonne æniȝ man rýhtwislice ⁊ ȝesceadwislice acsiȝan. ȝif he nan ȝrot rihtwisnesse on him næfþ. nis nan swa swiþe bedæled rýhtwisnesse. ꝥ he nan rýht andwýrde nýte. ȝif mon acsaþ. Forþam hit is swiþe rýht spell ꝥ Plato se uþwita sæde. he cwæþ swa hwa swa unȝemýndiȝ sie rihtwisnesse. ȝecerre hine to his ȝemýnde. ðonne fint he ðær þa rýhtwisnesse ȝehýdde mid þæs lichoman hæfiȝnesse ⁊ mid his Modes ȝedrefednesse ⁊ bisȝunȝa :·

§ II.[e] Ða cwæþ ic. Ic eom ȝeþafa ꝥ ꝥ was soð spell ꝥ Plato sæde. Hu ne mýneȝodest[1] þu me eac nu tuwa þære ilcan sprræce. ærest þu cwæþe ꝥ ic hæfde forȝiten ꝥ ȝecýndelic ȝod. ꝥ ic on innan me selfum hæfde. for ðæs lichoman hefiȝnesse. æt oðrum cerre þu me sædest þæt ðu hæfdest onȝiten ꝥ me selfum þuhte ꝥ ic hæfde eallunȝa forloren ꝥ ȝecýndelice ȝod. ꝥ ic oninnan me selfum sceolde habban. for ðære unȝemetlican unrotnesse ðe ic hæfde forþam forlætenan welan. Ða cwæþ he. Ðar þu nu ȝemýndest ða word þe ic þe sæde on þære forman bec. ðonne miht[2] ðu be þam wordum ȝenoȝ sweotole onȝitan ꝥ ꝥ þu ær sædest ꝥ þu nýsstest.[3] Ða cwæþ ic. Hwæt wæs ꝥ. hwæt sæde ic ꝥ ic nýste :·[4] Ða cwæþ he. Ðu sædest on þære ilcan bec. ꝥ þu onȝeate ꝥ te Lod weolde þisses middan ȝearder. ac þu sædest ꝥ þu ne mihte witan humeta he his weolde. oððe hu he his weolde. Ða cwæþ ic. Ic ȝeman ȝenoȝ ȝeara[5] min aȝen dýsiȝ. ⁊ ic his wæs ær ðe ȝeþafa. þeah ic hit þa be sumum dæle onȝeate. ic wolde ȝet his mare æt ðe ȝeheoran. Ða cwæþ he. Ne ðe nauht ær ne tweode ꝥ te Lod rædde ⁊ weolde ealles middanearder :· Ða cwæþ ic. Ne me ȝeot[6] nauht ne tweoþ. ne nu næfre ne tweoþ.[7] ic þe wille eac wona secȝan be hwæm ic hit ærest[8] onȝeat. Ic onȝeat þæt ðes middanȝeard wæs of swiðe manegum and mistlicum[9] ðinȝum ȝeȝaderod. ⁊ swiþe fæste to somne ȝelimed ⁊ ȝefanȝod. næren hi ȝeȝaderode ⁊ ȝeradode. swa wiþerwearda ȝesceafta. ðonne ne wurdon he næfre ne ȝeworhte ne eac ȝeȝaderode. ⁊ ȝif he hi

[e] Boet. lib. iii. prosa 12.—Tum ego, Platoni, inquam, &c.

[1] Cott. mýndȝodest. [2] Cott. meahte. [3] Cott. nesse. [4] Cott. nýsse. [5] Cott. ȝeare. [6] Cott. ȝiet. [7] Cott. twioð. [8] Bod. þam ic ærest. [9] Cott. mislicum.

so that it cannot shine so brightly as it would. And nevertheless, a grain of the seed of truth is ever dwelling in the soul, while the soul and the body are united. That grain must be excited by inquiry and by instruction if it shall grow. How then can any man wisely and rationally inquire, if he has no particle of wisdom in him? No one is so entirely destitute of wisdom, that he knows no right answer when any one inquires. Therefore it is a very true saying that Plato the philosopher said. He said: Whosoever is forgetful of wisdom, let him have recourse to his mind; then will he there find the wisdom concealed by the heaviness of the body, and by the trouble and occupation of his mind.

§ II. Then said I: I am convinced that it was a true saying which Plato said. But hast thou not again twice reminded me of the same argument? First thou saidst that I had forgotten the natural good which I had within myself, through the heaviness of the body. At another time thou saidst to me, that thou hadst discovered that it seemed to myself that I had altogether lost the natural good which I should have within myself, through the immoderate uneasiness which I had on account of lost wealth. Then said he: Since thou now rememberest the words which I said to thee in the first book, thou mayest by those words clearly enough call to mind what thou before saidst thou wert ignorant of. Then said I: What was that? What did I say that I was ignorant of? Then said he: Thou saidst in that same book that thou knewest that God governed this middle-earth; but thou saidst that thou couldest not discover in what manner he governed it, or how he governed it. Then said I: I very well remember mine own folly, and I have already acknowledged it to thee. But though I know it in some measure, I would yet hear more concerning it from thee. Then said he: Thou formerly hadst not any doubt that God ruled and governed all the middle-earth. Then said I: Nor do I now doubt it, nor ever shall doubt it. I will, moreover, at once tell thee through what I at first comprehended it. I perceived that this middle-earth was composed of very many and various things, and very firmly cemented and joined together. If these, such contrary creatures, had not been united and reduced to order *by an all-powerful Being*, then they would

ne bunde[1] mid hiſ unabindendlicum[2] nacentum. ðonne toſlupan hi ealle.[3] ⁊ næſon[4] no ſpa ſpa ſpiſlice. ne ſpa endebýrdlice. ne ſpa ſemetlice hiona ſtede. ⁊ hiona ſýne funden on hiona ſtopum. ⁊ on hiona tidum. ſiſ an unapendendlic Ðoð næne. peolde none ſoð þ þ he iſ. þ ic hate Ðoð ſpa ſpa ealle ſeſceafta hataþ.

§ III.[f] Ða cpæþ he. Nu ðu þæt ſpa openlice onſiten hæfſt. ne þearfe ic nu nauht ſpiþe ymbe þ ſpincan. þ ic ðe ma be ſoðe necce. foſþæm ðu eaft nu fulneah cumen imnon[5] ða ceaſtne þæne foþan ſeſælþe. þe þu lange æþ ne mihteſt aneðian. Ac pit ſculon ſpa ðeah ſecan þ þ pit æþ mýntan. Ða cpæþ ic. Þæt iſ þ. Ða cpæþ he. Þu ne tealdan pit æþ þ te ſenýht pæne[6] ſeſælþa. ⁊ ða ſeſælþa pæſon Ðoð. Ða cpæþ ic. Spa hit iſ ſpa þu ſeſiſt. Ða cpæþ he. Ðoð ne beþearf nanef oþſef fultumef. buton hiſ ſelfef. hiſ ſeſceafta mið to pealdanne. ðe[7] ma þe he æþ þoſfte to ðam peoſce. foſþam[8] ſiſ þe ænigef fultumef on ænegum ðingum beþoſfte. ðonne næfde he no ſelf ſenog. Ða cpæþ ic. Spa hit iſ ſpa þu ſeſiſt. Ða cpæþ he. Ðuþh[9] hine ſelfne he ſeſceop ealle[10] ðing. ⁊ eallþa pealt.[11] Ða cpæþ ic. Ne mæg ic ðæf oþſacan. Ða cpæþ he. Æþ pe þe hæfðon þ ſeneht.[12] þ Ðoð pæne þuþh hine ſelfne ſoð.[13] Ða cpæþ ic. Ic ſeman þ þu ſpa ſæðeſt. Ða cpæþ he. Ðuþh[14] ſoð Ðoð ſeſceop ælc[15] þing. foſþam[16] he pelt[17] þuþh hine ſelfne ealleſ ðæf þe pe æþ cpæðon þ ſoð pæne. ⁊ he iſ ana ſtaþolfæſt pealðend. ⁊ ſteopa. ⁊ ſteoſſioþeþ.[18] foſþæm he neht[19] ⁊ þæt eallum ſeſceaftum. ſpa ſpa ſoð[20] ſteopa[21] anum ſcipe. Ða cpæþ ic. Nu ic ðe anðette þ ic hæbbe funden ðupu. þæþ ðæþ ic æþ ſeneah ane lýtle cýnan.[22] ſpa þæt ic unſeaþe[23] mihte ſeneon[24] ſpiþe lýtellne ſciman leohteſ oſ þiſum[25] ðeoſtnum. ⁊ ðeah þu me tæhteſt æþ þa ðupu. ac ic hiſe ne mihte maſe aneðian buton þ ic hiſe ſnapoðe ymbuton þ ðe ic þ lýtle leoht ſeneah tſinchan. ic ðe ſæðe ſefýſn æþ on ðiſſe ilcan bec.

[f] Boet. lib. iii. prosa 12.—Tum illa, cum hæc, inquit, &c.

[1] Cott. ſebunde. [2] Cott. unanbindendlicum. [3] Cott. ealla. [4] Bod. næne. [5] Cott. in on. [6] Cott. pæpen. [7] Cott. þon. [8] Cott. foſþæm. [9] Cott. Ðuſg. [10] Cott. eall. [11] Cott. pýlt. [12] Cott. ſeneaht. [13] Cott. ſoð. [14] Cott. Ðuſg. [15] Cott. eal. [16] Cott. foſþæm. [17] Cott. pilt. [18] Cott. ſteoſſioþeþ ⁊ helma. [19] Cott. piht. [20] Cott. ſoð. [21] Cott. ſtiopa. [22] Cott. cinan. [23] Cott. uneaþe. [24] Cott. ſeſion. [25] Cott. þiſſum.

never have been formed nor joined together: and if he had not bound them with his indissoluble chains, then would they all be dissolved. Neither would their station and their course be formed so wisely, and so orderly and so suitably in their places, and in their times, if one unchangeable God did not exist. Good, therefore, directed whatever is. This I call God, as all creatures call *it*.

§ III. Then said he: Since thou hast so clearly understood this, I need not now greatly labour in order that I may instruct thee further concerning good; for thou art now almost come into the city of the true happiness, which thou some time ago couldest not discover. But we must nevertheless consider what we have already proposed. Then said I: What is that? Then said he: Have we not before agreed that sufficiency was happiness, and happiness was God? Then said I: So it is as thou sayest. Then said he: God needs no other help besides himself to govern his creatures with, any more than he before needed for the creation; for if he had need of any help in anything, then would he himself not have sufficiency. Then said I: So it is as thou sayest. Then said he: By himself he created all things, and governs all. Then said I: I cannot deny it. Then said he: We have before shown to thee that God was of himself good. Then said I: I remember that thou so saidst. Then said he: Through good, God created everything, for he governs by himself all that which we before said was good: and he is the only stable governor, and pilot, and rudder; for he directs and rules all creatures as a good pilot *steers* a ship. Then said I: Now I confess to thee that I have found a door, where I before saw only a little chink, so that I scarcely could see a very small ray of light in this darkness. And yet thou hadst before pointed out to me the door, but I could not ever the more discover it, though I groped for it whereabout I saw that little light twinkle. I said to thee some time ago in this same book, that I knew not what was the beginning of all

ꝥ ıc nẏſte[1] hꝑæt ſe ꝼꝛuma ꝑæꝛe ealꝛa ʒeſceaꝼta. ða ʒeꝛehteſt þu me ꝥ[2] hıt ꝑæſ Lod.[3] þa nẏſte[4] ıc eꝼt ẏmbe þone ende. æꝛ þu me eꝼt ʒeꝛehteſt ꝥ ꝥ ꝑæꝛe eac Lod.[5] ða ſæde ıc þe ꝥ ıc nẏſte[6] hu he ealꝛa þaꝛa ʒeſceaꝼta ꝑeolde.[7] ac ðu hıt me hæꝼſt nu ſꝑıþe ſꝑeotole ʒeꝛeht.[8] ſꝑelce[9] ðu hæbbe ða duꝛu abꝛoden þe ıc æꝛ ſohte. Ða andſꝑoꝛode he me ⁊ cꝑæþ. Ic ꝑat ꝥ ıc þe æꝛ mẏneʒode[10] ðæꝛe ılcan ſꝑꝛæce. ⁊ nu me þıncþ ꝥ þu onʒıte ſꝑa ſꝑa lenʒ ſꝑa bet ẏmbe ða ſoþꝼæſtneſſe. ac ıc ꝑolde ʒet þe eoꝑıan ſume bıſne.[11] ac ſꝑa ſꝑeotole ſꝑa ſıo ꝑæſ þe ıc þe æꝛ ſæde. Ða cꝑæþ ıc. Hꝑæt ıſ ſıo :·

§ IV.[g] Ða cꝑæþ he. Ne mæʒ nænne mon þæſ tꝑeoʒan[12] ꝥ te eallꝛa ʒeſceaꝼta aʒnum ꝑıllan[13] Lod ꝛıcſaþ oꝼeꝛ hı. ⁊ eaþmodlıce hıoꝛa ꝑıllan ꝑendaþ to hıſ ꝑıllan. Be þæm ıſ ſꝑıþe ſꝑeotol ꝥ te Lod æʒhꝑæſ ꝑealt mıd þæm helman ⁊ mıd þæm ſtıoꝛꝛoþꝛe hıſ ʒodneſſe. ꝼoꝛþamþe[14] ealle[15] ʒeſceaꝼta ʒecẏndelıce hıoꝛa aʒnum ꝑıllum ꝼundıaþ to cumanne to ʒode. ſꝑa ſꝑa ꝑe oꝼt æꝛ ſædon on þıſſe ılcan bec. Ða cꝑæþ ıc. Hꝑı ne mæʒ ıc þæſ tꝑeoʒan.[16] ꝼoꝛþæmþe Lodeſ anꝑeald næꝛe ꝼull eadıʒlıc. ʒıꝼ þa ʒeſceaꝼta hıoꝛa unꝑıllum hım heꝛden.[17] ⁊ eꝼt ða ʒeſceaꝼta næꝛon[18] naneſ ðonceſ ne naneſ ꝑeoꝛþſcıpeſ ꝑeoꝛþe.[19] ʒıꝼ hı heoꝛa unꝑıllum hlaꝼoꝛde heꝛden. Ða cꝑæþ he. Nıſ nan ʒeſceaꝼt ðe he tıohhıʒe[20] ꝥ hıo ſcẏle ꝑınnan ꝑıþ hıꝛe ſcıppendeſ ꝑıllan ʒıꝼ hıo hıꝛe ʒecẏnd[21] healdan ꝑıle. Ða cꝑæþ ıc. Nıſ nan ʒeſceaꝼt[22] þe ꝑıþ hıꝛe ſcıppendeſ ꝑıllan ꝑınne. buton dẏſıʒ mon. oððe eꝼt ða ꝑıþeꝛꝑıeꝛdan[23] enʒlaſ. Ða cꝑæþ he. Hꝑæt ꝑenſt þu. ʒıꝼ æneʒu ʒeſceaꝼt tıohhode ꝥ hıo ꝑıþ hıſ ꝑıllan ſceolde ꝑınnan. hꝑæt hıo mıhte ꝑıþ ſꝑa mıhtıne ſꝑa ꝑe hıne ʒeꝛehtne habbaþ. Ða cꝑæþ ıc. Ne maʒon hı nauht ðeah hı ꝑıllon. Ða ꝑundꝛode he ⁊ cꝑæþ. Nıſ nan ꝑuht þe mæʒe oððe ꝑılle ſꝑa heaʒum[24] Lode ꝑıþcꝑeþan. Ða cꝑæþ ıc. Ne ꝑene ıc ꝥ ænıʒ ꝑuht ſıe ðe ꝑıþꝑınne. buton ꝥ ꝑıt æꝛ ſꝑꝛæcon. Ða ſmeꝛcode[25] he and cꝑæþ. Ꝼıte ʒeaꝛe ꝥ ꝥ ıſ ꝥ hehſte ʒod. ꝥ hıt eall ſꝑa mıhtıʒlıce

[g] Boet. lib. iii. prosa 12.—Cum Deus, inquit, omnia, &c.

[1] Cott. nẏſſe. [2] Bod. hꝑæt. [3] Bod. et Cott. ʒod. [4] Cott. nẏſſe. [5] Bod. et Cott. ʒod. [6] Cott. nẏſſe. [7] Cott. ꝑıolde. [8] Cott. ʒeꝛeant. [9] Cott. ſꝑẏlce. [10] Cott. mẏndʒode. [11] Cott. bẏſne. [12] Cott. tꝑıoʒan. [13] Cott. ꝑıllum. [14] Cott. ꝼoꝛþæmþe. [15] Cott. ealla. [16] Cott. Hꝑone mæʒ þwſ tꝑıoʒan. [17] Bod. heꝛdeſt. [18] Cott. næꝛen. [19] Cott. ꝑẏꝛþe. [20] Cott. tıohhıe. [21] Cott. cẏnd. [22] Cott. ʒecẏnd. [23] Cott. ꝛıþeꝛꝑeaꝛdan. [24] Cott. heaum. [25] Cott. ſmeaꝛcade.

creatures. Thou didst then inform me that it was God. Then again I knew not concerning the end, until thou hadst told me that it was also God. Then said I to thee that I knew not how he governed all these creatures, but thou hast now explained it to me very clearly, as if thou hadst opened the door which I before sought. Then answered he me, and said: I know that I before reminded thee of this same argument, and now methinks that thou understandest, as the later, so the better, concerning the truth. But I would yet show thee some example as manifest as that was which I before mentioned to thee. Then said I: What is that?

§ IV. Then said he: No man can doubt this, that by the proper consent of all creatures God reigns over them, and bends their will conformably to his will. By this it is very evident that God governs everything with the helm and with the rudder of his goodness. For all creatures naturally of their own will endeavour to come to good, as we have often before said in this same book. Then said I: Indeed I cannot doubt it, for God's power would not be entirely perfect if creatures obeyed him against their will: and again the creatures would not be worthy of any thanks or any honour if they unwillingly obeyed their lord. Then said he: There is no creature which attempts to contend against its Maker's will, if it desire to retain its nature. Then said I: There is no creature which contends against its Maker's will except foolish man, or, again, the rebellious angels. Then said he: What thinkest thou? If any creature determined that it would contend against his will, what could it do against *one* so powerful as we have proved him? Then said I: They cannot do anything, though they will it. Then wondered he, and said: There is no being which can or will oppose so high a God. Then said I: I do not imagine that there is anything which opposes, except what we before said. Then smiled he, and said: Be assured that that is the highest good, which so

macaþ. ⁊ eall ðinȝ ȝeſceop. ⁊ eallum ſwa ȝeꞃeclice ꞃacaþ. ⁊ ſaw eaþelice[1] buton ælcum ȝeſwince hit eall ſet. Ða cwæþ ic. Wel me licoðe ꝥ þu æꞃ ſæðeſt. ⁊ þiſeſ me lẏſt nu ȝet[2] bet. ac me ſceamaþ nu ꝥ ic hit æꞃ ne onȝeat. Ða cwæþ he. Ic wat[3] ꝥ þu ȝeheꞃðeſt oft ꞃeccan on ealðum leaſum ſpellum ꝥ te Iob Saturneſ ſunu ſceolðe beon[4] ſe hehſta Loð oſeꞃ oþꞃe Loðaſ.[5] ⁊ he ſceolðe bion ðæſ heoſeneſ ſunu. ⁊ ſcolðe ꞃicſian on heoſenum. ⁊ ſcolðon ȝiȝantaſ bion eoꞃþan ſuna. ⁊ þa ſceolðon[6] ꞃicſian oſeꞃ eoꞃþan. ⁊ þa ſceolðan[7] hi beon[8] ſwilce[9] hẏ wæꞃon ȝeſwẏſtꞃena beaꞃn. ſoꞃþæmþe[10] he ſceolðe beon heoſoneſ ſunu. ⁊ hi eoꞃþan. ða ſceolðe ðam ȝiȝantum oſþincan ꝥ he hæſðe hieꞃa[11] ꞃice. wolðon ða tobꞃecan ðone heoſon unðeꞃ him. ða ſceolðe he ſenðan ðunꞃaſ. ⁊ lẏȝetu.[12] ⁊ windaſ. ⁊ towẏꞃpan eall hiꞃa ȝewoꞃc mið. ⁊ hi ſelſe oſſlean. Ðẏllice[13] leaſunȝa hi woꞃhton. ⁊ mihton eaþe ſecȝan ſoþſpell. ȝif him þa leaſunȝa næꞃon[14] ſwetꞃan. ⁊ ðeah ſwiþe ȝelic þiſum. hi mihton ſecȝan hwẏlc ðẏſiȝ Neſꞃoð ſe ȝiȝant woꞃhte. ſe Neſꞃoð wæſ Chuſeſ ſunu. Chuſ wæſ Chameſ ſunu. Cham[15] Noeſ. ſe Neſꞃoð het wẏꞃcan ænne toꞃ on ðam[16] ſelða þe Sennaꞃ[17] hatte. ⁊ on þæꞃe ðioðe þe Deiꞃa hatte. ſwiþe neah þæꞃe bẏꞃiȝ ðe mon nu hæt Babilonia. ꝥ hi ðẏðon ſoꞃ þæm þinȝum ꝥ[18] hi wolðon witon hu heah hit wæꞃe to þæm heſone. ⁊ hu ðicke[19] ſe heſon wæꞃe ⁊ hu ſæſt. oððe hwæt þæꞃ oſeꞃ wæꞃe. Ac hit ȝebẏꞃeðe. ſwa hit cẏnn[20] waſ. ꝥ ſe ȝoðcunða anwealð[21] hi toſtencte æꞃ hi hit ſullwẏꞃcan moſton.[22] ⁊ towaꞃp þone toꞃꞃ.[23] ⁊ hioꞃa maniȝne[24] oſſloȝ. ⁊ hioꞃa ſpꞃæce toðælðe on twa[25] ⁊ hunð ſeoſontiȝ ȝeþeoða.[26] Swa ȝebẏꞃeþ ælcum ðaꞃa þe winþ wiþ þæm ȝoðcunðan anwealðe.[27] ne ȝewexþ[28] him nan weoꞃþſcipe on þæm. ac wẏꞃþ ſe ȝewanoð þe hi æꞃ hæſðon :·

§ V.[h] Ac loca nu hwæþeꞃ ðu wille ꝥ wit ȝiet ſpẏꞃiȝen[29] æſteꞃ æniȝꞃe ȝeſceaðwiſneſſe ſuꞃþoꞃ. nu wit ꝥ aſunðen[30] habbaþ. ꝥ

[h] Boet. lib. iii. prosa 12.—Sed visne rationes ipsas, &c.

[1] Cott. eþelice. [2] Cott. ȝiet. [3] Bod. Hwæt ic wat. [4] Cott. bion. [5] Cott. oðꞃu Loðu. [6] Cott. ſceolðen. [7] Cott. ſceolðen. [8] Cott. bion. [9] Cott. ſwelce. [10] Cott. ſoꞃþæm þe. [11] Bod. hiꞃe. [12] Cott. liȝeta. [13] Cott. Ðẏllica. [14] Cott. næꞃen. [15] Bod. Lhaanieſ ſunu. Lhaan. [16] Cott. þæm. [17] Cott. Nenſaꞃ. [18] Cott. þe. [19] Cott. þicce. [20] Cott. cẏn. [21] Cott. wald. [22] Cott. moſten. [23] Cott. toꞃ. [24] Cott. moniȝne. [25] Cott. tu. [26] Cott. ȝeþioða. [27] Cott. anwalðe. [28] Cott. ȝewẏxð. [29] Bod. ȝeſpẏꞃiȝen. [30] Cott. ſunðen.

powerfully does everything, and has created all things, and so widely over all extends, and so easily without any labour disposes everything. Then said I: I well liked what thou before saidst, and this pleases me still better, but I am now ashamed that I did not know it before. Then said he: I wot thou hast often heard tell in old fables, that Jove, the son of Saturn, should be the highest god above other gods; and he should be the son of heaven, and should reign in the heavens; and the giants should be the sons of earth, and should reign over the earth; and then they should be as if they were sisters' children, for he should be the son of heaven, and they of earth. Then should it bethink the giants that he possessed their kingdom. Then were they desirous to break the heaven under him. Then should he send thunders, and lightnings, and winds, and therewith overturn all their work, and slay them. Such fictions they invented, and might easily have related true history, if the fictions had not been more agreeable to them, and yet very like to these. They might have related what folly Nimrod the giant wrought. Nimrod was the son of Cush; Cush was the son of Ham, *and* Ham of Noah. Nimrod gave order to erect a tower in the field which is called Shinar, and in the country which is called Dura, very near to the city which men now call Babylon. They did it for these reasons; that they wished to know how high it was to the heaven, and how thick the heaven was, and how firm, or what was over it. But it happened, as was fit, that the divine power dispersed them before they could complete it, and overthrew the tower, and slew many a one of them, and divided their speech into seventy-two languages. So happens it to every one of those who strive against the divine power. No honour accrues to them thereby, but that is diminished which they before had.

§ V. But see now whether thou art desirous that we still should seek after any argument further, now we have dis-

ꝑıt æꝛ ſohton. ıc ꝑene þeah ȝıf ꝑıt ȝıet[1] uncꝛe ꝑoꝛð to ſomne ſleaþ. ꝥ þæꝛ aſpꝛunȝe ſum ſpeaꝛca up ſoþfæſtneſſe ðaꝛa þe ꝑıt æꝛ ne ȝeſaꝑon. Ða cꝑæþ ıc. Do ſꝑa ſꝑa ðu ꝑılle. Ða cꝑæþ he. Hꝑæt nænne mon nu ne tꝑeoþ ꝥ Loð ſẏ ſꝑa mıhtıȝ ꝥ he mæȝe ꝑẏꝛcan ꝥ ꝥ he ꝑılle. Ða cꝑæþ ıc. Ne tꝑeoþ þæſ nan[2] mon ðe auht ꝑat. Ða cꝑæþ he. Hꝑæþeꝛ ænıȝ mon ꝑene[3] ꝥ auht ſıe þæſ ðe Loð ðon ne mæȝe. Ða cꝑæþ ıc. Ic hıt ꝑat ꝥ nauht nıſ ðæſ ðe he ðon ne mæȝe. Ða cꝑæþ he. Ꝼenſt þu hꝑæþeꝛ he mæȝe ænıȝ[4] ẏfel ðon. Ða cꝑæþ ıc. Ic ꝑat ꝥ he ne mæȝ. Ða cꝑæþ he. Soþ ðu ſeȝſt. foꝛþam hıt ıſ nauht. þæꝛ ẏfel auht ꝑæꝛe þonne mıhte[5] hıt Loð ꝑẏꝛcan. foꝛþẏ hıt ıſ nauht. Ða cꝑæþ ıc. Me þıncþ ꝥ þu me ðꝑelıȝe anð ðẏðeꝛıe.[6] ſꝑa mon cılð ðeþ. lætſt me hıðeꝛ ⁊ ðıðeꝛ[7] on ſꝑa þıcne ꝑuðu ꝥ ıc ne mæȝ ut aꝛeðıan. foꝛþæm ðu á ẏmbe ſtıcce fehſt eft on ða ılcan ſpꝛæce. þe þu æꝛ ſpæce[8] ⁊ foꝛlætſt eft ða æꝛ ðu hı ȝeenðoð habbe.[9] ⁊ fehſt on uncuþe. þẏ ıc nat nu[10] hꝑæt þu ꝑılt. Me þıncþ ꝥ ðu hꝑeꝛfeſt ẏmbuton[11] ſume ꝑunðeꝛlıce ⁊ ſelðcuþe ſpꝛæce. ẏmbe þa anfealðneſſe þaꝛe ȝoðcunðneſſe. Ic ȝeman[12] ꝥ þu me æꝛ ꝛehteſt ſum ꝑunðoꝛlıc ſpell. be ðam þa ðu me ꝛehteſt ꝥ hıt ꝑæꝛe eall an ȝeſælþa ⁊ ꝥ hehſte ȝoð. ⁊ cꝑæðe ꝥ ða ȝeſælþa ꝑæꝛon[13] on ðam[14] hehſtan ȝoðe[15] fæſte. ⁊ ꝥ hehſte ȝoð ꝑæꝛe Loð ſelf.[16] ⁊ he ꝑæꝛe full ælcꝛe ȝeſælþe. anð þu cꝑæðe ꝥ ælc ȝeſælıȝ mon ꝑæꝛe Loð. ⁊ eft ðu ſæðeſt ꝥ Loðeſ ȝoðneſſ[17] ⁊ hıſ ȝeſælıȝneſſ ⁊ he ſelf þæt ꝥ ꝑæꝛe[18] eall an. ⁊ ꝥ þonne ꝑæꝛe ſe hehſta ȝoð. ⁊ to þæm ȝoðe ealle þa ȝeſceafta fundıaþ ðe heoꝛa ȝecẏnð healðaþ. ⁊ ꝑılnıaþ ꝥ hı[19] to cumen. ⁊ eac ðu ſæðeſt ꝥ te Loð ꝑeolðe[20] eallꝛa hıſ ȝeſceafta mıð þam[21] ſteoꝛꝛoþꝛe[22] hıſ ȝoðneſſe.[23] ⁊ eac ſæðeſt ꝥ ealle[24] ȝeſceafta hıoꝛa aȝnum ꝑıllum unȝeneððe hım ꝑæꝛon[25] unðeꝛþeoððe.[26] ⁊ nu on laſt þu ſæðeſt[27] ꝥ ẏfel næꝛe nauht. ⁊ eall ðıſ þu ȝeꝛehteſt to ſoþe ſꝑıþe ȝeſceaðꝑıſlıce buton ælcꝛe leaſꝛe ꝛæðelſan. Ða cꝑæþ he. Ðu ſæðeſt æꝛ ꝥ ıc þe ðꝑealðe.[28] Ac me

[1] Bod. ꝑıt ȝıf ȝet. [2] Cott. nænne. [3] Bod. ꝑæꝛe. [4] ænıȝ, deest in MS. Bod. [5] Cott. meahte. [6] Cott. ðꝑelle ⁊ ðẏðꝛe. [7] Cott. læðſt me hıðꝛeſ ⁊ þıðꝛeſ. [8] þe þu æꝛ ſpæce, desunt in MS. Bod. [9] Cott. hæbbe [10] nu, deest in MS. Cott. [11] Cott. ẏmbe utan. [12] Bod. ȝenam. [13] Cott. ꝑæꝛen. [14] Cott. þæm. [15] Cott. ȝooðe. [16] Cott. ȝooð ꝑæꝛe Loð. [17] Cott. ȝooðeſ. [18] Bod. ꝥ ꝥ he ꝑæꝛe. [19] Cott. hẏ. [20] Cott. ꝑıolðe. [21] Cott. þæm. [22] Cott. ſtıoꝛꝛoðꝛe. [23] Cott. ȝooðneſſe. [24] Cott. ealla. [25] Cott. ꝑæꝛen. [26] Cott. unðeꝛþıoððe. [27] Cott. ſæðeſ. [28] Bod. ꝥ þe ðꝑeloðe.

covered what we before sought. I think, however, if we again strike our words together, there may spring out some spark of truth of those things which we have not yet observed. Then said I: Do as thou wilt. Then said he: No man doubts that God is so mighty that he is able to work whatsoever he will. Then said I: No man doubts this, who knows anything. Then said he: Does any man think that there is aught which God cannot do? Then said I: I know that there is nothing which he cannot do. Then said he: Dost thou imagine that he can do any evil? Then said I: I know that he cannot. Then said he: Thou sayest truly, for it is nothing. If evil were anything, then could God do it. Therefore it is nothing. Then said I: Methinks thou misleadest and deludest me, as any one does a child: thou leadest me hither and thither in so thick a wood that I cannot find the way out. For thou always, on account of some small matter, betakest *thyself* to the same argument that thou before wert speaking of, and again leavest that before thou hast ended it, and beginnest a fresh one. Therefore I know not what thou wouldest. Methinks thou revolvest about some wonderful and extraordinary argument concerning the oneness of the divine nature. I remember that thou formerly madest to me a wonderful speech, wherein thou toldest me that it was all one, happiness and the highest good: and saidst that the felicities were fixed in the highest good, and the highest good was God himself, and he was full of all happiness. And thou saidst that every happy man was a God! And again thou saidst, that God's goodness, and his happiness, and himself, that this was all one, and was, consequently, the highest good; and to this good all creatures which retain their nature tend, and are desirous to come. And moreover thou saidst, that God governed all his creatures with the rudder of his goodness; and also saidst, that all creatures of their own will, uncompelled, were subject to him. And now, at last, thou saidst that evil was nothing! And all this thou hast proved for truth very rationally, without any ambiguity. Then said he: Thou

þincþ ſelfum ꝥ ic þe nauht ne ðyeloðe.[1] ac ſæðe ðe ſyiþe lanȝ ſpell ⁊ yundorlic ſyiþe[2] ȝeſceaðlice be ðam Loðe ðe yit unc ȝefýrn toȝebæðon. ⁊ nu ȝet[3] ic teohhie ꝥ ic ðe hyæt hyeȝu[4] uncuþeſ ȝerecce be þam ilcan Loðe. Hit iſ ȝecýnð ðære ȝoðcunðneſſe ꝥ hio mæȝ beon unȝemenȝeð yið oþre[5] ȝeſceafta. buton oþerra ȝeſceafta fultume. ſya ſya nan oþer ȝeſceaft ne mæȝ. ne mæȝ nan oþer[6] ȝeſceaft be him ſelfum bion. ſya ſya ȝio[7] Parmenideſ ſe ſceop ȝeððoðe[8] anð cyæþ. Se ælmihtiȝa[9] Loð iſ eallra ðinȝa reccenð ⁊ he ana unayenðenðlic[10] yuniaþ. ⁊ eallra ðara ayenðenðlicra[11] yelt. Forþæm ðu ne ðearft nauht ſyiþe yunðriȝan ðeah ye ſpirian[12] æfter ðam[13] þe ye onȝunnon. ſya mið læſ yorða. ſya mið ma. ſyæþer ye hit ȝereccan maȝon. Ðeah ye nu ſculon maneȝa ⁊ miſtlice[14] biſna anð biſpell reccan. ðeah hanȝaþ ure Moð ealne yeȝ on þæm þe ye æfter ſpýriaþ. ne fo ye na[15] on ða biſena[16] anð on biſpell[17] for ðara leaſana ſpella lufan. ac forþamþe[18] ye yolðon mið ȝebeacnian[19] ða ſoþfæſtneſſe. ⁊ yolðon ꝥ hit yurðe to nýtte ðam ȝeherenðum.[20] Ic ȝemunðe nu rihte[21] þæſ yiſan Platoneſ lara ſuma. hu he cyæþ. ꝥ[22] ſe mon ſe þe biſpell ſeȝȝan[23] yolðe. ne ſceolðe fon on to unȝelic biſpell ðære ſpræce ðe he ðonne ſprecan yolðe. ac ȝeheor[24] nu ȝeþýlðelice hyæt ic nu ſprecan yille. ðeah hit þe ȝefýrn ær unnýt ðuhte. hyæþer þe ſe enðe abet lician yille :·

§ VI.[i] Onȝan ða ſinȝan. ⁊ cyæþ. Leſæliȝ biþ ſe mon. þe mæȝ ȝeſeon. ðone hluttran æyellm. ðæſ hehſtan ȝoðeſ. ⁊ of him ſelfum. ayeorpan mæȝ. ða ðioſtro hiſ Moðeſ. Ye ſculon ȝet of ealðum leaſum ſpellum ðe ſum biſpell reccan. Hit ȝelamp ȝio. ꝥ te an hearpere. yæſ on ðære þeoðe.[25] þe Thracia hatte. ſio yæſ on Lreca rice. ſe hearpere yaſ ſyiþe. unȝefræȝlice ȝoð.[26] þæſ nama yæſ Orfeuſ. he hæfðe an ſyiþe ænlic yif. ſio yæſ haten Eurýðice. þa onȝann[27] monn ſecȝan. be þam hearpere. ꝥ he mihte hearpian ꝥ ſe yuða[28] yaȝoðe. ⁊ ða ſtanaſ

[i] Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

[1] Cott. ðyelle. [2] Cott. ⁊ ſyiþe. [3] Cott. ȝiet. [4] Cott. hyuȝu. [5] Cott. oþra. [6] Cott. oþru. [7] ȝio, deest in MS. Cott. [8] Cott. ȝiððoðe. [9] Cott. ælmihteȝa. [10] Cott. unanyenðenðlic. [11] Cott. et Bod. anyenðenðlicra. [12] Cott. ſpýrien. [13] Cott. þæm. [14] Cott. miſlica. [15] Cott. no. [16] Cott. biſna. [17] Cott. on þa biſpel. [18] Cott. forþæm þe. [19] Cott. becnan. [20] Bod. ȝeherenðon. [21] Cott. rýhte. [22] Cott. ꝥ te. [23] Cott. ſecȝan. [24] Cott. ȝeher. [25] Cott. þioðe [26] Cott. ȝooð. [27] Cott. onȝon. [28] Cott. yuðu.

saidst just now that I deceived thee; but methinks that I have not deceived thee, but have stated to thee a very long and wonderful argument, very rationally, concerning that God to whom we some time ago prayed: and I still intend to teach thee something unknown concerning the same God. It is the nature of the divinity, to be able to exist unmixed with other beings, without the help of other beings, in such a way as nothing else is capable of. No other thing is able to exist of itself. Thus formerly Parmenides the poet sung, and said: The Almighty God is ruler of all things, and he alone remains unchangeable, and governs all changeable things. Therefore thou needest not greatly wonder, when we are inquiring concerning what we have begun, whether we may prove it with fewer words, or with more. Though we should produce many and various examples and fables, yet our mind always hangs on that which we are inquiring after. We do not betake ourselves to examples and fables, for love of fictitious speeches, but because we desire therewith to point out the truth, and desire that it may be useful to the hearers. I called to mind just now some instructions of the wise Plato, how he said that the man who would relate a fable, should not choose a fable unlike the subject of his discourse. But hear now patiently what I shall further say, though it formerly appeared to thee unprofitable, whether the end may better please thee.

§ VI. He began then to sing, and said: Happy is the man who can behold the clear fountain of the highest good, and can put away from himself the darkness of his mind! We will now from old fables relate to thee a story. It happened formerly that there was a harper in the country called Thrace, which was in Greece. The harper was inconceivably good. His name was Orpheus. He had a very excellent wife, who was called Eurydice. Then began men to say concerning the harper, that he could harp so that the wood moved, and the

hi ꝛtýꝑeꝺon.[1] ꝓoꝛ ꝺam ꝛꝑeȝe. ⁊ ꝑilꝺ ꝺeoꝓ.[2] ꝺæꝓ ꝓolꝺon to ıꝛnan. ⁊ ꝛtanꝺon.[3] ꝛꝑilce hi tame[4] ꝑæꝓon. ꝛꝑa ꝛtille. ðeah hi men. oððe hunꝺaȝ. ꝑiꝓ eoꝺon. ꝓ hi hi na ne onȝcuneꝺon. ða ꝛæꝺon hi. ꝓ ðæȝ heaꝓꝓeꝓeȝ ꝑiꝛ. ꝛceolꝺe acꝺelan. ⁊ hıꝓe ȝaꝓle. mon ꝛceolꝺe. læꝺon[5] to helle. ða ꝛceolꝺe ȝe heaꝓꝓeꝓe. ꝓeoꝓꝺan ꝛꝑa ȝaꝓıȝ. ꝓ he ne mihte. on ȝemonȝ oꝓꝑum mannum bıon. ac teah to ꝑuꝺa. ⁊ ꝛæt on ꝑæm muntum. æȝꝺeꝓ ȝe ꝺæȝeȝ. ȝe mihteȝ. ꝓeoꝓ ⁊ heaꝓꝓoꝺe. ꝓ ꝓa ꝑuꝺaȝ bıꝛoꝺon. ⁊ ða ea ꝛtoꝺon. ⁊ nan heoꝓt. ne onȝcunoꝺe. nænne leon. ne nan haꝓa. nænne hunꝺ. ne nan neat. nýȝte nænne anꝺan. ne nænne eȝe. to oꝓꝑum. ꝓoꝛ ꝑæꝓe miꝓhte[6] ðæȝ ꝛoneȝ. Ða ðæm heaꝓꝓeꝓe ꝓa ꝓuhte. ꝓ hıne ꝓa.[7] naneȝ ðıngeȝ ne lýȝte on ðıȝȝe ꝓoꝓulꝺe. ða ꝓohte he. ꝓ he ꝓolꝺe ȝeꝛecan. helle Lobu.[8] ⁊ onȝınnan hım. oleccan mıꝺ hıȝ heaꝓepan. ⁊ bıꝺꝺan ꝓ. hi hım aȝeaꝛan.[9] eꝛt hıȝ ꝑiꝛ. Ða he ꝓa ðıꝺeꝓ com. ꝓa ꝛceolꝺe cuman. ꝑæꝓe helle hunꝺ. onȝean hıne. ꝑæȝ nama ꝑæȝ Lꝺueꝓuȝ.[10] ꝛe ꝛceolꝺe habban. ꝓnıo heaꝛꝺu. ⁊ onȝan ꝑæȝenıan.[11] mıꝺ hıȝ ꝛceoꝓte. ⁊ ꝑleȝıan[12] ꝑiꝓ hıne. ꝓoꝛ hıȝ heaꝓꝓunȝa. Ða ꝓaȝ ðæꝓ eac. ꝓıꝓe eȝeꝛlıc ȝeatꝓeaꝓꝺ. ðæȝ nama ꝛceolꝺe beon[13] Laꝓon. ꝛe hæꝛꝺe eac ðnıo heaꝛꝺu. ⁊ ꝛe[14] ꝑæȝ ꝛꝑıꝓe oꝓealꝺ. Ða onȝan[15] ðe[16] heaꝓꝓeꝓe. hıne bıꝺꝺan. ꝓ he hıne ȝemunꝺbýꝺe. ꝓa hꝓile ðe he ꝑæꝓ ꝑæꝓe. ⁊ hıne ȝeꝛunꝺne. eꝛt ꝓanon bꝓohte. ða ȝehet he hım ꝓ. ꝓoꝓꝑæm he ꝑæȝ oꝛlýꝛt.[17] ðæȝ ꝛelꝺcuꝓan ꝛoneȝ. Ða eoꝺe he ꝛuꝓꝓoꝓ oꝓ he ȝemette.[18] ða ȝnaman Lýꝺena.[19] ðe ꝓolcıꝛce men. haꝛaꝓ Paꝓcaȝ. ða hi ꝛecȝaꝓ. ꝓ on nanum men. nýꝛon nane aꝓe. ac ælcum menn. ꝓꝓecan[20] be hıȝ ȝeꝓýhtum. ða hi ꝛecȝaꝓ. ꝓ ꝓealꝺan.[21] ælceȝ monneȝ ꝑýꝛꝺe. ða onȝann[22] he bıꝺꝺan. hıoꝓa[23] mılte.[24] ꝓa onȝunnon hi ꝓepan mıꝺ him. Ða eoꝺe he[25] ꝛuꝓꝓoꝓ.[26] ⁊ him uꝓnon ealle hellꝓaꝓan onȝean. ⁊ læꝺꝺon hıne. to hıoꝓa cýnınȝe.[27] ⁊ onȝunnon ealle ꝛꝓꝓecan mıꝺ hım. ⁊ bıꝺꝺan ðæȝ ꝓe he bæꝺ. Anꝺ ꝓ unꝛtille hꝓeol. ðe Ixıon ꝑæȝ[28] to ȝebunꝺen. Laıuꝛa[29] cýnınȝ ꝓoꝛ hıȝ ꝛcýlꝺe. ꝓ oꝓꝛtoꝺ. ꝓoꝛ hıȝ heaꝓꝓunȝa. Anꝺ Tantaluȝ ꝓe cýnınȝ. ðe on ꝑıȝȝe ꝓoꝓulꝺe. un-

[1] Bod. hıꝛȝeꝺon. [2] Cott. ꝑilꝺu ꝺıoꝓ. [3] Cott. ꝛtonꝺan. [4] Cott. tamu. [5] Cott. læꝺan. [6] Cott. meꝓȝꝺe. [7] ꝺa, deest in MS. Cott. [8] Bod. ȝatu. [9] Cott. aȝeꝛan. [10] Bod. Ꝟꝺueꝓuȝ. Cott. Leꝓueꝓueꝓuȝ. [11] Cott. onꝑæȝnıan. [12] Bod. pleıȝan. [13] Cott. bıon. [14] ꝛe, deest in MS. Cott. [15] Cott. onȝon. [16] Cott. ꝛe. [17] Bod. onlýꝛt. [18] Cott. mette. [19] Cott. mettena. [20] Cott. ꝓꝓecen. [21] Cott. paldeꝺ. [22] Cott. onȝon. [23] Cott. heoꝓa. [24] Cott. blıꝛꝛe. [25] Bod. hı. [26] Cott. ꝛuꝓꝓuꝓ. [27] Cott. cınnınȝe. [28] ꝑæȝ, deest in MS. Bod. [29] Cott. Leuıta.

stones stirred themselves at the sound, and wild beasts would run thereto, and stand as if they were tame; so still, that though men or hounds pursued them, they shunned them not. Then said they, that the harper's wife should die, and her soul should be led to hell. Then should the harper become so sorrowful that he could not remain among other men, but frequented the wood, and sat on the mountains, both day and night, weeping and harping, so that the woods shook, and the rivers stood still, and no hart shunned any lion nor hare any hound; nor did cattle know any hatred, or any fear of others, for the pleasure of the sound. Then it seemed to the harper that nothing in this world pleased him. Then thought he that he would seek the gods of hell, and endeavour to allure them with his harp, and pray that they would give him back his wife. When he came thither, then should there come towards him the dog of hell, whose name was Cerberus; he should have three heads, and began to wag his tail, and play with him for his harping. Then was there also a very horrible gatekeeper, whose name should be Charon. He had also three heads, and he was very old. Then began the harper to beseech him that he would protect him while he was there, and bring him thence again safe. Then did he promise that to him, because he was desirous of the unaccustomed sound. Then went he farther, until he met the fierce goddesses, whom the common people call Parcæ, of whom they say, that they know no respect for any man, but punish every man according to his deeds; *and* of whom they say, that they control every man's fortune. Then began he to implore their mercy. Then began they to weep with him. Then went he farther, and all the inhabitants of hell ran towards him, and led him to their king; and all began to speak with him, and to pray that which he prayed. And the restless wheel which Ixion the king of the Lapithæ was bound to for his guilt; that stood still for his harping. And Tantalus the king, who in this world was immoderately

ȝemetlice ȝifre þæs. ⁊ him þær ꝥ ilce. ẏfel fẏliȝde.[1] þæs ȝifernesse. he ȝestilde. And se Uultor.[2] steolde forlætan. ꝥ he ne slat. þa lifre Tẏties. ðæs cẏninȝes.[3] þe hine ær. mid þẏ þitnode. And eall hellþara. þitu ȝestildon. þa hþile ðe he beforan þam cẏninȝe hearpode. Ða he þa lanȝe. ⁊ lanȝe hearpode. þa clipode.[4] se hellþarana cẏninȝ. ⁊ cþæþ. Uton[5] aȝifan. þæm esne his þif. forþam[6] he hi. hæfþ ȝeearnod.[7] mid his hearpunȝa. Bebead him ða. ðæt he ȝeara þiste.[8] ꝥ he[9] hine næfre. underbæc ne besaþe. siþþan[10] he þononþeard[11] þære. ⁊ sæde. ȝif he hine underbæc besaþe. ꝥ he sceolde. forlætan þæt þif. Ac ða lufe mon mæȝ sþiþe uneaþe. oððe na[12] forbeodan. þila þei [13] hþæt Orfeus þa. lædde his þif mid him. oþþe he com. on ꝥ ȝemære. leohtes ⁊ þeostro. þa eode ꝥ þif æfter him. ða he forþ[14] on ꝥ leoht com. ða beseah he hine underbæc. þiþ ðæs þifes. þa losede[15] heo[16] him sona. Ðas leasan[17] spell. læraþ ȝehþilcne man. þara þe þilnaþ. helle þiostra.[18] to flionne. ⁊ to þæs soþes.[19] ȝodes liohte. to cumenne[20] ꝥ he hine ne besio. to his ealdum[21] ẏfelum. sþa ꝥ he hi eft. sþa fullice fullfremme. sþa he hi ær dẏde. forþam[22] sþa hþa sþa. mid fullon[23] þillan. his Mod þent. to ða ẏflum. þe he ær forlet. ⁊ hi ðonne fulfremeþ. and he him þonne. fullice liciaþ. ⁊ he hi næfre. forlætan ne þencþ. þonne forlẏst he. eall his ærran ȝod.[24] buton he hit eft ȝebete :· Þer endað nu. seo ðridde boc Boeties. and onȝinþ seo feorþe :·

CAPUT XXXVI.[k]

§ I. ÐÆ se Þisdom ða þis leoþ sþiþe lustbærlice ⁊ ȝesceadþislice asunȝen hæfde. þa hæfde ic þa ȝet[25] hþæt[26] hþeȝa[27] ȝemẏnd on minum Mode þære unrotnesse þe ic ær hæfde. ⁊ cþæþ. Eala Þisdom. þu þe eart boda and forrẏnel[28] ðæs soþan leohtes. hu þundorlic me ðincþ ꝥ ꝥ þu me recst. forþæm ic

[k] Boet. lib. iv. prosa 1.—Hæc cum Philosophia dignitate, &c.
[1] Cott. filȝde. [2] Cott. ultor. [3] Bod. cẏninȝ. [4] Cott. cleopode. Cott. þuton. [6] Cott. forþæm. [7] Cott. ȝeearnad. [8] Cott. ȝeare :e. [9] he, deest in MS. Bod. et Cott. [10] Bod. forþam. [11] Cott. þu[illegible]þeard. [12] oðþe na, desunt in MS. Bod. [13] Cott. þeila þei. dees[illegible] furþum. [15] Cott. losade. [16] Cott. hio. [17] leasan, deest [illegible]ott. [18] Cott. þiostro. [19] Cott. so þan. [20] Cott. cumanne. [illegible]ldan. [22] Cott. forþæm. [23] Cott. fulle. [24] Cott. ȝood. furþur. [illegible] [26] Cott. hþẏlc. [27] Cott. hþuȝu. [28] Cott. forerẏnel. Leuita.

greedy, and whom that same vice of greediness followed there; he became quiet. And the vulture should cease, so that he tore not the liver of Tityus the king, which before therewith tormented him. And all the punishments of the inhabitants of hell were suspended, whilst he harped before the king. When he long and long had harped, then spoke the king of the inhabitants of hell, and said: Let us give the man his wife, for he has earned her by his harping. He then commanded him that he should well observe that he never looked backwards after he departed thence, and said, if he looked backwards, that he should lose the woman. But men can with great difficulty, if at all, restrain love! Well-away! what! Orpheus then led his wife with him till he came to the boundary of light and darkness. Then went his wife after him. When he came forth into the light, then looked he behind his back towards the woman. Then was she immediately lost to him. This fable teaches every man who desires to fly the darkness of hell, and to come to the light of the true good, that he look not about him to his old vices, so that he practise them again as fully as he did before. For whosoever with full will turns his mind to the vices, which he had before forsaken, and practises them, and they then fully please him, and he never thinks of forsaking them: then loses he all his former good, unless he again amend it! Here ends the third book of Boethius, and begins the fourth.

CHAPTER XXXVI.

§ I. When Wisdom had very delightfully and wisely sung this lay, then had I as yet some little remembrance in my mind of the sorrow which I formerly had, and said: O Wisdom, thou who art the messenger and forerunner of the true light, how wonderful does that appear to me which thou

onzıte þætte eall ꝥ ðu me æꝛ ꝛeahtez̄t me ꝛeahte[1] Loð ðuꝛh þe. ⁊ ıc hıt ꝛıꝛte[2] eac æꝛ be ꝛumum ðæle. ac me hæꝛðe þıoꝛ unꝛotnez̄ ameꝛꝛeðne. ꝥ ıc hıt hæꝛðe mıð ealle ꝛoꝛzıten. ⁊ ꝥ ıꝛ eac mınꝛe unꝛotnez̄ꝛe ꝛe mæꝛta ðæl. ꝥ ıc ꝛunðꝛıze ꝛoꝛhꝑ ꝛe zoða[3] Loð læte ænıȝ ẏꝛel beon.[4] oðð̄e ȝıꝛ hıt þeah bıon[5] ꝛcẏle. ⁊ he hıt zeþaꝛıan ꝑile. ꝛoꝛ hꝑ he hıt ðonne[6] ꝛona ne ꝑnecce.[7] Þꝛæt þu mıhte[8] ðe ꝛelꝛ onzıtan ꝥ ꝥ ıꝛ to ꝛunðꝛıanne. ⁊ eac oþeꝛ ðınȝ.[9] me ꝑınch zet[10] maꝛe ꝛunðoꝛ. ꝥ ıꝛ ꝥ te ðẏꝛꝛ[11] ⁊ unꝛıhtꝛıꝛneꝛ nu ꝑıcꝛaþ oꝛeꝛ ealne[12] mıðdan eaꝛð. ⁊ ꝛe Firðom ⁊ eac oþꝛe cꝛæꝛtaꝛ næbbaþ nan loꝛ ne nænne peoꝛþꝛcıpe on ðiꝛꝛe ꝛoꝛulde. ac lıczaþ ꝛoꝛꝛepene ꝛꝛa ꝛꝛa meox[13] unðeꝛ ꝛelcune. ⁊ ẏꝛele men on ælcum lanðe ꝛınðon nu ꝑẏꝛþe. ⁊ ða zoðan habbaþ manıȝꝛealð ꝑıcu. Þꝛa mæȝ ꝛoꝛnbæꝛan ꝥ he ꝥ ne ꝛıoꝛıze ⁊ ꝛꝑẏlcꝛe pæꝛte ne ꝑunðꝛıze. ꝥ te æꝛꝛe ꝛꝑẏlc ẏꝛel ȝeꝛẏꝛþan ꝛceolde unðeꝛ ðæꝛ ælmıhtıȝan Loðeꝛ anpealde. nu pe ꝑıton ꝥ he hıt paꝛ. ⁊ ælc zoð[14] ꝑile. Ða cꝛæþ he. Liꝛ hıt ꝛꝛa ıꝛ ꝛꝛa ðu ꝛeȝꝛ. ðonne ıꝛ þæt ezeꝛlıcꝛe ðonne ænıȝ oþeꝛ bꝛoza. ⁊ ıꝛ enbeleaꝛ ꝑunðoꝛ. ðam[15] ȝelıcoꝛ þe on ꝛumeꝛ cẏnınȝeꝛ hıꝛeðe ꝛıen ȝẏlðenu ꝥcu ⁊ ꝛẏlꝛꝑenu[16] ꝛoꝛꝛepen. ⁊ tꝛeoꝑenu mon ꝑeoꝛþıze. Dıt nıꝛ no[17] ꝛꝛa ꝛꝛa þu penꝛt. ac ȝıꝛ ðu eall ꝥ ȝemunan ꝑılt ꝥ ꝑe æꝛ ꝛꝛꝑæcon. mıð ðæꝛ Loðeꝛ ꝑultume. ðe ꝑe nu ẏmbe[18] ꝛꝛꝑecaꝛ. ðonne mıhte[19] þu onzıtan ꝥ þa zoðan bıoꝛ[20] ꝛımle ꝑealðenðe. ⁊ þa ẏꝛelan nabbaþ nænne anpealð.[21] ⁊ ꝥ ða cꝛæꝛtaꝛ ne bıoþ næꝛꝑe buton heꝛınȝe. ne buton eðleane. ne þa unþeapaꝛ næꝛꝑe ne bıoþ unꝑıtnoðe. Ac þa zoðan[22] bıoþ ꝛımle ȝeꝛæliȝe. ⁊ þa ẏꝛelan unȝeꝛæliȝe. Ic ðe mæȝ eoꝑıan ðæꝛ ꝛꝑıþe maneȝa bıꝛna[23] þa ðe maȝon ȝetꝛẏmıan.[24] to þam[25] ꝥ þu naꝛt hꝑæt þu læng ꝛıoꝛıze. Ac ıc ðe ꝑille nu ȝıet ȝetæcan ðone peȝ þe ðe ȝelæt to þæꝑe heoꝑenlıcan bẏꝛıȝ. ðe þu æꝛ oꝛ come. ꝛıððan þu onzıtꝛt þuꝛh mıne laꝛe hꝑæt ꝛıo ꝛoþe ȝeꝛælþ bıþ. ⁊ hꝑæꝛ hıo bıþ. Ac ıc ꝛceal æꝑeꝛt ðın Moð ȝeꝛıþeꝑıan.[26] ꝥ hıt mæȝe hıt þẏ eþ up ahebban æꝛ ðon hıt ꝑleoȝan onzınne on ða heahneꝛꝛe. ꝥ hıt mæȝe hal ⁊ oꝑꝛoꝛȝ ꝑleoȝan to hıꝛ eaꝛðe. ⁊ ꝛoꝛlætan ælce þaꝛa ȝeþneꝑeðneꝛꝛa ðe hıt nu þꝛoꝑaþ.

[1] Bod. mihte. [2] Cott. piꝛꝛe. [3] Cott. ȝooða. [4] Cott. bıon. [5] bıon, deest in MS. Bod. [6] þonne, deest in MS. Cott. [7] Cott. ꝑpece. [8] Cott. meahc. [9] Cott. þıneȝ. [10] Cott. ȝıet. [11] Cott. ðẏꝛȝ. [12] Cott. eallne. [13] Cott. mıox. [14] Cott. ȝooð. [15] Cott. þæm. [16] Cott. ꝛelꝛꝑenu. [17] Cott. Niꝛ hıt no. [18] Cott. embe. [19] Cott. meahc. [20] Cott. beoð. [21] Cott. anpalð. [22] Cott. ȝooðan. [23] Cott. bıꝛena. [24] Bod. ȝetꝛẏmıȝan. [25] Cott. to þon. [26] Cott. ȝeꝛeþeꝛan.

declarest to me! Therefore I am persuaded that all which thou before saidst to me, God said to me through thee! And I also knew it before in some measure; but this sorrow had distracted me, so that I had entirely forgotten it. And this, besides, is the chief part of my unhappiness, that I wonder why the good God should suffer any evil to exist: or, if it yet must exist, and he wills to permit it, why he then does not speedily punish it. Indeed, thou mayest thyself know that this is to be wondered at. And also another thing seems to me even a greater wonder, that is, that folly and wickedness now reign over all the middle-earth, and wisdom and also other virtues have no praise nor any honour in this world, but he despised like dirt on a dunghill: and in every land wicked men are now honoured, and the good have manifold punishments. Who can forbear lamenting and wondering at such a marvel, that ever such evil should take place under the government of Almighty God, when we know that he sees it, and wills all good. Then said he: If it is as thou sayest, then is this more dreadful than any other prodigy, and is endless wonder: most like to this, that in a king's court gold and silver vessels should be despised, and men should esteem wooden *ones*. It is not as thou supposest. But if thou wilt call to mind all that which we have before said, then, with the help of God, concerning whom we are now speaking, thou wilt be able to understand that the good are always powerful, and the wicked have no power; and that virtues are never without praise or without reward, nor are vices ever unpunished; but the good are always happy, and the wicked unhappy. I can show thee very many examples of this which may encourage thee, so that thou mayest not know what thou any longer shouldest lament. But I will now teach thee the way which will lead thee to the heavenly city, whence thou formerly camest, since thou knowest through my instruction what the true happiness is, and where it is. But I must first give wings to thy mind, that it may the sooner raise itself up, before it begins to fly on high; in order that it may, sound and untroubled, fly to its native country, and leave behind it every one of the troubles

ꝛıttɛ hım on mınum hꝛæðþæne. þocꝛıȝɛ hım on mınne þeȝ. ıc bıo hıꝛ laꝛþıop :·[1]

§ II.[l] Ða ꝛe Ꝓıꝛðom þa ðıꝛ ꝛpell aꝓehꞇ[2] hæꝛðe. þa onȝann he eꝛꞇ ꝛınȝan ⁊ cpæþ. Ic hæbbe ꝛpıþe ꝛpıꝛꞇe ꝓeþeꝛa. Þ ıc mæȝ ꝛlıoȝan oꝓeꝛ ðone hean hꝛoꝛ þæꝛ heoꝛoneꝛ. Ac þæꝛ ıc nu moꝛꞇe þın Ꝏoð ȝeꝛıþeꝛıȝan mıð þam ꝛıþeꝛꝛum. Þ þu mıhꞇeꝛꞇ mıð me ꝛlıoȝan. þonne mıhꞇ ðu oꝓeꝛꝛıon ealle þaꝛ eoꝛþlıcan þınȝ. Ƿıꝛ þu mıhꞇeꝛꞇ ðe ꝛlıon oꝓeꝛ þam ꝓoðoꝛe. ðonne mıhꞇeꝛꞇ þu ȝeꝛıon þa ꝓolcnu unðeꝛ þe. ⁊ mıhꞇeꝛꞇ þe ꝛlıoȝan oꝓeꝛ þam ꝓyꝛe þe ıꝛ beꞇꝛux þam ꝓoðoꝛe ⁊ þæꝛe lyꝛꞇe. ⁊ mıhꞇeꝛꞇ þe ꝓeꝛan mıð þæꝛe ꝛunnan beꞇꝛẏx þam ꞇunȝlum. ⁊ ðonne peoꝛþan on þam ꝓoðoꝛe. ⁊ ꝛıððan ꞇo þam cealðan ꝛꞇıoꝛþan þe pe haꞇaþ Saꞇuꝛneꝛ ꝛꞇeoꝛꝛa. ꝛe ıꝛ eall ıꝛıȝ. ꝛe panðꝛaþ oꝓeꝛ oþꝛum ꝛꞇeoꝛ-ꝛum uꝓoꝛ ðonne æniȝ oþeꝛ ꞇunȝol. ꝛıððon þu ðonne ꝓoꝛþ oꝓeꝛ þone bıꝛꞇ aheꝓoð. ðonne bıꝛꞇ þu buꝓan ðam ꝛpıꝛꞇan ꝓoðoꝛe. ⁊ læꞇꝛ ponne behınðan þe þone hehꝛꞇan heoꝛon. ꝛıððan ðu mıhꞇ habban ðınne ðæl ðæꝛ ꝛoþan leohꞇeꝛ. þæꝛ ꝓıcꝛaþ an cẏnınȝ ꝛe hæꝛþ anpealð eallꝛa oþꝛa cẏnınȝa. ꝛe ȝemeꞇȝaþ ðone bꝛıðel. ⁊ Þ pealbleþeꝛ ealleꝛ ymbhpeoꝛꝛꞇeꝛ heoꝛeneꝛ ⁊ eoꝛþan. ꝛe an ðema ıꝛ ȝeꝛꞇæþþıȝ ⁊ beoꝛhꞇ. ꝛe ꝛꞇıoꝛþ þam hꝛæðpæne eallꝛa ȝeꝛceaꝛꞇa. Ac ȝıꝛ þu æꝛꝛe cẏmꝛꞇ on þone peȝ ⁊ ꞇo ðæꝛe ꝛꞇope þe ðu nu ȝeoꞇ ꝓoꝛȝıꞇen haꝛꝛꞇ. þonne ꝓılꞇ þu cpeþan. Ðıꝛ ıꝛ mın ꝓıhꞇ eþel. hıonan ıc þaꝛ æꝛı cumen. ⁊ hıonon ıc þaꝛ acenneð. heꝛ ıc ꝓılle nu ꝛꞇanðan ꝓæꝛꞇe. nelle ıc nu næꝛꝛe hıonon. Ic paꞇ þeah ȝıꝛ ðe æꝛꝛe ȝepẏnꝛ Þ þu ꝓılꞇ oððe moꝛꞇ eꝛꞇ ꝓunðıan þaꝓa þıoꝛꞇꝛa ðıꝛꝛe poꝓulðe. þonne ȝeꝛıhꝛꞇ ðu nu þa unꝓıhꞇꝛıꝛan cẏnınȝa ⁊ ealle þa oꝛeꝛmoðan ꝓıcan bıon ꝛpıþe eaꝛme ꝓeccan. þa ılcan ðe þıꝛ eaꝛme ꝓolc nu heaꝛðoꝛꞇ onðꝛæꞇ :·

§ III.[m] Ða cpæþ ıc.[3] Ɛala Ꝓıꝛðom. mıcel ıꝛ Þ ⁊ ꝓunðoꝛlıc Þ þu ȝehæꞇꝛꞇ. ⁊ ıc eac nauhꞇ ne ꞇpeoȝe ðaꞇ ðu hıꞇ mæȝe ȝe-læꝛꞇan. Ac ıc þe halꝛıȝe Þ þu me no lenȝ ne leꞇꞇe.[4] ac ȝeꞇæc me þone peȝ. ꝓoꝛþæm þu mıhꞇ onȝıꞇan Þ me lyꝛꞇ þæꝛ peȝeꝛ. Ða cpæþ he. Ðu ꝛcealꞇ æꝛneꝛꞇ onȝıꞇan Þ þa ȝoðan habbaþ ẏmle anpealð. anð þa ẏꝓelan næꝛꝛe nænne. ne nænne cpæꝛꞇ. ꝓoꝛ-þam hıoꝓa nan ne onȝıꞇ Þ ꞇe. ȝoð[5] ⁊ ẏꝓel bıoþ ꝛımle ȝeꝛınnan.

[l] Boet. lib. iv. metrum 1.—Sunt etenim pennæ volucres, &c.

[m] Boet. lib. iv. prosa 2.—Tum ego, Papæ, inquam, &c.

[1] Cott. laðþeop. [2] Cott. aꝓeahꞇ. [3] ıc, deest in MS. Cott. [4] Bod. læðe. [5] Cott. ȝooð.

which it now endures. Let it sit in my chariot, *and* be conducted in my path; I will be its guide.

§ II. When Wisdom had ended this speech, then began he again to sing, and said: I have very swift wings, so that I can fly over the high roof of heaven. But I must furnish thy mind with wings, that thou mayest fly with me: then mayest thou look down upon all these earthly things. When thou art able to fly over the sky, thou mayest behold the clouds under thee, and mayest fly over the fire which is between the sky and the air; and mayest go with the sun between the stars, and then be in the sky, and afterwards near the cold star which we call Saturn's star. It is all icy. It wanders above other stars, higher than any other heavenly body. After thou art elevated far above it, then wilt thou be above the swift sky, and wilt leave behind thee the highest heaven. After this thou mayest have thy portion of the true light. There reigns one king who has power over all other kings. He regulates the bridle and the rein of all the circuit of heaven and earth. The only judge is steadfast and bright. He directs the chariot of all creatures. But if thou ever comest into the path, and to the place which thou hast now forgotten, then wilt thou say: This is my proper country: hence I formerly came, and hence was I born: here I will now stand fast; I will never *go* hence! But, I wot, if it ever happen to thee that thou wilt or must again explore the darkness of this world, then wilt thou observe unjust kings, and all the proud rich, to be very feeble, and very wretched exiles: the same whom this miserable people now most dreads!

§ III. Then said I: O Wisdom, great is that and wonderful which thou dost promise, and I, moreover, doubt not that thou canst perform it! But I beseech thee that thou wouldest not any longer hinder me, but teach me the way, for thou mayest perceive that I am desirous of the way. Then said he: Thou must first understand that the good always have power, and the wicked never *have* any, nor any ability; for none of them comprehends that good and evil are always

ȝiꝼ þa ȝoðan[1] ðonne ſimle habbaþ anþealð.[2] þonne nabbaþ þa ẏꝼelan næꝼꝛe nænne. ꝼoꝛþam[3] ꝥ ȝoð anð ꝥ ẏꝼel ſint ſþiþe unſampꝛæðe. Ac ic ðe þolðe ȝet[4] be æȝþꝛum ðaꝛa hþæt hþeȝa[5] ſþeotoloꝛ ȝeꝛeccan. ꝥ ðu mæȝe þẏ bet ȝelẏꝼan[6] ðe ic þe oþꝛe hþile ꝛecce be þam[7] oþꝛum. oþꝛe hþile be þam[8] oðꝛum. Tþa ðinȝ ſinðon þe ælceſ monneſ inȝeþanc[9] toꝼunðaþ. ꝥ iſ þonne þilla ⁊ anþealð.[10] ȝiꝼ ðonne hþæm þaꝛa tþeȝa hþæþeꝛeſ[11] þana biþ. ðonne ne mæȝ he mið þam[12] oþꝛum nan þuht ꝼꝛemman.[13] ꝼoꝛþam[14] nan nẏle onȝinnan ꝥ ꝥ he nele.[15] buton he neðe[16] ſcẏle. ⁊ þeah he eall þille. he ne mæȝ. ȝiꝼ he þæſ þinȝeſ anþealð[17] næꝼþ. be þæm þu miht[18] ſþeotole onȝitan. ȝiꝼ þu ænine[19] mon ȝeſihſt þillnian[20] þæſ þe he næꝼþ. ꝥ þam biþ anþealð þana.[21] Ða cþæþ ic. Ðæt iſ ſoþ. ne mæȝ ic þæſ oþſacan. Ða cþæþ he. Liꝼ þu þonne hþæne[22] ȝeſihſt[23] þe mæȝ ðon ꝥ ꝥ he ðon þile. ne þe ðonne nauht ne tþeoþ ꝥ ſe hæbbe anþealð. Ða cþæþ ic. Ne tþeoþ me þæſ nauht. Ða cþæþ he. Ælc mon biþ þealðenð þæſ þe he þelt. næꝼþ he nanne anþealð þæſ þe he ne þelt. Ða cþæþ ic. Ðæſ ic eom ȝeþaꝼa. Ða cþæþ he. Þþæþeꝛ þu nu ȝet[24] mæȝe ȝemunan ꝥ ic þe æꝛ ꝛehte.[25] ꝥ þaſ ꝥ te ælceſ monneſ inȝeþanc þilnaþ to þæꝛe ſoþan ȝeſælþe to cumenne.[26] ðeah he unȝelice hioꝛa eaꝛniȝe.[27] Ða cþæþ ic. Ðæt ic ȝeman. ȝenoȝ ſþeotole me iſ ꝥ ȝeſæð. Ða cþæþ he. Lemunſt þu ꝥ ic þe æꝛ[28] ſæðe ꝥ hit þæꝛe eall an ȝoð[29] ⁊ ȝeſælþa. ſe þe ȝeſælþa ſecð. he ſecþ ȝoð.[30] Ða cþæþ ic. Ic hæbbe ȝenoȝ ꝼeſte on ȝemẏnðe. Ða cþæþ he. Ealle men ȝe ȝoðe[31] ȝe ẏꝼele þilniaþ to cumanne to ȝoðe.[32] þeah hi hiſ miſtlice[33] þillniȝen.[34] Ða cþæþ ic. Ðæt iſ ſoþ ꝥ þu ſeȝſt. Ða cþæþ he. Lenoȝ ſþeotol ꝥ iſ ꝥ te ꝼoꝛ þẏ ſint ȝoðe men ȝoðe.[35] ðe hi ȝoð[36] ȝemetaþ. Ða cþæþ ic. Lenoȝ open hit iſ. Ða cþæþ he. Ða ȝoðan[37] beȝitaþ ꝥ ȝoð[38] ꝥ hi þillniaþ. Ða cþæþ ic. Sþa me þincþ. Ða cþæþ he. Ða

[1] Cott. ȝooðan. [2] Cott. anþalð. [3] Cott. ꝼoꝛþæm. [4] Cott. ȝiet. [5] Cott. hþuȝu. [6] Cott. ȝeleꝼan. [7] Cott. þæm. [8] Cott. þæm. [9] Cott. inȝeþonc. [10] Cott. anþalð. [11] Cott. hþæðꝛeſ. [12] Cott. þæm. [13] Cott. ꝼullꝼꝛemman. [14] Cott. ꝼoꝛþæm. [15] Cott. nẏle. [16] Bod. ne. [17] Cott. anþalð. [18] Cott. meaht. [19] Cott. æniȝne. [20] Cott. þilnian. [21] Cott. an þalðeſ þana. [22] Cott. hþone. [23] Bod. ȝeſiht. [24] Cott. [illegible]et. [25] Cott. ꝛeahte. [26] Cott. cumanne. [27] Cott. eaꝛnien. [28] Cott. [illegible], deest in MS. Cott. [29] Cott. ȝooð. [30] Cott. ȝooð. [31] Cott. ſelꝼꝛemer [32] Cott. ȝooð. [33] Cott. miſlice. [34] Cott. þilnien. [35] Cott. [illegible] [36] Bod. ȝoðe. [37] Cott. ȝooðan. [38] Cott. ȝooð. [illegible] Bod. ȝet

enemies. If, therefore, the good always have power, then the wicked never have any, because good and evil are very incongruous. But I would inform thee somewhat more distinctly concerning each of them, that thou mayest the better believe what I shall sometimes tell thee concerning the one, and sometimes concerning the other. There are two things which every man's intention requires, that is, will and power. If, therefore, there is to any man a deficiency of either of the two, he cannot with the other effect anything. For no one will undertake what he is unwilling *to do*, unless he needs must: and though he fully wills he cannot *perform it*, if he has not power of that thing. Hence thou mayest clearly know, when thou seest any man desirous of that which he has not, that to him power is wanting. Then said I: That is true: I cannot deny it. Then said he: But if thou seest any one who can do what he desires to do, then there is no doubt to thee that he has power. Then said I: I have no doubt of it. Then said he: Every man is powerful so far as he exercises power: he has no power when he does not exercise power. Then said I: Of that I am convinced. Then said he: Canst thou now call to mind what I before told thee, that is, that the mind of every man desires to arrive at the true happiness, though they pursue it differently? Then said I: That I remember; it is clearly enough proved to me. Then said he: Dost thou remember that I before said to thee, that it was all one, good and happiness? He who seeks happiness seeks good. Then said I: I have it sufficiently fixed in *my* memory. Then said he: All men, both good and evil, desire to come to good, though they desire it variously. Then said I: That is true which thou sayest. Then said he: It is sufficiently evident that good men are good because they find good. Then said I: It is evident enough. Then said he: The good obtain the good which they desire. Then said I: So methinks. Then said he: The wicked would not be wicked if they found the good

ẏfelan næron na[1] ẏfele. ȝif hi ȝemetan ꝥ ȝoð[2] ꝥ hi ꝑilniaþ. ac for þẏ hi sint ẏfele þe[3] hi hit ne ȝemetaþ.[4] ⁊ for þẏ hi hit ne ȝemetaþ.[5] ðe hi hit on riht ne secaþ. Ða cꝑæþ ic. Sꝑa hit is sꝑa ðu seȝst. Ða cꝑæþ he. Forþæm hit is nan tꝑeo ꝥ þa ȝoðan[6] bioþ simle ꝑaldende. ⁊ þa ẏfelan nabbaþ nænne anꝑeald.[7] for þẏ ða ȝoðan[8] ꝥ ȝoð on riht secaþ. ⁊ ða ẏfelan on ꝑoh. Ða cꝑæþ ic. Se þe ꝑenþ ꝥ þis soþ ne sie.[9] ðonne ne ȝelefþ[10] he nanes soþes ⁘

§ IV.[n] Ða cꝑæþ he. Hꝑæþer ꝑenst þu nu. ȝif tꝑeȝen men fundiaþ to anre stoꝑe. ⁊ habbaþ emn micelne ꝑillan to to cumenne. ⁊ oþer hæfþ his fota anꝑeald ꝥ he mæȝ ȝan þær he ꝑile[11] sꝑa sꝑa eallum monnum ȝecẏnde ꝑære ꝥ hi mihton.[12] oþer næfþ his fota ȝeꝑeald ꝥ he mæȝe ȝan. ⁊ ꝑilnaþ þeah to farenne.[13] ⁊ onȝinþ crẏꝑan[14] on ðone ilcan ꝑeȝ. hꝑæþer ðara tꝑeȝra[15] þincþ þe mihtiȝra.[16] Ða cꝑæþ ic. Nis ꝥ ȝelic. se biþ mihtiȝra se ðe ȝæþ. þonne se þe crẏꝑþ.[17] forþam[18] he mæȝ cuman eþ þiðer[19] ðe he ꝑile ðonne se oþer. seȝe[20] elles ꝥ ðu ꝑille. ꝥ ꝑat ælc man.[21] Ða cꝑæþ he. Sꝑa ȝelice[22] beoþ[23] þam ȝoðum[24] ⁊ ðam[25] ẏfelum. æȝþær hiora[26] ꝑilnaþ for ȝecẏnde þæt he cume to þam hehstan ȝoðe. Ac se ȝoða mæȝ cuman þẏðer he ꝑilnaþ. forþam he his on riht ꝑilnaþ. ⁊ se ẏfela ne mæȝ cuman to þam[27] þe he ꝑilnaþ. forþam he hit on ꝑoh[28] secþ. Ic nat þeah þe elles hꝑæt ðince. Ða cꝑæþ ic. Ne þincþ me nauht oþres of þinum spellum. Ða cꝑæþ he. Lenoȝ rẏhte þu hit onȝitst. ⁊ ꝥ is eac tacn ðinre hæle.[29] sꝑa sꝑa læca ȝeꝑuna is ꝥ he cꝑeþaþ ðonne hio seocne[30] mon ȝesioþ. ȝef he hꝑelc[31] unfæȝlic[32] tacn him on ȝeseoþ. me þincþ nu ꝥ þin ȝecẏnd ⁊ ðin ȝeꝑuna flite sꝑiþe sꝑiþlice ꝑiþ ðæm dẏsiȝe ⁘

§ V.[o] Ic habbe nu onȝiten ꝥ ðu eart ȝearo to onȝitanne mine lare.[33] forþẏ ic þe ꝑolde ȝeȝæðeriȝan maniȝu spell ⁊

[n] Boet. lib. iv. prosa 2.—Rursus inquit: Si duo sint, &c.

[o] Boet. lib. iv. prosa 2.—Sed quoniam te ad intelligendum, &c.

[1] Cott. no. [2] Cott. ȝooð. [3] Bod. ꝥ. [4] Cott. metað. [5] Cott. metað. [6] Cott. ȝooðan. [7] Cott. anꝑald. [8] Cott. ȝooðan. [9] Cott. Se þe ne ꝑenð ꝥ þis soð sie. [10] Cott. ȝelẏfð. [11] þær he ꝑile, desunt in MS. Bod. [12] Cott. meahten. [13] Cott. ferranne. [14] Cott. creopan. [15] Cott. tꝑeȝa. [16] Cott. mehtiȝra. [17] Cott. criepð. [18] Cott. forþæm. se. [19] Cott. þẏðer. [20] Cott. saȝa. [21] Cott. mon. [22] Cott. ilce. [23] Cott. [20] Cið. [24] Cott. ȝooðum. [25] Cott. þæm. [26] Cott. heora. [27] Cott. [24] Boon. [28] Cott. ꝑoȝ. [29] Cott. hælo. [30] Cott. he siocne. [31] Cott. ilc. [32] Cott. unȝefæȝlic. [33] Cott. mina lara.

which they desire; but they are wicked because they do not find it, and they do not find it because they do not seek it rightly. Then said I: So it is as thou sayest. Then said he: Therefore there is no doubt that the good are always powerful, and the wicked have no power, because the good seek good rightly, and the wicked wrongly. Then said I: He who thinks that this is not true, then believes he no truth.

§ IV. Then said he: Whether dost thou think? if two men are going to one place, and have equally great desire to arrive there, and one has the use of his feet, so that he may go where he will, as it were natural to all men that they could; and the other has not the use of his feet that he can go, and yet is desirous to go, and begins to creep the same way, whether of the two dost thou think the more powerful? Then said I: There is no comparison. He is more powerful who goes than he who creeps, because he can more easily come whither he will than the other. Say what else thou wilt, every man knows that. Then said he: In like manner it is with the good and with the wicked. Each of them desires naturally that he may come to the highest good. But the good is able to come whither he desires, because he desires it rightly, and the wicked cannot come to that which he desires, because he seeks it wrongly. I know not but thou mayest think differently. Then said I: I do not think at all differently from what thou sayest. Then said he: Very rightly thou understandest it: and that is also a token of thy health; as it is the custom of physicians to say, when they see a sick man, if they perceive in him any healthy token. Methinks now that thy nature and thy habit contends very powerfully against error.

§ V. I have now found that thou art prompt to understand my doctrine: therefore I am desirous to collect for thee many

maneȝa biſna. be þam ꝥ ðu mihteſt[1] þẏ eð onȝitan hþæt ic ſecȝan þille. Onȝit nu hu unmihtiȝe þa ẏfelan men beoþ.[2] nu hi ne maȝon cuman þiðeꞃ. ðiðeꞃ ða unȝeþittiȝan ȝeſceafta þilniaþ[3] to to cumenne.[4] ⁊ hu micle unmihteȝꞃan[5] hi þæꞃon. ȝif hi hiſ nan ȝecẏnde næfðon.[6] behealð nu mið hu hefiȝꞃe ꞃacentan ðẏſiȝeſ ⁊ unȝeſælþa hi ſint ȝebunðene. Hþæt þa cẏlð. þonne hi fuꞃþum ȝan maȝon. ⁊ eac ða ealðan ceoꞃlaſ. ða hþile þe hi ȝan maȝon. þilniaþ ſumeſ þeoꞃþſcipeſ ⁊ ſumꞃe mæꞃþe. Ða cild ꞃiðaþ on heoꞃa ſtafum. ⁊ maniȝfealðne pleȝan pleȝiaþ. ðæꞃ hi onhẏꞃiaþ[7] ealðum monnum. ⁊ ða ðẏſeȝan nan þuht nẏllaþ onȝinnan. ðæſ þe hi[8] him aþþeꞃ mæȝen toþenan oððe lofeſ oððe leana. ac ðoþ ꝥ þẏꞃſe iſ. iꞃnaþ hiðeꞃ ⁊ ðiðeꞃ[9] ðþoliȝende unðeꞃ þam hꞃofe eallꞃa ȝeſceafta. ⁊ ꝥ te þa unȝeþitteȝan[10] ȝeſceafta þiton. ꝥ nẏton þa ðẏſeȝan men. foꞃþẏ ſint ða cꞃæftaſ betꞃan ðonne ða unþeaþaſ. foꞃþam ðe ælc mon ſceal bion ȝeþafa. ſam he þille ſam he nẏlle. ꝥ ſe ſie anþaldeȝoſt[11] þe mæȝ becuman to þam hehſtan hꞃofe eallꞃa ȝeſceafta. ꝥ iſ Loð. ðam niſ nan þuht bufan. ne nan þuht benẏþan. ne ẏmbutan. ac ealle ðinȝ ſint binnan him on hiſ anþealðe. ſe Loð iſ ſþiþe to lufienne. Hu ne cþæðe þu æꞃ ꝥ ſe þæꞃe an feþe mihtiȝoſt ſe þe mihte ȝan. ðeah he þolðe. oþ þiſſe eoꞃþan ende. ſþa þæt te nan ðæl ðiſſe eoꞃþan ofeꞃ ꝥ næꞃe. ꝥ ilce þu miht ȝeþencan be Loðe. ſþa ſþa þe æꞃ cþæðon. ꝥ ſe biþ mihtiȝoſt. þe to him cumon mæȝ. foꞃþam he no hþiðeꞃ ofeꞃ ꝥ cumon ne mæȝ ⁝·

§ VI.[p] Be eallum þiſum ꞃacum þu miht onȝitan ꝥ þa ȝoðan bioþ ſimle mihtiȝe. ⁊ ẏfelan bioþ ælceſ mæȝeneſ ⁊ ælceſ cꞃæfteſ beðælðe. hþẏ þenſt þu ðonne ꝥ hi foꞃlætan ða cꞃæfteſ ⁊ folȝian ðam unþeaþum. Ic þene ðeah ꝥ þu þille ſecȝan ꝥ hit ſie foꞃ ðẏſiȝe ꝥ hi hi ne cunnon tocnaþan. Ac hþæt ſeȝſt ðu ðonne ꝥ ſie foꞃ cuþꞃe. ðonne ſio unȝeſceaðþiſneſ. hþi ȝeþafiaþ hi ꝥ hi bioð ðẏſiȝe. hþẏ nẏllað hi ſþẏꞃiȝan æfteꞃ cꞃæftum ⁊ æfteꞃ Ꝥiſðome. Ic þat þeah ꝥ ſþonȝoꞃneſ hi ofſit ⁊ hi mið ſlæþþe ofeꞃcẏmþ. ⁊ ȝitſunȝ hi ablent. þit cþæðon ðeah æꞃ ꝥ nan þuht næꞃe þẏꞃſe þonne unȝeſceaðþiſneſ. Ac hþæt þillaþ þe nu[12] cþeþan. ȝif ða ȝeſceaðþiſan habbaþ unþeaþaſ ⁊ nillaþ

[p] Boet. lib. iv. prosa 2.—Ex quo fit, quod huic objacet, &c.

[1] Cott. meahte. [2] Cott. bioð. [3] Bod. þilliað. [4] Cott. cumanne. [5] Bod. unȝemihtꞃan. [6] Cott. næfðen. [7] Cott. hẏꞃiað. [8] Bod. et Cott. hit. [9] Cott. hiðꞃeſ þiðꞃeſ. [10] Cott. ȝeþittiȝan. [11] Bod. anþealðe heȝoſt. [12] Cott. þit nu þit.

arguments and many examples, so that thou mayest the more easily understand what I am about to say. Observe now, how feeble wicked men are, when they cannot come thither where *even* irrational creatures are desirous to come; and how much more feeble they would be if they had no natural inclination to it. Behold with how heavy a chain of folly and unhappiness they are bound! Even children, when they can just go, and also old men, as long as they can go, are desirous of some honour and some praise. Children ride on their sticks, and play at various sorts of play, wherein they imitate old men. But the unwise are not willing to attempt anything from which they may expect to themselves praise or rewards. But *they* do what is worse; *they* run erring hither and thither under the roof of all things; and that which irrational creatures know, unwise men do not know. Therefore the virtues are better than the vices. For every man must be convinced, whether he will, or whether he will not, that he is the most powerful who is able to arrive at the highest roof of all things, that is God; whom nothing is above, nor anything beneath, nor about, but all things are in him, in his power. God is greatly to be loved. Didst thou not before say, that he was most powerful in walking who could go, if he would, to the end of this earth, so that no part of this earth were beyond it? The same thou mayest conceive with regard to God, as we before said, that he is most powerful who can come to him, because he nowhere beyond that can come!

§ VI. From all these arguments thou mayest understand that the good are always powerful, and the wicked are destitute of all power and all ability. Why, then, dost thou think they forsake virtues and follow vices? But I suppose thou wilt say, that it is through ignorance that they are not able to distinguish them. But what wilt thou then say is worse than this want of reason? Why do they allow themselves to be ignorant? Why will they not inquire after virtues and after wisdom? But I know that drowsiness oppresses them, and overcomes them with sloth, and covetousness blinds them. We have before said, that nothing was worse than ignorance. But what shall we now say, if the intelligent have vices, and

ꝑꝑýꝑian[1] æꝼꝛeꝑ ꝓiꝺome ⁊ æꝼꝛeꝑ cꝑæꝼꝛum. Ic ꝑaꝛ ðeah ꝥ ꝑu ꝑilꝛ cꝑeꝑan ꝥ ꝑꝑænneꝑ ⁊ unȝemeꝛꝛæꝼꝛneꝑ hi oꝼꝼiꝛꝛe. Ac hꝑæꝛ iꝛ ðonne unꝑꝛꝑienȝꝑe[2] ðonne ꝑe mon ꝑe bioð[3] ꝛo unȝemeꝛlice oꝼeꝛꝑꝑiꝥeð miꝺ ꝑam[4] ꝛeðꝑan ꝑlæꝑce. buꝛon he eꝼꝛ ȝeꝑꝑice ⁊ ꝑinne ꝑiꝑ ꝑa unꝥeapaꝑ ꝑꝑa he ꝑꝑiꝥoꝑꝛ mæȝe. Ac hꝑæꝛ ꝑilꝛ ðu ꝥonne cꝑeꝑan. ȝiꝼ hꝑa ꝑuhꝛ nẏlle ꝑiꝥ ꝑinnan. ac miꝺ ꝼullan[5] ꝑillan ꝼoꝑlæꝛ ælc ȝoð ⁊ ꝼulȝæꝥ ꝑam ẏꝛele. ⁊ biꝥ ðeah ȝeꝛceaðꝑiꝛe. Ic ꝑecȝe ꝛie unmihtiȝ ⁊ eac ealleꝑ nauhꝛ. ꝼoꝑꝑam ꝑꝑa hꝑa ꝑꝑa ðone ȝemænan ȝoð eallꝑa ȝoða ꝼoꝑlæꝛ. buꝛon ꝛꝑeonne biꝥ ꝑe nauhꝛ. Ac ꝑꝑa hꝑa ꝑꝑa ꝑillnaþ ꝥ he cꝑæꝼꝛiȝ ꝛie. he ꝑillnaþ ꝥ he ꝑiꝛ ꝛie.[6] ꝑꝑa hꝑa ꝑꝑa ꝑonne cꝑæꝼꝛiȝ biꝥ. he biꝥ ꝑiꝛ. ⁊ ꝑe ðe ꝑiꝛ biꝥ. he biꝥ ȝoð.[7] ꝑe ꝥe ðonne ȝoð biꝥ. ꝑe biꝥ ȝeꝑæliȝ. ⁊ ꝑe ðe ȝeꝑæliȝ biꝥ. ꝑe biꝥ eaðiȝ. ⁊ ꝑe ꝥe eaðiȝ biꝥ. ꝑe biꝥ Ꞇoð.[8] be ꝑam[9] ðæle ðe ꝑe æꝛ ꝛehꝛon[10] on ꝑiꝑꝑe ilcan bec. Ac ic ꝑene nu hꝑonne ꝥ ðẏꝑiȝe men ꝑillon ꝑunðꝑian ꝑæꝑ ꝥe ic æꝛ ꝑæðe. ꝥ ꝑaꝑ ꝥ ꝛe ẏꝛele men næꝛon[11] nauhꝛaꝑ. ꝼoꝑꝥæmꝥe ꝥaꝑa iꝛ ma ðonne ꝥaꝑa oꝑꝑa. Ac ðeah hi hiꝑ nu næꝼꝛe ne ȝeleꝼan. ꝥeah ic iꝛ ꝑꝑa. ne maȝon ꝥe næꝼꝛe ȝeꝛeccan ꝥone ẏꝛelan mon clænne ⁊ unꝛꝑiꝼealðne. ꝥe[12] ma ꝥe ꝥe maȝon haꝛan oððe habban ðeaðne mon ꝼoꝛ cꝑucene. ne biꝥ ꝛe cꝑuca ðonne nẏꝛꝛꝛa ꝥe ꝛe ðeaða. ȝiꝼ him hiꝑ ẏꝼel ne hꝛeoꝑꝑ. Ac ꝛe ꝥe unȝeꝛechce hioꝼaþ. ⁊ hiꝑ ȝecẏnð nẏle healðan. ne biꝥ ꝛe nauhꝛ ⁝·

§ VII.[q] Ic ꝑene ðeah ꝥ ꝑu ꝑille cꝑeꝑan ꝥ hiꝛ ne ꝛie ealleꝑ ꝑꝑa ȝelic. ꝥ ꝛe ẏꝛela mæȝe ðon ẏꝼel ðeah he ȝoð ne mæȝe. ⁊ ꝛe ðeaða ne mæȝe nauꝥeꝛ ðon. ac ic ðe ꝑecȝe ꝥæꝛ ꝛe anꝑealð[13] ꝥaꝑa ẏꝼlena ne cẏmþ oꝼ nanum cꝑæꝼꝛe. ac oꝼ unꝥeapum. ac ȝiꝼ ꝥa ẏꝼelan ꝼẏmle ȝoðe[14] pæꝛon.[15] ðonne ne ðẏðon hi nan ẏꝼel. ne biꝥ[16] ꝥ nane mihꝛa ꝥ mon mæȝe ẏꝼel ðon. ac[17] beoꝥ unmihꝛa. ȝiꝼ ꝥ ꝛoꝥ iꝛ ꝥ ꝥe æꝛ ȝeꝼẏꝛn ꝛehꝛan[18] ꝥ ꝥ ẏꝼel nauhꝛ ne ꝛie. ꝥonne ne ꝑẏꝛcꝥ ꝛe nauhꝛ. ꝛe ðe ẏꝼel ꝑẏꝛcꝥ. Ða cꝑæꝥ ic. Ꞇenoȝ ꝛoꝥ ꝥ iꝛ ꝥ ꝥu ꝛeȝꝛꝛ.[19] Ða cꝑæꝥ he. Ꝺu ne ꝛehꝛon[20] ꝥe æꝛ ꝥ nan ꝑuhꝛ næꝛe mihꝛiꝛꝑa ðonne ꝥ hehꝛꝛe ȝoð.[21] Ða cꝑæꝥ ic. Ꞩꝑa hiꝛ iꝛ ꝑꝑa ðu ꝛeȝꝛꝛ.[22] Ða cꝑæꝥ he. Ne hiꝛ ꝥeah ne mæȝ

[q] Boet. lib. iv. prosa 2.—Sed possunt, inquies, mali, &c.

[1] Bod. ꝑꝑýꝑiȝan. [2] Cott. unꝛꝑenȝꝑa. [3] Cott. biꝺ. [4] Cott. ꝥæm. [5] Cott. ꝼulle. [6] Bod. ꝑiꝛꝛiȝe. [7] Cott. ȝooð. [8] Bod. ȝoð. [9] Cott. ꝥæm. [10] Cott. ꝛeahꝛon. [11] Cott. næꝛen. [12] Cott. ꝥon. [13] Cott. anꝑalð. [14] Cott. ȝooðe. [15] Cott. ꝥæꝛen. [16] Cott. bioð. [17] Bod. ⁊. [18] Cott. ꝛeahꝛon. [19] Cott. ꝛæȝꝛꝛ. [20] Cott. ꝛeahꝛon. [21] Cott. ȝooð. [22] Cott. ꝛæȝꝛꝛ.

will not inquire after wisdom and after virtues? I know, however, that thou wilt say that luxury and intemperance oppress them. But what is weaker than the man who is utterly overcome by the frail flesh, unless he afterwards desist, and contend against vices as he best may? But what wilt thou say if any creature will not contend against *them*, but with full will forsakes all good, and does evil, and is nevertheless intelligent? I say that he is feeble, and moreover altogether nothing! For whosoever forsakes the universal good of all goods, without doubt he is nothing. But whosoever desires that he may be virtuous, desires that he may be wise. Whosoever, then, is virtuous is wise: and he who is wise is good; he then who is good is happy; and he who is happy is blessed; and he who is blessed is a god, so far as we have before mentioned in this same book. But I rather think that foolish men will wonder at that which I have just now said, that is, that wicked men were nothing; because there is a greater number of them than of the others. But though they never believe it, yet it is so. We can never reckon the wicked man pure and sincere, any more than we can call or esteem a dead man living. Nor indeed is the living better than the dead, if he repent not of his evil. But he who lives recklessly, and will not preserve his nature, is not he nothing?

§ VII. I think, however, thou wilt say that this is not altogether so likely, because the wicked can do evil, though he cannot *do* good, and the dead can do neither. But I say to thee that the power of the wicked does not come from any virtues, but from vices. But if the evil were always good, then would they do no evil. It is not from power that any one is able to do evil, but it is from weakness. If that is true which one some time ago asserted, that evil is nothing, then he works nothing who works evil. Then said I: Very true is that which thou sayest. Then said he: Did we not prove before that nothing was more powerful than the highest good? Then said I: So it is as thou sayest. Then said he: Yet it

nan ẏfel don. Ða cpæþ ic. Ðæt is soþ. Ða cpæþ he. Hpæþer ænig mon pene ꝥ ænig mon sie spa mihtig ꝥ he mæge don eall ꝥ þæt he pille. Ða cpæþ ic. Ne penþ ðæs nan mon ðe his gepit hæfþ. Ða cpæþ he. Hpæt ẏfele men magon ðeah ẏfel don. Ða cpæþ ic. Eala ꝥ[1] hi ne mihton. Ða cpæþ he. Hit is speotol ꝥ hi magon don ẏfel. ⁊ ne magon nan god. ꝥ is forþam ðe ꝥ ẏfel nis nauht. ac þa godan.[2] gif hi fulne anpeald habbaþ. hi magon don to gode[3] ꝥ ꝥ hi pillaþ. forþẏ is se fulla anpeald[4] to tellanne to þam[5] hehstum godum.[6] forþam[7] ægþer ge se anpeald.[8] ge þa oþru god.[9] and þa cræftas. þe pe longe ær nemdon. sindon fæste on þam hehstan gode.[10] spa spa ælces huses pah biþ fæst ægþer ge on ðære flore. ge on þæm hrofe. spa biþ ælc god[11] on Lode fæst. forþæm he is ælces godes ægþer ge hrof ge flor. Ðẏ is á to pilnianne þæs anpealdes. ꝥ mon mæge god[12] don. forþam ꝥ is se betsta anpeald.[13] ꝥ mon mæge ⁊ pille pell[14] don. spa læssan speðum spa maran. spæþer he hæbbe. forþam spa hpa spa pillaþ[15] god[16] to donne. he pillnaþ god[17] to habbenne.[18] ⁊ mid gode to bionne. for þis[19] is se Platones cpide genog soþ. ðe he cpæþ. Ða pisan ane magon don to gode[20] ꝥ hi pilniaþ.[21] ða ẏfelan magon onginnon ꝥ hi pilniaþ. Ic nat nu þeah ðu pille cpeþan ꝥ ða godan onginnon hpilum ꝥ hi ne magon forþbringan. Ac ic cpeþe. ꝥ[22] hi hit bringaþ simle forþ. þeah hi ꝥ peorc ne mægen fulfremman. hi habbaþ ðeah fulne pillan. ⁊ se untpeofealda pilla bioþ[23] to tellenne[24] for fullfremod peorc. forðam[25] he næfre ne forlẏst ðam leanum oððe her. oððe þær. oððe ægþær. þeah pillaþ ða ẏfelan pẏrcan ꝥ ꝥ hi lẏst. ðeah hit nu ne sie[26] nẏt. ne forleosaþ hi eac þone pillan. ac habbaþ his pite. oþþe her. oððe elles hpær. oððe ægþer. se ẏfla pilla[27] to þonne hiora pelt. forþẏ hi ne magon begitan ꝥ god[28] ꝥ hi pillniaþ.[29] for ðẏ hi hit ðurh[30] ðone pillan secaþ. nales þurh rihtne peg.[31] Se ẏfela[32] pilla næfþ nænne gefersciþe piþ þa gesælþa. Ða se Pisdom þa ðis spell areht hæfde. ða ongan he eft singan and ðus cpæþ.

[1] Bod. þar. Cott. þær. [2] Cott. goodan. [3] Cott. goode. [4] Cott. anpald. [5] Cott. þæm. [6] Cott. goodum. [7] Cott forþæm. [8] Cott. anpald. [9] Cott. good. [10] Cott. goode. [11] Cott. good. [12] Cott. good. [13] Cott. anpald. [14] Cott. pel. [15] Cott. pilnað. [16] Cott. good. [17] Cott. good. [18] Cott. habbanne. [19] Cott. forþẏ. [20] Cott. goode. [21] Cott. pillað. [22] Bod. þeah. [23] Cott. bið. [24] Cott. tællanne. [25] Cott. forþæm. [26] Cott. hit nẏt ne sie. [27] Bod. pilla ẏfel. [28] Cott. good. [29] Cott. pilniað. [30] Cott. þurg. [31] Bod. nallas þurhtne peg. [32] Cott. ẏfla. [33] Cott. areaht.

cannot do any evil. Then said I: That is true. Then said he: Does any one think that any man can be so powerful that he is able to do all that he wills? Then said I: No man thinks it who has his senses. Then said he: But wicked men, nevertheless, can do evil. Then said I: O that they were not able! Then said he: It is evident that they can do evil, and cannot do any good. That is because evil is nothing. But the good, if they have full power, are able to do whatsoever good they will. Therefore full power is to be reckoned among the highest goods; for both power and the other goods and excellences, which we long ago mentioned, are fixed in the highest good. As the wall of every house is fixed both to the floor and to the roof, so is every good fixed in God, for he is both the roof and floor of every good. Therefore is the power that man may do good, ever to be desired: for that is the best power, that any one is able and willing to do well, whether with less means or with greater, whichsoever he may have. For whosoever wills to do good, is desirous to have good, and to be with good. Therefore is Plato's saying very true, which he said: The wise alone can do the good which they desire; the wicked can only attempt what they desire. I know not, however, but thou wilt say that the good sometimes begin what they cannot accomplish. But I say that they always accomplish it. Though they may not perfect the work, they have nevertheless full will, and the sincere will is to be reckoned for the perfect work. Therefore they never fail of rewards either here or there, or both. If the wicked have will to work what they list, though it is not now perfect, they lose not also the will, but have its punishment either here or elsewhere, or both. So greatly does the evil will control them! For this reason they cannot obtain the good which they desire, because they seek it through this will, *and* not through the right way. The evil will has no fellowship with happiness. When Wisdom had finished this speech, then began he again to sing, and thus said:

CAPUT XXXVII.[r]

§ I. LEÞER nu an ſpell be þam oferrmoðum ⁊ þam unrihtþiſum cẏninȝum. þa þe ȝeſioþ ſittan on þam hehſtan heahſetlum. þa ſcinaþ on manegra cẏnna hræȝlum. ⁊ bioþ uton ẏmbſtanðende mið miclon ȝeferſcipe hiora þeȝna. ⁊ þa bioþ mið fetlum. ⁊ mið ȝẏlðenum hẏlt ſþeorðum. ⁊ mið maniȝfealðum hereȝeatþum ȝehẏrſte. ⁊ þreatiaþ eall moncẏnn mið hiora þrẏmme. ⁊ ſe ðe hiora þelt. ne murnþ nauþer ne frienð ne fienð. þe ma ðe þeðende hunð. ac bioð ſþiþe unȝefræȝlice upahafen on hiſ Moðe forþam unȝemetlican anþealðe. Ac ȝif him mon þonne aþint of þa claþaſ. ⁊ him oftihþ þara þenunȝa ⁊ þæſ anþealðeſ. ðonne miht þu ȝeſeon ꝥ he bioþ ſþiþe anlic þara hiſ þeȝna ſumum ðe him ðar þeniaþ. buton he forþra ſie. Anð ȝif him nu þeaſ ȝebẏreþ ꝥ him þẏrþ ſume hþile þara þenunȝa of tohen. ⁊ þara claþa. ⁊ þæſ anþealðeſ. þonne þincþ him ꝥ he ſie on carcerne ȝebroht. oððe on racentum. forþam of þam unmetta. ⁊ þam unȝemetlican ȝeȝerelan. of þam ſþetmettum. ⁊ of miſtlicum ðrẏncum þæſ liþeſ. onþæcnaþ ſio þoðe þraȝ þære þrænneſſe. ⁊ ȝeðrefþ hiora Moð ſþiþe ſþiþlice. þonne þeaxaþ eac þa oferrmetta ⁊ unȝeþþærneſ. ⁊ þonne hi þeorþaþ ȝebolȝen. ðonne þẏrþ ꝥ Moð beſþunȝen mið þam þelme þære hatheortneſſe. oþþæt hi þeorþaþ ȝeræfte mið þære unrotneſſe. ⁊ ſþa ȝehæfte. Siððan ꝥ ðonne ȝeðon biþ. ðonne onȝinþ him leoȝan ſe tohopa þære þræce. ⁊ ſþa hþæſ ſþa hiſ irſunȝ þillaþ. ðonne ȝehet him þæſ hiſ recceleſt. Ic þe ſæðe ȝefẏrn ær on þiſſe ilcan bec. ꝥ ealle ȝeſceafta þillnoðon ſumeſ ȝoðeſ. for ȝecẏnðe. ac ða unrihtþiſan cẏnȝaſ ne maȝon nan ȝoð ðon. for þam ic þe nu ſæðe. niſ ꝥ nan þunðor. forþam hi hi unðerþioðaþ eallum þam unþeaþum þe ic ðe ær nemðe. ſceal ðonne neðe to þara hlaforða ðome þe he hine ær unðerþeoððe. ⁊ ꝥ te þẏrſe iſ. ꝥ he him nẏle furþum þiþþinnan. þær he hit anȝinnan þolðe. ⁊ ðonne on þam ȝeþinne þurhþunian mihte. þonne næfðe he hiſ nane ſcẏlðe :·

§ II.[s] Ða ſe Þiſðom ða þiſ leoþ aſunȝen hæfðe. þa onȝan he eft ſpellian ⁊ þuſ cþæþ. Leſihſt ðu nu on hu miclum. ⁊ on hu

[r] Boet. lib. iv. metrum 2.—Quos vides sedere celso, &c.
[s] Boet. lib. iv. prosa 3.—Videsne igitur, quanto in cæno, &c.

CHAPTER XXXVII.

§ I. Hear now a discourse concerning proud and unjust kings, whom we see sitting on the highest thrones; who shine in clothes of many kinds, and are surrounded by a great company of their thanes, who are adorned with belts and golden-hilted swords, and with manifold weapons, and terrify all mankind with their greatness. And he who governs them regards neither friend nor foe, any more than a mad hound; but is inconceivably lifted up in his mind, through unbounded power. But if any man should strip off from him the clothes, and deprive him of the retinue and the power, then wouldest thou see that he is very like to any one of those his thanes who serve him, unless he be worse. And moreover, if it by chance happen unto him that he at any time is deprived of the retinue, and of the clothes, and of the power, then it seems to him that he is brought to prison or to chains. Because from excess, and from immoderate clothing, and from dainty food, and from various drinks of the cup, the fury of lust is excited, and disquiets their minds very greatly: then increases also arrogance and wickedness; and when they are offended, then is the mind scourged with the heat of anger, until they are distracted with unhappiness, and so enslaved! After this takes place, the hope of revenge begins to deceive them, and whatsoever his anger wills his recklessness promises him. I said to thee long before, in this same book, that all creatures were naturally desirous of some good: but unjust kings can do no good, for the reason I have now given thee. That is no wonder, for they subject themselves to all the vices which I have already named to thee. *Every one of them*, therefore, necessarily must *submit* to the judgment of the lords, to whom he has already subjected himself; and what is still worse, that he will not even strive against them. If he were willing to attempt it, and then were able to persevere in the contest, then would he be free from his guilt.

§ II. When Wisdom had sung this lay, then began he again to speak, and thus said: Seest thou in how great, and

ðiopum. ⁊ on hu ðioſtrum horaſeaþe[1] þara unþeaþa þa ẏfelþillenðan ſticiaþ. ⁊ hu ða ȝoðan[2] ſcinaþ beorhtor þonne ſunne. ꝼorþam[3] þa ȝoðan[4] næꝼre ne beoþ beðælðe þara eðleana hiora ȝoðeſ.[5] ne þa ẏꝼelan næꝼre þara þita ðe hi ȝeearniaþ. Ælc þinȝ þe on ðiſſe þorulðe ȝeðon biþ. hæꝼþ eðlean. þẏrce hþa ꝥ ꝥ he þẏrce. oððe ðo ꝥ ꝥ he ðo. á he hæꝼð ꝥ ꝥ he earnaþ.[6] Niſ ꝥ eac nauht unreht[7] ſþa ſþa ȝio Romana þeaþ þæſ.[8] ⁊ ȝet[9] iſ on maneȝum ðeoðum.[10] ꝥ mon hehþ ænne heaꝼoðbeah[11] ȝẏlðenne æt ſumeſ ærneþeȝeſ enðe. ꝼærþ þonne micel ꝼolc to. ⁊ irnaþ[12] ealle enðemeſ.[13] ða þe hiora ærninȝe treþaþ. ⁊ ſþa hþilc ſþa ærreſt to ðam beaȝe cẏmþ. þonne mot ſe hine habban him. ælc þilnaþ ꝥ he ſcẏle ærreſt to cuman ⁊ hine habban. ac anum he ðeah ȝebẏraþ.[14] ſþa ðeþ eall moncẏnn. on þẏſ anðþearðan liꝼe irnaþ. anð onettaþ. anð þillniað ealleſ[15] þæſ hehſtan ȝoðeſ.[16] ac hit iſ nanum[17] men ȝetiohhoð. ac iſ eallum monnum. ꝼorþæm iſ ælcum þearꝼ ꝥ he hiȝie eallan[18] mæȝne[19] æꝼter þære meðe. þære meðe ne þẏrþ næꝼre nan ȝoð[20] man beðæleð. ne mæȝ hine mon no mið rihte hatan ſe ȝooða. ȝiꝼ he biþ þæſ hehſtan ȝooðeſ beðæleð.[21] ꝼorþæm nan ȝoð[22] þeoþ ne biþ buton ȝoðum[23] eðleanum. ðon ða ẏꝼelan ꝥ ꝥ hi ðon. ſẏmle biþ ſe beah[24] ȝoðeſ[25] eðleaneſ þam ȝoðum[26] ȝehealðen on ecneſſe. ne mæȝ þara ẏꝼelena ẏꝼel þam ȝoðan[27] beniman heora ȝooðeſ ⁊ hiora þliteſ. ac ȝiꝼ hi ꝥ ȝooð buton himſelꝼum hæꝼðen. ðonne meahte hi mon hiſ beniman.[28] oþer tþeȝa oððe ſe ðe hit ær ſealðe. oððe oþer mon.[29] Ac þonne ꝼorlieſt ȝoð[30] man hiſ leanum.[31] ðonne he hiſ ȝoð ꝼorlæt. Onȝit nu ꝥ te ælcum men hiſ aȝen ȝoð[32] ȝiꝼþ ȝooð eðlean. ꝥ ȝoð ꝥ te oninnan him ſelꝼum biþ. Þþa þiſra monna þile cþeþan ꝥ æniȝ ȝoð man ſie beðæleð ðæſ hehſtan ȝoðeſ. ꝼorþam he ſimle æꝼter þam ſþincþ. Ac ȝemun ðu ſimle ðæſ miclan ⁊ þæſ ꝼæȝran eðleaneſ.

[1] Cott. horo ſeaþa. [2] Cott. ȝooðan. [3] Cott. ꝼorþæm. [4] Cott. ȝooðan. [5] Cott. ȝooðeſ. [6] Cott. ȝeearnað. [7] Cott. unriht. [8] Bod. Romana þeaþaſ iſ. [9] Cott. ȝiet. [10] Cott. þioðum. [11] Cott. beaȝ. [12] Cott. ẏrnað. [13] Bod. enðemeſt. [14] Cott. ȝebẏreð. [15] Cott. ealle. [16] Cott. ȝooðeſ. [17] Cott. anum. [18] Cott. ealle, [19] Cott. mæȝene. [20] Cott. ȝooð. [21] Cott. ne mæȝ hine mon no mið rihte hatan ſe ȝooða. ȝiꝼ he bið þæſ hehſtan ȝooðeſ beðæleð. [22] Cott. ȝooð. [23] Cott. ȝooðum. [24] Cott. beaȝ. [25] Cott. ȝooðeſ. [26] Cott. ȝooðum. [27] Cott. ȝooðan. [28] Bod. hiora ȝoð. buton himſelꝼum næꝼðen. þonne mihte hi mon hi beniman. [29] Bod. þealðe oðþa oþer ma. [30] Cott. ȝooð. [31] Bod. ȝeleaꝼan. [32] Cott. ȝooð.

in how deep, and in how dark a sink of vices the evil-willing are involved, and how the good shine brighter than the sun? For the good are never destitute of the rewards of their good, nor the wicked ever of the punishments which they deserve. Everything which is done in this world has recompense. Let any one work what he may, or do what he may, he will ever have that which he earns. Moreover, it is not unjust, as was formerly the custom of the Romans, and still is in many nations, that man should have a golden crown at the end of some course. Many people then come thereto, and all run equally, those who have confidence in their running; and whichsoever first arrives at the crown, then may he have it to himself. Every one desires that he may first arrive, and have it; but nevertheless it falls to one. So does all mankind in this present life,—runs and hastens, and is desirous of the highest good. But it is offered to no one man, but is *offered* to all men. Therefore it is needful to every one that he strive with all his power after the reward. Of the reward no good man is ever deprived. A man cannot rightly call himself good if he be destitute of the highest good, for no good servant is without good rewards. Let the wicked do what they may, the crown of good reward will always be possessed by the good for ever. The evil of the wicked cannot deprive the good of their good, and of their excellence. But if they had that good from without them, then might some one deprive them of it; either he who formerly bestowed it, or another man. But a good man then loses his rewards when he forsakes his good. Understand, then, that to every man his own good gives good reward; that good which is in himself. What wise man will say, that any good man is destitute of the highest good? for he always labours after it. But meditate thou always on the great and the fair reward,

ꝑoꝑþam[1] ꝓ eðlean ıꝛ oꝼeꝛ ealle oþþe[2] lean to luꝓienne.[3] ⁊ ðo þæꝛ lean to þam ꝑoꝛꝼeꝛꝑecenan ȝoðum[4] þe ıc ðe æꝛ tealde on ðꝛıððan bec. þonne hı þonne ȝeȝaðeꝛuðe[5] bıoꝑ. ðonne mıhꞇ[6] þu onȝıtan ꝓ þa ȝeꝛælþa ⁊ ꝓ hehꝛꞇe ȝoð[7] bıþ eall an. ⁊ ꝓ hꝛ Loð. ⁊ þonne ðu mıhꞇ[8] eac onȝıtan ꝓ ælc ȝoð[9] man bıþ eaðıȝ. ⁊ ꝓ ealle ȝeꝛælıȝe men beoþ[10] Loðaꝛ. ⁊ habbaþ ecu eðlean hıoꝑa[11] ȝoðeꝛ :·.[12]

§ III.[t] Foꝑþam[13] ne ðeaꝛꝼ nænne ꝑıꝛne mon ꞇpeoȝan. ꝓ ða ẏꝛelan nabban eac ece[14] eðlean heoꝑa ẏꝛeleꝛ. ꝓ bıþ ece ꝑıꞇe. Đeah ðu nu pene ꝓ hıoꝑa hꝑẏlc[15] ȝeꝛelıȝ[16] ꝛıe heꝛ ꝑoꝛ ꝑopulðe. he hæꝼþ ðeah ꝛımle[17] hıꝛ ẏꝼel mıð hım. ⁊ eac þæꝛ ẏꝼeleꝛ[18] eðlean ða hꝑıle þe hıꞇ hım lıcaþ. Nıꝛ nu nan ꝑıꝛ man ꝓ nẏꞇe ꝓ ꞇe ȝoð[19] ⁊ ẏꝼel bıoꝑ ꝛımle[20] unȝeþþæne beꞇpux[21] hım. ⁊ ꝛımle[22] on ꞇpa[23] ꝑıllaþ. ⁊ ꝛpa ꝛpa ðæꝛ ȝoðan ȝoðneꝛ bıþ hıꝛ aȝen ȝoð[24] ⁊ hıꝛ aȝen eðlean. ꝛpa bıþ eac þæꝛ ẏꝼelan ẏꝼel hıꝛ aȝen ẏꝼel. ⁊ hıꝛ eðlean. ⁊ hıꝛ aȝen ꝑıꞇe. ne ꞇpeoþ nænne mon ȝıꝛ he ꝑıꞇe hæꝼþ. ꝓ he næbbe ẏꝼel. Þpæꞇ penaþ þa ẏꝼelan ꝓ he beon beðælðe ðaꝛa ꝑıꞇa ⁊ ꝛınꞇ ꝼulle ælceꝛ ẏꝼeleꝛ. nallaꝛ[25] no ꝓ an ꝓ hı bıoꝑ aꝼẏlðe. ac ꝑoꝛneah ꞇo nauhꞇe ȝeðone. Onȝıꞇ nu be þam ȝoðum hu mıcel ꝑıꞇe þa ẏꝼelan ꝛẏmle habbaþ. ⁊ ȝehẏꝛ ȝẏꞇ[26] ꝛum bıꝛpell. ⁊ ȝehealð þa pel þe ıc þe æꝛ ꝛæðe. Call ꝓ. ꝓ ꞇe anneꝛꝛe hæꝼþ. ꝓ pe ꝛecȝaþ þæꞇ ꞇe ꝛıe. ða hꝑıle þe hıꞇ æꞇ ꝑomne bıþ. ⁊ ða ꝛampꝑæðneꝛꝛe pe haꞇaþ ȝoð. Spa ꝛpa an man bıþ man. ða hꝑıle ðe ꝛıo ꝛaꝑl ⁊ ꝛe lıchoma bıþ æꞇꝛomne.[27] þonne hı þonne ȝeꝛınðpeðe bıoꝑ ðonne[28] ne bıð he ꝓ ꝓ he æꝛ pæꝛ. ꝓ ılce þu mıhꞇ[29] ȝeþencan be ðam lıchoman ⁊ be hıꝛ lımum. ȝıꝛ þaꝑa lıma hꝑılc[30] oꝼ bıþ. ðonne ne bıþ hıꞇ no ꝼull mon ꝛpa hıꞇ æꝛ paꝛ. ȝıꝛ eac hꝑẏlc ȝoð[31] man ꝼꝑom ȝoðe ȝepıꞇe. ðonne ne bıþ he þe[32] ma ꝼullıce ȝoð. ȝıꝛ he eallunȝa ꝼꝑom ȝoðe[33] ȝepıꞇe. þonan hıꞇ ȝebẏnaþ ꝓ ða ẏꝼelan ꝑoꝛlæꞇaþ ꝓ ꝓ hı æꝛ ðıðon[34] ne[35] bıoꝑ

[t] Boet. lib. iv. prosa 3.—Quæ cum ita sint, &c.

[1] Cott. ꝑoꝑþæm. [2] Cott. oðꝑu. [3] Cott. luꝑıanne. [4] Cott. ȝooðum. [5] Cott. ȝeȝaðeꝑuðu. [6] Cott. meahꞇ. [7] Cott. ȝoob. [8] Cott. meahꞇ. [9] Cott. ȝoob. [10] Cott. bıoð. [11] Cott. heoꝑa [12] Cott. ȝooðeꝛ. [13] Cott. ꝑoꝑþæm. [14] Cott. næbben eac ecu. [15] hꝑẏlc, deest in MS. Bod. [16] Bod. ȝeꝛælþe. [17] Cott. ꝛẏmle. [18] Cott. ẏꝛleꝛ. [19] Cott. ȝoob. [20] Cott. ꝛẏmle. [21] Cott. beꞇpeox. [22] Cott. ꝛẏmle. [23] Cott. ꞇu. [24] Cott. ȝoob. [25] Cott. nalleꝛ. [26] Cott. ȝeꞇ. [27] Cott. æꞇꝛomne bıoð. [28] hı þonne ȝeꝛınðpeðe bıoð þonne, desunt in MS. Bod. [29] Cott. meahꞇ. [30] Cott. hꝑẏlc. [31] Cott. ȝoob. [32] Cott. þon. [33] ȝoðe, deest in MS. Cott. [34] Cott. ðẏðon. [35] Cott. ⁊ ne.

for that reward is above all other rewards to be loved: and add that reward to the before-mentioned goods which I formerly recounted to thee in the third book. When they are added together, then mayest thou perceive that happiness and the highest good are all one, and that is God. And then thou mayest also perceive that every good man is happy, and that all happy men are gods, and have eternal reward of their good!

§ III. Therefore no wise man needs to doubt that the evil have also eternal recompense of their evil, that is, eternal punishment. Though thou mayest think that any of them is happy here in respect of the world, he nevertheless has always his evil with him, and also the recompense of the evil, *even* whilst it gives him pleasure. There is no wise man who is ignorant that good and evil are always discordant between themselves, and always are at variance in their wishes. And as the goodness of the good is his own good, and his own reward, so is also the evil of the wicked his own evil, and his reward, and his own punishment. No man if he has punishment, doubts that he has evil. What! do the wicked think that they are exempted from punishments, and *yet* are full of all evil? Not only are they foul, but almost brought to nothing. Understand, therefore, from the good, how great punishment the wicked always have: and hear, moreover, an example; and well retain those which I before mentioned to thee. Whatsoever has unity, that we say exists while it remains together; and this unity we call good. Thus a man is a man whilst the soul and the body are together. But when they are separated, then is he not that which he was before The same thou mayest conceive concerning the body, and concerning its limbs. If any of the limbs is off, then it is not full man, as it was before. So if any good man depart from good, then is he not any more fully good, if he at all depart from good. When it happens that the wicked leave off what they before did, *they* are not what they before were.

ꝥ ꝥ hı æꞃ ꝩæꞃon. Ac þonne hı ꝥ ʒoð[1] ꝼoꞃlætaþ ⁊ ꝩeoꞃþaþ ẏꝼele. ðonne ne beoþ[2] hı nauhtaſ buton anlıcneſ. ꝥ mon mæʒ ʒeſıon ꝥ hı ʒıo men ꝩæꞃon.[3] ac hı habbaþ þæſ menniſceſ ðonne þone betſtan ðæl ꝼoꞃloꞃen. ⁊ þone ꝼoꞃcuþeſtan[4] ʒehealðen. hı ꝼoꞃlætaþ ꝥ ʒecẏnðelıce ʒoð. ꝥ[5] ſınt menniſclıce þeaꝩaſ. ⁊ habbaþ þeah manneſ anlıcneſſe ða hꝩıle þe hı lıbbaþ :·

§ IV.[u] Ac ſꝩa ſꝩa manna ʒoðneſ[6] hı aheꝼþ oꝼeꞃ þa menniſcan ʒecẏnð. to þam[7] ꝥ hı beoþ Ꞇoðaſ ʒenemneðe.[8] ſꝩa eac hıoꞃa ẏꝼelneſ aꝩẏꞃþþ hı unðeꞃ ða menniſcan ʒecẏnð. to þam[9] ꝥ hı bıoþ ẏꝼele ʒehatene. ꝥ ꝩe cꝩeþaþ ſıe nauht. Foꞃþam ʒıꝼ ðu ſꝩa ʒeꝩlætne mon metſt ꝥ he bıþ ahꝩeꞃꝼeð ꝼꞃom ʒoðe[10] to ẏꝼele. ne mıht[11] ðu hıne na mıð ꞃıhte nemnan man. ac neat. Ꞇıꝼ þu þonne[12] on hꝩılcum men onʒıtſt. ꝥ he bıþ ʒıtſeꞃe ⁊ ꞃeaꝼeꞃe. ne ſcealt þu hıne na hatan man. ac ꝩulꝼ. Anð þone ꞃeþan þe bıþ þꝩeoꞃteme. þu ſcealt hatan hunð. nallaſ[13] mann. Anð ðone leaſan lẏteʒan. þu ſcealt hatan ꝼox. næſ mann. Anð ðone unʒemetlıce moðeʒan ⁊ ẏꞃſıenðan.[14] ðe to mıcelne anðan hæꝼþ. ðu ſcealt hatan leo. næſ mann. Anð þone ſænan. þe bıþ to ſlaꝩ. ðu ſcealt hatan aſſa ma þonne man. Anð þone unʒemetlıce eaꞃʒan. þe hım onðꞃæt maꞃe[15] þonne he þuꞃꝼe.[16] þu mıht[17] hatan haꞃa. ma ðonne man. Anð þam[18] unʒeſtæþþeʒan ⁊ ðam[19] hælʒan.[20] þu mıht[21] ſecʒʒan[22] ꝥ hı bıþ ꝩınðe ʒelıcꞃa. oððe unſtıllum ꝼuʒelum. ðonne ʒemetꝼæſtum monnum. Anð þam þe ðu onʒıtſt ꝥ he lıþ[23] on hıſ lıchaman luſtum. ꝥ he bıð anlıcoſt ꝼettum ſꝩınum. þe ſımle ꝩıllnaþ[24] lıcʒan on ꝼulum ſolum. ⁊ hı nẏllaþ aſpẏlıʒan[25] on hluttꞃum ꝩæteꞃum.[26] ac þeah hı ſelðum hꝩonne beſꝩemðe ꝩeoꞃþon. ðonne ſleaþ he eꝼt on þa ſolu ⁊ beꝩealꝩıaþ þæꞃ on. Ða ſe Ꝼıſðom þa þıſ ſpell aꞃeht hæꝼðe. ða onʒan he ſınʒan ⁊ þuſ cꝩæþ.

[u] Boet. lib. iv. prosa 3.—Sed cum ultra homines, &c.

[1] Cott. ʒooð. [2] Cott. bıoð. [3] Cott. ꝩæꞃen. [4] Bod. ꝼoꞃcuþeꞃan. [5] Bod. ⁊. [6] Cott. ʒooðneſ. [7] Cott. þon. [8] Cott. ʒenemðe. [9] Cott. þon. [10] Cott. ʒooðe. [11] Cott. meaht. [12] þonne, deest in MS. Cott. [13] Cott. nalleſ. [14] Bod. ıꞃſıenðe. [15] Cott. ma. [16] Cott. þẏꞃꝼe. [17] Cott. meaht. [18] Cott. þæm. [19] Cott. þæm. [20] Cott. ʒalan. [21] Cott. meaht. [22] Cott. ſecʒan. [23] Cott. lıʒð. [24] Cott. ſẏmle ꝩıllað. [25] Cott. næꝼꞃe nellað aſpẏlıan. [26] Cott. ꝩætꞃum.

But when men forsake good, and become wicked, then are they nothing but a resemblance; so that one may see that they formerly were men, but they have lost the best part of humanity, and kept the worst. They forsake the good of their nature, that is human manners, and have nevertheless the likeness of man while they live.

§ IV. But as the goodness of men raises them above human nature, so far that they are named gods; so also their wickedness degrades them below human nature, so far that they are called evil, which we say is nothing. Therefore if thou shouldest meet a man so debased that he is turned from good to evil, thou canst not rightly name him man, but beast. If then thou observest with respect to any man, that he is a rapacious man, and a spoiler, thou shouldest not call him a man, but a wolf. And the fierce *man* who is a brawler, thou shouldest call a hound, not a man. And the deceitful, crafty *man*, thou shouldest call a fox, not a man. And the immoderately proud and angry *man*, who has great malice, thou shalt call a lion, not a man. And the dull *man* who is too slow, thou shouldest call an ass more than a man. And the excessively timid *man* who is more fearful than he needs, thou mayest call a hare more than a man. And to the inconstant and the light, thou mayest say, that they are more like the wind, or restless birds, than modest men. And to him whom thou observest that he is lying in the lusts of his body, *thou mayest say*, that he is most like to fat swine, which always desire to lie in foul mire, and will not wash *themselves* in pure waters; but if they sometimes rarely are made to swim, then cast they *themselves* again into the mire, and wallow therein. When Wisdom had ended this speech, then began he again to sing, and thus said:

CAPUT XXXVIII.[v]

§ I. IL ðe[1] mæʒ ꝛeccan oꝼ ealðum leaſum ſpellum ſum ſꝩiþe anlic ſpell þæꝛe ſpꝛæce þe ꝩit nu ẏmbe ſpꝛæcon. Þit ʒebẏꝛeðe ʒio on Tꝛoiana ʒeꝩinne ꝥ þæꝛ ꝩæſ an cẏninʒ þæſ nama Aulixeſ. ſe hæꝼðe tꝩa ðioða undeꝛ þam Kaſeꝛe. Ða ðioða ꝩæꝛon hatene Iþaciʒe ⁊ Retie. ⁊ ðæſ Kaſeꝛeſ nama ꝩæſ Aʒamemnon. Ða ſe Aulixeſ mið þam Kaſeꝛe to þam ʒeꝼiohte ꝼoꝛ. ða hæꝼðe he ſume hundꝛeð ſcipa. ða ꝩæꝛon hi ſume ten ʒeaꝛ on þam ʒeꝩinne. ða ſe cẏninʒ eꝼt ham ceꝛðe ꝼꝛom þam Kaſeꝛe. ⁊ hi ꝥ land hæꝼðon ʒeꝩunnen. ða næꝼðe ma ſcipa þonne an. ꝥ ꝩæſ ðeah þꝛe ꝛeþꝛe. ða ʒeſtoð hine heah ꝩeðeꝛ ⁊ ſtoꝛm ſæ. ꝩeaꝛþ ða ꝼoꝛðꝛiꝼan on an iʒlonð ut on[2] ðæꝛe Ꝼendel ſæ. þa ꝩæſ þæꝛ Apollineſ ðohtoꝛ. Iobeſ ſuna. ſe Iob ꝩæſ hioꝛa cẏninʒ. ⁊ licette ꝥ he ſceolðe bion ſe hehſta Loð. ⁊ ꝥ ðẏſiʒe ꝼolc him ʒelẏꝼðe. ꝼoꝛþamþe he ꝩæſ cẏne cẏnneſ. ⁊ hi nẏſton nænne oþeꝛne Loð on ðæne timan. buton hioꝛa cẏninʒaſ hi ꝩeoꝛþoðon ꝼoꝛ Loðaſ. ða ſceolðe þæſ Iobeſ ꝼæðeꝛ beon eac Loð. þæſ nama ꝩæſ Saturnuſ. ⁊ hiſ ſꝩa ilce eal cẏn[3] hi hæꝼðon ꝼoꝛ Loð. þa ꝩaſ hioꝛa an ſe Apollinuſ ðe ꝩe æꝛ ẏmb ſpꝛæcon. ðæſ Apollineſ ðohtoꝛ ſceolðe bion ʒẏðene. þæꝛe nama ꝩæſ Kiꝛke. ſio hi ſæðon ſceolðe bion ſꝩiþe ðꝛẏcꝛæꝼtiʒu. ⁊ ſio ꝩunoðe on ðam iʒlanðe þe ſe cẏninʒ on ꝼoꝛðꝛiꝼen ꝩeaꝛþ ðe ꝩe æꝛ ẏmbe ſpꝛæcon. Þio hæꝼðe ðæꝛ ſꝩiþe micle ꝩeꝛoðe hiꝛe ðeʒna. ⁊ eac oþeꝛꝛa mæðena. Sona ſꝩa hio ʒeſeah ðone ꝼoꝛðꝛiꝼenan cẏninʒ þe ꝩe æꝛ ẏmbſpꝛæcon. þæſ nama ꝩæſ Aulixeſ. ða onʒan hio hine luꝼian. ⁊ hioꝛa æʒþeꝛ oþeꝛne ſꝩiþe unʒemetlice. ſꝩa ꝥ te he ꝼoꝛ hiꝛe luꝼan ꝼoꝛlet hiſ ꝛice eall. ⁊ hiſ cẏnꝛen. ⁊ ꝩunoðe mið hiꝛe oþ ðone ꝼiꝛſt ꝥ hiſ þeʒnaſ him ne mihton lenʒ mið ʒeꝩunian. ac ꝼoꝛ hioꝛa eaꝛðeſ luꝼan ⁊ ꝼoꝛ ðæꝛe ꝩꝛace tihoðon hine to ꝼoꝛlætanne. Ða onʒunnon leaſe men ꝩẏꝛcan ſpell. ⁊ ſæðon ꝥ hio ſceolðe mið hiꝛe ðꝛẏcꝛæꝼt. þa men ꝼoꝛbꝛeðan. ð ꝩeoꝛpan hi an ꝩilðe ðeoꝛa lic. ⁊ ſiððan ſlean on þa ꝛaccentan ⁊ on coſpaſ. Sume hi ſæðon ꝥ hio ſceolðe ꝼoꝛſceoppan to leon. ⁊ ðonne ſeo ſceolðe ſpꝛecan. þonne ꝛẏnðe hio. Sume ſceolðan bion eꝼoꝛaſ. ⁊ ðonne hi ſceolðan hioꝛa ſaꝛ ſioꝼian. þonne ʒꝛẏmetoðan hi. Sume ꝩuꝛðon to ꝩulꝼan. ða ðuton. ðonne hi ſpꝛæcan ſceolðon.

[v] Boet. lib. iv. metrum 3.—Vela Neritii ducis, &c.

[1] Bod et Cott. þa. [2] Bod. et Cott. uton. [3] Bod. et Cott. ælcine.

CHAPTER XXXVIII.

§ I. I CAN relate to thee, from ancient fables, a story very like to the subject which we have just now spoken about. It happened formerly in the Trojan war, that there was a king whose name *was* Ulysses, who had two countries under the Cæsar. The countries were called Ithaca and Retia, and the Cæsar's name was Agamemnon. When Ulysses went with the Cæsar to the battle, he had some hundred ships. Then were they some ten years in that war. When the king again returned homeward from the Cæsar, and they had conquered the land, *he* had not more ships than one; but that was *a ship* with three rows of oars. Then opposed him a great tempest and a stormy sea. *He* was then driven on an island out in the Wendel sea. Then was there the daughter of Apollo, the son of Jove. Jove was their king, and pretended that he should be the highest god, and that foolish people believed him because he was of royal lineage, and they knew not any other God at that time, but worshipped their kings for gods. Then should the father of Jove be also a god, whose name was Saturn; and likewise all his kindred they held for gods. Then was one of them the Apollo whom we before mentioned. Apollo's daughter should be a goddess, whose name was Circe. She, they said, should be very skilful in sorcery; and she dwelt in the island on which the king was driven, about whom we before spoke. She had then a very great company of her servants, and also of other maidens. As soon as she saw the king driven *thither*, whom we before mentioned, whose name was Ulysses, then began she to love him, and each of them the other, beyond measure; so that he for love of her neglected all his kingdom, and his family, and dwelt with her until the time that his thanes would no longer remain with him; but for love of their country, and on account of exile, determined to leave him. Then began false men to work spells. And they said that she should by her sorcery overthrow the men, and cast them into the bodies of wild beasts, and afterwards throw them into chains and fetters. Some, they said, she should transform to lions, and when *they* should speak then they roared. Some should be wild boars, and when they should lament their misfortune then they grunted. Some became wolves. These howled

Sume ꝑuꝺon to ꝑam ꝺeoꝛcýnne ꝑe mon hat tiʒꝛiꝛ. Spa peoꝛꝺ eall ꝛe ʒeꝛeꝛꝛcipe ꝓoꝛhꝑeꝛꝛeꝺ to miꝛthcum ꝺeoꝛcýnnum. ælc to ꝛumum ꝺioꝛe. butoꝛ ꝑam cýninʒe anum. Ælcne mete hi onꝛcuneꝺon ꝑe men etaþ. ⁊ ꝑilnoꝺon ðaꝛa ꝑe ꝺeoꝛ etaþ. Næꝓꝺon hi nane anlicneꝛꝛe manna ne on licomoan ne on ꝛtemme. ⁊ ælc ꝑiꝛꝛte ðeah hiꝛ ʒeꝑit ꝛꝑa ꝛꝑa he æꝛ ꝑiꝛꝛte. ꝓ ʒeꝑit ꝑaꝛ ꝛꝑiꝑe ꝓoꝛʒienꝺe ꝓoꝛ ꝑam eꝛmꝑum ðe hi ðꝛoʒan. Ðꝑæt ꝑa menn ðe ꝑýꝛum leaꝛunʒum ʒeleꝓꝺon. ðeah ꝑiꝛꝛton ꝑæt hio miꝺ ꝑam ðꝛýcꝛæꝓte ne mihte ðaꝛa manna Modon penꝺan. ꝑeah hio ða licomoan onpenꝺe. Ealа ꝓ hit iꝛ micel cꝛæꝓt ðæꝛ Modeꝛ ꝓoꝛ ðone licomoan. Be ꝛꝑilcum ⁊ be ꝛꝑilcum ꝑu mihte onʒitan ꝓ ꝛe cꝛæꝓt ꝑæꝛ licomoan biþ on ꝑam Mode. ⁊ ꝓ te ælcum men ma ꝺeꝛiaþ hiꝛ Modeꝛ unꝓeapaꝛ. ðæꝛ Modeꝛ tioþ eallne ꝑone licomoan to him. ⁊ ꝑæꝛ licomoan metꝛꝛumneꝛ ne mæʒ ꝓ Mod eallunʒa to him ʒetion :·

§ II.[w] Ða cꝛæþ ic. Ic eom ʒeþaꝛa ꝓ ꝓ iꝛ ꝛoþ. ꝓ ꝑu æꝛ ꝛæðeꝛt. ꝓ ꝑæꝛ ꝓ hit nauht unꝛiht ꝑæꝛe ꝑæt mon ða ýꝛelꝑillenꝺan men hete netenu. oððe ꝑilꝺeoꝛ.[1] ðeah hi manneꝛ onlicneꝛꝛe hæbben. Ac ʒiꝛ ic hæꝛꝺe ꝛꝑilcne anpealꝺ.[2] ꝛꝑýlce ꝛe ælmihteʒa Loꝺ hæꝛꝓ. ðonne ne lete ic no ða ýꝛelan ꝺeꝛian ðam[3] ʒoꝺum[4] ꝛꝑa ꝛꝑiꝑe ꝛꝑa hi nu ꝺoꝓ. Ða cꝛæþ he. Niꝛ hit him no ꝛꝑa lonʒe aleꝓeꝺ ꝛꝑa ꝑe ðýncꝓ. ac ðu mihte onʒitan ꝓ him biþ ꝛꝑiꝑe hꝑæðlice ʒeꝛtyneꝺ[5] hioꝑa oꝓꝛoꝓʒneꝛꝛe. ꝛꝑa ic ꝑe nu ꝑihte ꝛeczan ꝑille. ðeah ic ʒet emtan[6] næbbe ꝓoꝛ oþeꝑꝑe[7] ꝛꝑꝑæce. ðæꝓ hi ðone unnýttan anpealꝺ[8] næꝓꝺen ꝑe hi penaþ ꝓ hi habbaþ.[9] ðonne næꝓꝺon hi ꝛꝑa micel ꝑite ꝛꝑa hi habban ꝛculon. Ða ýꝛelan biþ micle[10] unʒeꝛæliʒꝑan ꝑonne. ðonne[11] hi maʒan ꝑuꝑhtion[12] ꝑæt ýꝛel ꝓ hi lýꝛt. ꝑonne hi ꝑonne bion. ꝑonne hi hit ðon ne maʒon. ðeah ðiꝛ[13] ðýꝛiʒe men ne ʒeleꝓan.[14] Ðit iꝛ ꝛꝑiꝑe ýꝛel ꝓ mon[15] ýꝛel ꝑille. ⁊ hit[16] iꝛ ꝑeah micle ꝑýꝛꝛe ꝓ hit mon mæʒ ðon.[17] ꝓoꝛꝑæm[18] ꝛe ýꝛela[19] ꝑilla biþ toꝛtenceð. ꝛꝑa ꝑe neceliꝛ[20] ꝺeꝓoꝛan ꝓýne. ʒiꝛ mon ꝓ ꝑeoꝛc ꝑuꝑhtion[21] ne[22] mæʒ. Ac ða ýꝛelan[23] habbaþ hꝑilum ðꝛio unʒeꝛælꝑa.[24] an iꝛ ꝓ hi ýꝛel ꝑillaþ. oꝑeꝛ ꝓ ꝓ hi maʒon. ꝑꝛiððe ꝓ hi hit ꝑuꝑhtioþ.[25]

[w] Boet. lib. iv. prosa 4.—Tum ego, Fateor, inquam, &c.

[1] Cott. ꝑilðioꝛ. [2] Cott. anpalð. [3] Cott. ꝑæm. [4] Cott. ʒooðum. [5] Cott. ʒeꝛtioꝛeð. [6] Cott. æmettan. [7] Cott. oðꝑe. [8] Cott. unnettan anpalð. [9] Cott. hæbben. [10] Cott. bioð ýꝛmle. [11] Bod. ꝑone. [12] Cott. maʒon ꝑuꝑʒtion. [13] Cott. hiꝛ. [14] Cott. ʒeleꝓen. [15] Cott. mon ꝑ. [16] Bod. he. [17] ðon, deest in MS. Cott. [18] Cott. ꝓoꝛꝑæm ꝓoꝛꝑæm. [19] Cott. ýꝛla. [20] Cott. ꝑæꝛ nec. [21] Cott. ꝑuꝑʒtion. [22] ne, deest in MS. Bod. [23] Cott. ýꝛlan. [24] Cott. unꝛælꝑa. [25] Cott. ꝑuꝑʒtioð.

when they should speak. Some became that kind of wild beast that man calls tiger. Thus was all the company turned to wild beasts of various kinds; each to some beast, except the king alone. Every meat they refused which men eat, and were desirous of those which beasts eat. They had no resemblance of men either in body or in voice, yet every one knew his mind, as he before knew *it*. That mind was very sorrowful through the miseries which they suffered. Indeed, the men who believed these fictions, nevertheless knew that she by sorcery could not change the minds of men, though she changed the bodies. How great an excellence is that of the mind in comparison of the body! By these *things*, and the like thou mayest learn, that the excellence of the body is in the mind; and that to every man the vices of his mind are more hurtful. *Those* of the mind draw all the body to them, and the infirmity of the body cannot entirely draw the mind to it.

§ II. Then said I: I am convinced that that is true which thou before saidst, that is, that it would not be unfit that we should call evil-willing men cattle, or wild beasts, though they have the resemblance of man. But if I had such power as the Almighty God has, then would I not let the wicked injure the good so much as they now do. Then said he: It is not permitted to them so long as thou supposest. But thou mayest be assured that their prosperity will very soon be removed, as I will shortly inform thee, though I have not leisure now on account of other discourse. If they had not the vain power, which they think they have, then would they not have so great punishment as they shall have. The wicked are much more unhappy when they are able to accomplish the evil which they list, than they are when they are unable to do it; though these foolish men do not believe it. It is very wicked that any man wills evil, and it is still much worse that he is able to do it, for the evil will is dispersed like incense before the fire, if man is not able to accomplish the work. But the wicked have sometimes three misfortunes: one is, that they will evil; the second, that they are able *to do it;* the third,

ꝼoꝓꝑamꝑe[1] Lꝛoꝺ hæꝼꝑ ȝeꝺiohhoꝺ ꝺo ꝼellenne[2] ꝑiꝺu ⁊ eꝛmꝑa ꝑam ẏꝼelum[3] monnum ꝼoꝛ hioꝛa ẏꝛlum peoꝛꝺcum. Ða cꝑæꝑ ic. ðꝑa hiꝺ iꝛ ꝛꝑa ðu ꝛeꝛꝛꝺ. ⁊ ꝑeah ic ꝓolꝺe ȝeꝓẏꝛcan. ȝiꝛ ic mihꝺe.[4] ꝑ hi næꝛðon ꝑa heaꝛꝺꝛælꝑa ꝑ hi mihꝺon ẏꝼel ðon. Ða cꝑæꝑ he. Ic pene ꝑeah ꝑ him loꝛiȝe ꝛe anꝑealꝺ[5] æꝛ ꝑonne ðu ꝓolꝺeꝛꝛ.[6] oððe hi penen. ꝼoꝛꝑæm nan ꝑuhꝺ niꝛ lanȝ[7] ꝼæꝛieꝛ on ꝑiꝛ anꝺ-ꝑeaꝛꝺan liꝼe. ꝑeah monnum ꝑẏnce ꝑ hiꝺ lanȝ ꝛie. Ac ꝛꝑiꝑe oft ꝛe micla anꝑealꝺ[8] ðaꝑa ẏꝼelena ȝehꝑiꝛꝺ ꝛꝑiꝑe ꝼæꝛlice. ꝛꝑa ꝛꝑa ȝꝛeaꝺ beam on ꝑẏꝺa[9] ꝑẏnch hluꝺne ðẏnꝺ ðonne men læꝛꝺ ꝑenaꝑ. ⁊ ꝼoꝛꝑam[10] eȝe hi bioꝑ[11] ꝛimle ꝛꝑiꝑe eaꝛme. Liꝼ hi ðonne hioꝛa ẏꝼel eaꝛme ȝeꝺeð. hu ne biꝑ ꝑonne ꝛimle ꝑ lanȝe ẏꝼel ꝑẏꝛꝛe ðonne ꝑ ꝛcoꝛꝺe. Ðeah nu ꝑa ẏꝛlan næꝛꝛe ne ꝑuꝑ-ðon[12] ðeaꝺe. ðeah ic[13] ꝓolꝺe cꝑeꝑan ꝑ hi ꝑæꝑon[14] eaꝛmoꝛꝺe.[15] Liꝼ ꝑa eaꝛmꝑa ealle[16] ꝛoꝑe[17] ꝛimꝺ. ðe ꝑe lanȝe[18] æꝛ ẏmbe ꝑehꝺon.[19] ꝑ ða ẏꝛelan[20] hep on ꝑoꝛulꝺe[21] habban ꝛceolðan.[22] ꝑonne iꝛ ꝑæꝺ ꝛꝑeoꝺol. ꝑ ꝑa eaꝛmꝑa beoꝑ[23] enꝺeleaꝛe ꝑe ece[24] bioꝑ. Ða cꝑæꝑ ic. Ðæꝺ iꝛ ꝑunꝺoꝛhic ꝑ ðu ꝛeȝꝛꝺ.[25] ⁊ ꝛꝑiꝑe eaꝛꝑ-ꝓoꝛhic ðẏꝛeȝum monnum ꝺo onȝiꝺanne. Ac ic onȝiꝺe ꝑeah ꝑ hiꝺ belimꝑ ȝenoȝ ꝑel ꝺo ꝑæꝛe ꝛꝑiæce ꝑe ꝑiꝺ æꝛ ẏmbe ꝛꝑiæcon. Ða cꝑæꝑ he. Ic ne ꝛꝑꝛece nu no ꝺo ðẏꝛeȝum monnum. ac ꝛꝑꝛece ꝺo ꝑam ꝑe ꝑillniaꝑ[26] ⁊iꝛðom onȝiꝺan. ꝼoꝛꝑæm ꝑ biꝑ ꝑaen ⁊iꝛðomeꝛ. ꝑ hime mon ꝑilniȝe[27] ȝeheꝛan[28] ⁊ onȝiꝺan. Ac ȝiꝛ ðẏꝛiȝꝛa hꝑone ꝺꝛeȝe[29] ænieȝeꝛ ðaꝛa ꝛꝑella. ðe ꝑe æꝛ ẏmbe[30] ꝛꝑiæcon on ꝑiꝛꝛe ilcan bec. ðonne ȝeꝛecce he. ȝiꝛ he mæȝe. oꝑeꝛ ꝺꝛeȝa oððe ꝑaꝑa ꝛꝑella ꝑum leaꝛ oððe unȝelic ðæꝑe ꝛꝑiæce ꝑe ꝑiꝺ æꝛꝺeꝛ ꝛꝓẏꝑiaꝑ. oððe ꝑhiꝺꝺe ꝑenꝺ onȝiꝺe ⁊ ȝeleꝛe ꝑ ꝑiꝺ on ꝑihꝺ ꝛꝑiꝑien.[31] ȝiꝛ he ꝑaꝑa nan ne ðeꝑ.[32] ðonne naꝺ he hꝑæꝺ[33] he menꝑ :.[34]

§ III.[x] Ac ic ðe mæȝ ȝeꝺ[35] ꝺæcan oꝑeꝛ ðinȝ ꝑe ðẏꝛeȝum monnum ꝑile ðincan ȝeꝺ[36] unȝeleꝛenðliche.[37] ⁊ iꝛ ðeah ȝenoȝ

[x] Boet. lib. iv. prosa 4.—Nam hoc quoque quod dicam, &c.

[1] Cott. ꝓoꝓꝑæmꝑe. [2] Cott. ꝛellanne. [3] Cott. ẏꝛlum. [4] Cott. meahꝺ. [5] Cott. anꝑalꝺ. [6] Cott. ꝓolꝺe [7] Cott. lonȝ. [8] Cott. anꝑalꝺ. [9] Cott. ꝑuꝺa. [10] Cott. ꝓoꝓꝑæm. [11] Cott. beoꝺ. [12] Cott. ꝑuꝑðen. [13] ic, st in MS. Cott. [14] Cott. ꝑæꝑen. [15] Cott. eaꝛmoꝛꝺe ⁊ unȝeꝛæl-w ɣ [16] Cott. ealla. [17] Cott. ꝛoꝑa. [18] Cott. lonȝe. [19] Cott. [1] Cott. [20] Cott. ẏꝛlan. [21] Cott. peoꝑulꝺe. [22] Cott. ꝛceolðen. [5] Cott. ȝeꝛmꝑa bioꝺ. [24] Cott. eac. [25] Cott. ꝛæȝꝛꝺ. [26] Cott. pel neꝺꝺan anꝑ [7] Cott. ꝑelniȝe. [28] Bod. ȝeꝑan. [29] Cott. ꝺꝛeoȝe. [30] Cott. [12] Cott. maȝoꝑꝺ. ꝛꝓẏꝑiȝen. [32] Cott. nẏꝺe. [33] Cott. nan ꝑaꝑa hꝑæꝺ. mon ꝑ. [16] Bo [35] Cott. ȝ.eꝺ. [36] Cott. ȝieꝺ. [37] Cott. unȝele-ꝓoꝓꝑæm. [19] Cott.
deest in MS. Bod.
ꝑuꝑȝtioð.

that they accomplish it. For God has decreed to give punishments and miseries to wicked men for their wicked works. Then said I: So it is as thou sayest; and yet I would wish, if I might, that they had not the unhappiness of being able to do evil. Then said he: I think, however, that that power will be lost to them sooner than *either* thou or they would expect. For nothing is of long duration in this present life, though it seem to men that it be long. But very frequently the great power of the wicked falls very suddenly, even as a great tree in a wood makes a loud crash when men least expect; and through fear they are always very miserable. But if their wickedness makes them miserable, is not then the long evil always worse than the short? Though the wicked never died, I should still say that they were most miserable. If the miseries are all true, which we long ago discoursed about, that the wicked should have in this world, then is it evident that those miseries are infinite which are eternal. Then said I: That is wonderful which thou sayest, and very difficult to be understood by foolish men. But I nevertheless perceive that it appertains well enough to the discourse which we were before holding. Then said he: I am not now speaking to foolish men, but am speaking to those who desire to understand wisdom; for it is a token of wisdom that any one is willing to hear and understand it. But if any of the foolish doubt any of the reasonings which we have already uttered in this same book, let him show, if he can, some one of the arguments *which* is either false, or inapplicable to the subject about which we are inquiring; or thirdly, let him turn, understand, and believe that we argue rightly. If he will do none of these *things*, then he knows not what he means.

§ III. But I can still teach thee another thing, which to foolish men will seem yet more incredible, and is nevertheless suitable enough to the argument which we are holding. Then

ȝelic þam ſpelle ðe ꝑit æfteꝛ ſpẏꝛiaþ. Ða cꝑæþ ic. Hꝑæt iſ ꝥ la ðinȝa. Ða cꝑæþ he. Hit iſ ꝥ ꝥ ða ẏfelan[1] bioþ micle ȝeſæliȝꝛan ðe on ðiſſe ꝑoꝛulde[2] habbaþ micelne ꝑean ⁊ maniȝfeald ꝑite[3] foꝛ hẏꝛa[4] ẏfelum.[5] ðonne þa ſien þe nane ꝑꝛæce nabbaþ. ne nan ꝑite on þiſſe ꝑoꝛulde foꝛ hioꝛa ẏfle. Ne ꝑene ðeah nan mon ꝥ ic foꝛ þæm anum ðẏllic ſpꝛece. ðe ic ꝑolde unþeaꝑaſ tælan. ⁊ ȝoðe heꝛian. ⁊ mid ðæꝛe biſne[6] men ðꝛeatian ⁊ tihtan[7] to ȝoðum ðeaꝑum. foꝛþam[8] eȝe ðæſ ꝑiteſ. ac foꝛ oþꝛum þinȝum[9] ic hit ſpꝛece[10] ȝet ſꝑiþoꝛ. Ða cꝑæþ ic. Foꝛ hꝑilcum[11] oþꝛum ðinȝum ꝑoldeſt[12] ðu ꝥ ſpꝛecan.[13] buton foꝛþam[14] ðe þu nu ſæðeſt. Ða cꝑæþ he. Lemunſt[15] ðu ꝥ ꝑit æꝛ ſpꝛæcon. ꝥ ꝑæſ ꝥ þa ȝoðan[16] hæfðen[17] ſẏmle anꝑeald[18] ⁊ ȝeſælþa. ⁊ þa ẏfelan[19] næfðen næfꝛe nauþeꝛ. Ða cꝑæþ ic. Ðæt ic ȝeman. Ða cꝑæþ he. Hꝑæt ꝑenſt ðu nu. ȝif þu ȝeſihſt hꝑẏlcne ſꝑiþe unȝeſæliȝne mon. ⁊ onȝitſt ðeah hꝑæt hꝑeȝu[20] ȝoðeſ[21] on him. hꝑæþeꝛ he ſie ſꝑa unȝeſæliȝ ſꝑa ſe þe nan ꝑuht ȝoðeſ[22] næfþ. Ða cꝑæþ ic. Se me þẏncþ ȝeſæliȝꝛa. ðe hꝑæt hꝑeȝu[23] hæfþ. Ða cꝑæþ he. Ac hu þẏncþ ðe þonne be þam[24] þe nan ꝑuht ȝoðeſ[25] næfþ. ȝif he hæfþ[26] ſumne eacan ẏfeleſ. ſe þu ꝑilt ſecȝan þonne ȝet[27] ſie unȝeſæliȝꝛa ðonne ſe oþeꝛ. foꝛ þæſ ẏfeleſ[28] eacan. Ða cꝑæþ ic. Hꝑi ne ſceolde me ſꝑa ðincan.[29] Ða cꝑæþ he. Telo þonne ꝥ ðe ſꝑa þincþ.[30] onȝit ðonne mid innepeaꝛðan[31] Moðe ꝥ þa yfelan[32] habbaþ ſimle[33] hꝑæt hꝑeȝu[34] ȝoðeſ on ȝemonȝ hioꝛa ẏfel. ꝥ iſ hioꝛa ꝑite ꝥ mon mæȝ ſꝑiðe eaðe ȝeꝛeccan mid ꝛihte him to ȝoðe.[35] Ac þa þe him biþ unꝑitnoðe eall hioꝛa ẏfel on ðiſſe ꝑoꝛulde. habbaþ ſum ẏfel hefiȝꝛe ⁊ fꝛecendlicꝛe þonne æniȝ[36] ꝑite ſie on þiſſe ꝑoꝛulde. ꝥ iſ ꝥ him biþ unȝeꝑitnoðe[37] hioꝛa ẏfel on þiſſe ꝑoꝛulde.[38] ꝥ iſ ꝥ ſꝑeotoloſte tacn[39] þæſ mæſtan ẏfeleſ on þiſſe ꝑoꝛulde.[40]

[1] Cott. ẏfꝛlan. [2] Cott. ꝑeoꝛulde. [3] Cott. ꝑitu. [4] Cott. hioꝛa. [5] ẏfelum, deest in MS. Cott. [6] Cott. bẏſne. [7] Cott. þꝛeatiȝan ⁊ tẏhtan. [8] Cott. foꝛþæm. [9] Cott. þincȝum. [10] Cott. ſpꝛæc. [11] Cott. hꝑẏlcum. [12] Cott. ꝑoldeſ. [13] Cott. ſpꝛæcan. [14] Cott. foꝛþæm. [15] Cott. ȝemanſt. [16] Cott. ȝooðan. [17] Cott. hæfðon. [18] Cott. anꝑald. [19] Cott. ẏfꝛlan. [20] Cott. hꝑuȝu. [21] Cott. ȝooðeſ. [22] Cott. ȝooðeſ. [23] Cott. hꝑuȝu. [24] Cott. þæm. [25] Cott. ȝooðeſ. [26] Bod. næfð. [27] Cott. ȝiet. [28] Cott. ẏfleſ. [29] Cott. þẏncan. [30] Ða cꝑæð he. Telo þonne ꝥ þe ſꝑa þincð, desunt in MS. Cott. [31] Cott. innepeaꝛðꝛe. [32] Cott. ẏfꝛlan. [33] Cott. ſẏmle. [34] Cott. hꝑuȝu. [35] Cott. ȝooðe. [36] Bod. ani. [37] Cott. unꝑitnoð. [38] Cott. ꝑeoꝛulde. [39] Cott. tacen. [40] Cott. ꝑeoꝛulde.

said I: What thing is that? Then said he: It is this, that those wicked persons are much happier who in this world have great misery, and manifold punishment for their evil, than those are who have no suffering nor punishment in this world for their guilt. Let no one, however, think that I speak thus merely because I would reprove vices, and praise virtue, and by the example urge and persuade men to good conduct through fear of punishment: but I speak it still more for other reasons. Then said I: For what other reasons wouldest thou speak it, except what thou hast just mentioned? Then said he: Dost thou recollect what we before said, that is, that the good always had power and happiness, and the wicked never had either? Then said I: That I remember. Then said he: But what thinkest thou, if thou seest any man very unhappy, and yet perceivest something of good in him; is he as unhappy as the man who has no good *in him?* Then said I: He appears to me happier, who has something *of good*. Then said he: But what then dost thou think concerning him who has no good, if he has some addition of evil? He, thou wilt say, is still more unhappy than the other, through the addition of evil. Then said I: Why should not I think so? Then said he: Consider that it so appears to thee, *and* understand with inward mind that the wicked have always something of good among their evil, that is their punishment, which we may very easily, and justly reckon to them as good. But those whose evil is all unpunished in this world, have an evil heavier and more dangerous than any punishment in this world is; that is, that their evil is unpunished in this world, which is the most evident token of the greatest evil in this world, and of the worst recompense

⁊ þæſ ƿẏrſtan[1] eðleaneſ æfter ðiſſe ƿorulðe. Ða cƿæð ic. Ne[2] mæʒ ic ðæſ oþſacan. Ða cƿæþ he. Forþæm ſint unʒeſæliʒran þa ẏfelan. forþæm him biþ buton ʒeƿẏrhtum forʒifen hiora ẏfel ðonne þa ſien þe him biþ hiora ẏfel ʒeleanoð be heora[3] ʒeƿẏrhtum. forþæm hit iſ riht ꝥ mon ẏfeliʒe þa ẏfelan.[4] ⁊ hit iſ ƿoh[5] ꝥ hi mon læte unƿitnoðe. Ða cƿæþ ic. Hƿa oþſæcþ þæſ. Ða cƿæþ he. Ne mæʒ nan man oþſacan ꝥ hit ne ſie eall ʒoð[6] ꝥ te riht biþ.[7] ⁊ eall yfel ꝥ te ƿoh biþ. Ða cƿæþ ic. Ic eom ſƿiþe ʒeðrefeð mið ðiſſe ſprræce. ⁊ ƿundriʒe[8] forhƿi[9] ſƿa rihtƿiſ ðema æniʒe unrihte ʒife ƿille forʒifan. Ða cƿæþ he. Be hƿam[10] cƿeſt þu ꝥ. Ða cƿæþ ic. Forþamþe[11] ðu ær cƿæðe ꝥ he unriht ðẏðe. ꝥ he lete unƿẏtnoð[12] þa ẏfelan. Ða cƿæþ he. Ðæt iſ hiſ ƿeorþſciƿe. ꝥ he ſƿa ʒifol[13] iſ. ⁊ ſƿa rumeðlice ʒifð. ꝥ iſ micel ʒifu[14] ꝥ he ʒebit oððæt ða ẏfelan[15] onʒitaþ hẏra[16] ẏfel ⁊ ʒecẏrraþ[17] to ʒoðe.[18] Ða cƿæþ ic. Nu ic onʒite ꝥ hit niſ ece ʒifu ꝥ he ʒifþ þam[19] ẏflum. ac iſ hƿæt hƿeʒu[20] elðunʒ[21] ⁊ anbið þæſ hehſtan ðeman. Forþam[22] anbiðe ⁊ forþam[23] ʒeþẏlðe me þincþ ꝥ he ſie þe ſƿiþor forſeƿen. ⁊ þeah me licaþ ðiſ ſpell ʒenoʒ ƿell. ⁊ þẏncþ me ʒenoʒ ʒelic[24] þæm þe ðu ær ſæðeſt :·

§ IV.[y] Ac ic ðe halſiʒe[25] ʒet[26] ꝥ ðu me ſeʒʒe[27] hƿæþer ðu ƿene ꝥ þa ẏfelan[28] habban æniʒ ƿite æfter ðiſſe ƿorulðe.[29] oððe þa ʒoðan[30] æniʒ eðlean heora[31] ʒoðeſ.[32] Ða cƿæþ he. Hu ne ſæðe ic ðe ær ꝥ þa ʒoðan[33] habbaþ eðlean hiora[34] ʒoðeſ.[35] æʒþer ʒe her. ʒe on ecneſſe. ⁊ ða ẏfelan[36] eac habbaþ eðlean heora[37] ẏfeleſ.[38] æʒþer ʒe her. ʒe eft on ecneſſe. Ac ic ƿille ðælan ða ẏfelan[39] ðam ẏfelum[40] nu on tƿa.[41] forþamþe[42] oþer ðæl þara ẏfelena[43] hæfð ece ƿite. forþam hi nanne mildheortneſſe ne ʒeearnoðon. oþer ðæl ſceal beon ʒeclænſoð.[44] anð ða

[y] Boet. lib. iv. prosa 4.—Sed, quæso, inquam, te, &c.

[1] Cott. ƿẏrreſtan. [2] Ne, deest in MS. Bod. [3] Cott. hiora. [4] Cott. ẏfliʒe þa ẏflan. [5] Cott. ƿoʒ. [6] Cott. ʒooð. [7] bið, deest in MS. Cott. [8] Cott. ƿundrie. [9] Cott. forhƿẏ. [10] Cott. hƿæm. [11] cƿeſt þu ꝥ. Ða cƿæð ic forþam, desunt in MS. Cott. [12] Cott. unƿitnoð. [13] Cott. ʒiful. [14] Cott. ʒifo. [15] Cott. ẏflan. [16] Cott. hiora. [17] Cott. ʒecierrað. [18] Cott. ʒooðe. [19] Cott. þæm. [20] Cott. hƿilc hƿuʒu. [21] Cott. elðcunʒ. [22] Cott. forþæm. [23] Cott. forþæm. [24] Cott. ʒeʒonʒelic. [25] Cott. healſiʒe. [26] Cott. ʒiet. [27] Cott. ſecʒe. [28] Cott. ẏflan. [29] Cott. ƿeorulðe. [30] ʒoðan, deest in MS. Cott. [31] Cott. hiora. [32] Cott. ʒooðeſ. [33] Cott. ʒooðan. [34] Cott. heora. [35] Cott. ʒooðeſ. [36] Cott. ẏflan. [37] Cott. hiora. [38] Cott. ẏfleſ. [39] Cott. ẏflan. [40] þam ẏfelum, desunt in MS. Cott. [41] Cott. tƿua. [42] Cott. forþæm þe. [43] Cott. ẏflena. [44] Cott. ʒeclæſnoð.

after this world. Then said I: I cannot deny this. Then said he: Therefore the wicked are more unhappy, because their wickedness is undeservedly forgiven them, than they are if their wickedness is recompensed according to their deserts. Therefore it is right that evil should be inflicted on the wicked, and it is wrong that they should be suffered to go unpunished. Then said I: Who denies this? Then said he: No man can deny that everything is good which is right, and everything evil which is wrong. Then said I: I am very much troubled with this discourse, and wonder why so righteous a judge should bestow any unjust gift. Then said he: Wherefore sayest thou that? Then said I: Because thou before saidst that he did wrong, inasmuch as he left the wicked unpunished. Then said he: That is his glory, that he is so bountiful, and bestows so abundantly. It is a great gift that he waits till the wicked are sensible of their evil and turn to good. Then said I: Now I understand that it is not an eternal gift which he gives to the wicked, but is rather the delay and waiting of the highest judge. On account of *his* waiting and forbearance, methinks he is the more despised; and yet this argument pleases me well enough, and seems to me like enough to what thou before saidst.

§ IV. But I beseech thee, now, that thou wouldest tell me whether thou thinkest that the wicked have any punishment after this world; or the good any reward for their goodness? Then said he: Did I not say to thee before, that the good have recompense for their goodness both here and for ever; and the wicked also have recompense for their evil, both here, and also for ever? But I will now divide the wicked from the wicked in two parts. For one part of the wicked shall have eternal punishment, because they have deserved no mercy; *and* the other part shall be cleansed and proved in the

ameꝛeð on þam[1] heoꝼonlıcon ꝼẏꝛe. ſꝑa heꝛ bıþ ſẏlꝼoꝛ.[2] ꝼoꝛ-þam[3] he hæꝼþ ſume ȝeeaꝛnunȝa ſumeꝛe mılðheoꝛtneſſe. ꝼoꝛ-þam[4] he moꝛ cuman æꝼteꝛ þam[5] eaꝛꝼoþum to ecꝛe aꝛe. Lıt ıc þe mıhte ꝛeccan maꝛe.[6] æȝþeꝛ ȝe be þam[7] ȝoðum.[8] ȝe be þam[9] ẏꝼlum. ȝıꝼ[10] ıc nu æmtan[11] hæꝼðe. Ac ıc onðꝛæðe ꝥ ıc ꝼoꝛlete[12] ꝥ ꝑıt æꝛ æꝼteꝛ aſpẏꝛeðon.[13] ꝥ ꝑæſ ꝥ ꝑıt ꝑolðon ȝeꝛeccan ꝥ ðu onȝeate ꝥ þa ẏꝼlan næꝼðon[14] nænne anꝑealð.[15] ne nænne ꝑeoꝛþſcıpe. ne on ðıſſe ꝑoꝛulðe.[16] ne on þæꝛe to-ꝑeaꝛðan. ꝼoꝛþæm þe þuhte æꝛ ꝥ eallꝛa ðınȝa ꝑẏꝛꝛeſt ꝥ þu ꝑenðeſt[17] ꝥ hı hæꝼðon[18] to mıcelne. ⁊ ꝥ ealne ꝑeȝ[19] ſıoꝼoðeſt[20] ꝥ hı ealne ꝑeȝ[21] næꝛon on ꝑıte. ⁊ ıc þe ſæðe ealne[22] ꝑeȝ ꝥ hı næꝼꝛe ne bıoþ buton ꝑıte. þeah ðe ſꝑa ne ðınce. Ac ıc ꝑat ðeah ꝥ þu ꝑılt ſıoꝼıan ꝥ hı ſꝑa lanȝne[23] ꝼẏꝛſt habbaþ leaꝼ[24] ẏꝼel to ðonne. ⁊ ıc þe ſæðe ealne ꝑeȝ ꝥ ſe ꝼẏꝛſt bıþ ſꝑıþe lẏtle hꝑıle. anð ıc ðe ſecȝe ȝet.[25] ſꝑa ſꝑa he lenȝꝛa bıþ. ſꝑa hı bıoþ unȝe-ſælıȝꝛan. ꝥ hım ꝑæꝛe ealꝛa mæſt unſælþ ꝥ[26] ꝥ ſe ꝼẏꝛſt ꝑæꝛe oþ ðomeſ ðæȝ. Anð ıc ðe ſæðe eac ꝥ ða ꝑæꝛon unȝeſælıȝꝛan ðe hım unꝛıhtlıce hıoꝛa ẏꝼel ꝼoꝛboꝛen ꝑæꝛe. þonne þa ꝑæꝛen þe hım[27] hıoꝛa[28] ẏꝼel ꝛẏhtlıce onȝeꝑꝛecen ꝑæꝛe. ȝet[29] hıt ȝe-bẏꝛeþ ꝥ ðe þıncþ ꝥ þa oꝛſoꝛȝan bıþ[30] ȝeſælıȝꝛan[31] ðonne[32] þa ȝeꝑıtnoðan :·

§ V.[z] Ða cꝑæþ ıc. Ne ðıncþ me næꝼꝛe nanꝑuht ſꝑa ſoþlıc ſꝑa me þıncþ ðın[33] ſpell þæm tımum[34] þe ıc þa ȝeheꝛe. Ac ȝıꝼ ıc me ꝑenðe to ðıſeſ ꝼolceſ ðome. þonne nıſ hıt no ꝥ an ꝥ hı nẏllaþ þıſſe ðınꝛe ꝛace ȝeleꝼan. ac hı hıt nellaþ[35] ꝼuꝛþum ȝe-hıꝛan.[36] Ða cꝑæþ he. Nıſ ꝥ nan ꝑunðoꝛ. Þꝑæt þu ꝑaſt ꝥ þa men þe habbaþ unhale eaȝan. ne maȝon ꝼul eaþe locıan onȝean þa ſunnan ðonne hıo beoꝛhtoſt[37] ſcınþ. ne ꝼuꝛþum on ꝼẏꝛe.[38] ne on nan ꝑuht beoꝛhteſ[39] hı ne lẏſt locıan. ȝıꝼ ſe æppel leꝼ

[z] Boet. lib. iv. prosa 4.—Tum ego, Cum tuas, inquam, &c.

[1] Cott. þæm. [2] Cott. ſeolꝼoꝛ. [3] Cott. ꝼoꝛþæm. [4] Cott. ꝼoꝛ-þæm. [5] Cott. þæm. [6] Cott. meahte maꝛe ꝛeccan. [7] Cott. þæm. [8] Cott. ȝooðum. [9] Cott. þæm. [10] Cott. þæꝛ. [11] Cott. æmettan. [12] Cott. ꝼoꝛlæte. [13] Cott. ſpẏꝛeðon. [14] Cott. næꝼðen. [15] Cott. anꝑalð. [16] Cott. ꝑeoꝛulðe. [17] Cott. ꝑenðeſ. [18] Cott. hæꝼðen. [19] Cott. eall neȝ. [20] Cott. ſıoꝼoðeſ. [21] Cott. eall neȝ. [22] Cott. eallne. [23] Cott. lonȝne. [24] Cott. leaꝼe. [25] Cott. ȝıet. [26] ꝥ, deest in MS. Cott. [27] þe hım, desunt in MS. Cott. [28] Cott. heoꝛa. [29] Cott. ȝıt. [30] Cott. bıoð. [31] Bod. et Cott. unȝeſælıȝꝛan. [32] Cott. þonne þonne. [33] Cott. þıncað þıne. [34] Cott. tıðum. [35] Cott. nẏllað. [36] Cott. ȝeheꝛan. [37] Cott. beoꝛtoſt. [38] Cott. oꝼẏꝛ. [39] Cott. beoꝛteſ.

heavenly fire, as silver here is, because it has some deserving of some mercy, wherefore it may come after these troubles to everlasting honour. Still I could instruct thee more both concerning the good and concerning the evil, if I now had leisure. But I fear that I should neglect what we were before seeking after, that is, that we would argue so that thou mightest perceive that the wicked have no power, nor any honour, either in this world or in that to come. For formerly this appeared to thee the worst of all things, that thou thoughtest they had too much; and thou always didst lament that they were not always punished: and I always said to thee, that they never are without punishment, though it appear not so to thee. But I know, however, that thou wilt lament that they have so long time permission to do evil; and I have always said to thee, that the time is a very little while; and I now say to thee, that the longer it is, the more unhappy they are, *and* it would be to them the greatest unhappiness of all, that the time continued till doomsday. And I said to thee also, that they would be more unhappy if their evil were unjustly passed over, than they would be if their evil were justly punished. Yet it so happens that thou thinkest those who have impunity are happier than those who are punished.

§ V. Then said I: Nothing ever appears to me so true as thy arguments appear to me, at the times when I hear them. But if I turn myself to the judgment of this people, they not only are unwilling to believe this thy doctrine, but they will not even hear it. Then said he: That is no wonder. Thou knowest that the men who have unsound eyes cannot very easily look at the sun when she shines brightest, nor indeed do they choose to look on fire, or on anything bright, though the apple *of the eye* be left. In like manner the sinful minds

biþ. þa bioþ[1] þa ġynnfullan Moð ablenð mið hiopa[2] ġefelan[3] pillan. ꝑ hi ne maġon ġerion ꝑ hioht[4] þæne beophtan þoþfærtnerre. ꝑ ir re hehrta Firðom. Ac him biþ þa þæm fuglum. ⁊ þæm biopum. þe maġon[5] bet locian on niht ðonne on dæġ. re dæġ blent ⁊ ðiorrniaþ hiopa eaġan. ⁊ ðæne nihte þiorrio hi onlihtaþ. Forþý penaþ ða ablenðan Moð. ꝑ ꝑ rie rio mærte ġerælþ ꝑ men reo alefeð ýfel to ðonne. ⁊ rio ðæð him mote bion unþitnoð. foþþæm hi ne[6] lýrt þriþian æftep ælcne þrnæce þa laniġe oð he ꝑ þýht pitan. ac penðaþ on hiopa unþihtan[7] pillan ⁊ þrýþiġaþ æftep þæm. Ðý ic nat hu nýta[8] þu me tæhrt to þæm ðýrezum monnum. ðe næfre æftep me ne þrýniaþ. Ic ne þrnece næfre to þæm. Ac ic þrnece to ðe. foþþæm ðu teohhart ꝑ ðu þrýniże æftep me. ⁊ þriþop þrincrt on þam þrone ðonne hi ðon. Ne necce ic hpæt hi ðeman. Ic læte nu to ðinum ðome ma þonne to hiopa. foþþam h. ealle lociaþ mið bam[9] eaġum on þar eorþlican ðinġ. ⁊ hi him liciaþ eallunġa. æġþep ġe on þær Moðer eaġum. ġe on þær lichoman. Ac ðu ana hpilum berċýlrt mið oþre eaġan on þa heofenlican þinġ. mið oþre[10] þu locarт nu ġet on þar eorþlican. foþþæm penaþ þa ðýrġan ꝑ ælc mon rie blinð þa hi rint. ⁊ ꝑ nan mon ne mæġe reon[11] ꝑ hi ġerion ne maġon. Ðæt ðýriġ ir anliccort þe þum cild rie full hal ⁊ full æltæpe ġeboren. ⁊ þa fullice ðionðe on eallum cýrtum ⁊ cnæftum. þa hpile þe hit on cnihthaðe bioþ.[12] ⁊ þa foþþ eallne ðonne ġiozoþ haþ. oþ þe he þýnþ ælcer cnæftep meðeme. ⁊ ðonne lýtle æp hir miðfeþhþe peorþe[13] bæm[14] eaġum blinð. ⁊ eac þær Moðer eaġan peorþan þa ablenðe ꝑ he[15] nanþuht ne ġemune þær ðe he æfre æp ġerean oððe ġeheriðe. ⁊ pene þeah ꝑ he rie ælcer ðinġer þa meðeme þa he æfre meðemarт[16] þæne. ⁊ penþ ꝑ ælcum men rie þa þa him ri. ⁊ ælcum men[17] þýnce[18] þa þa him þincþ. þeah þe[19] he ðonne þa ðýriz rie ꝑ he þær pene. hþæþer þe ðonne pillon[20] ealle penan ðær þe he penþ. ic pene þeah ꝑ pe nýllen.[21] Ac polde pitan hu þe þuhte be þam[22] monnum ðe pit æp cpæðon

[1] Cott. beoð. [2] Cott. heopa. [3] Cott. ýrlan. [4] Cott. leoht. [5] Bod. þa maġ. [6] Bod. et Cott. hine. [7] Cott. unnettan. [8] Cott. nýt. [9] Cott. bæm. [10] mið oðre, desunt in MS. Cott. [11] Cott. ġerion. [12] Cott. bið. [13] peorþe, deest in MS. Bod. [14] Bod. bam. [15] Cott. hie. [16] Cott. meðomirt. [17] rie þa þa him ri. ⁊ ælcum men, desunt in MS. Cott. [18] Cott. þince. [19] þeah þe, desunt in MS. Cott. [20] Cott. pillen. [21] Bod. nýllað. [22] Cott. þæm.

are blinded by their evil will, so that they are not able to behold the light of bright truth, which is the highest wisdom. But it is with them, as with the birds and the beasts which can see better by night than by day. The day blinds and darkens their eyes, and the darkness of the night enlightens them. Therefore the blinded minds think that this is the greatest happiness, that a man should be permitted to do evil, and his deed should be unpunished. For they are not desirous to inquire after every instruction, until they know what is right, but turn to their evil will, and seek after it. Therefore I know not to what purpose thou teachest me to the foolish men who never inquire after me. I never speak to them; but I speak to thee, because thou art inclined to seek after me, and labourest more in the pursuit than they do. I care not what they judge. I approve thy judgment more than theirs, for they all look with both eyes, as well with the eyes of the mind as with *those* of the body, on these earthly things, which excessively delight them. But thou alone sometimes lookest with one eye on the heavenly things, *and* with the other thou lookest as yet on these earthly *things*. For the foolish think that every man is as blind as they are, and that no man is able to see what they cannot behold. Such folly is most like *to this;* that a child should be born full sound and full healthy, and so flourishing in all excellences and virtues, during childhood and afterwards throughout youth, that he becomes capable of every art; and then a little before his middle-age, *he* should become blind in both eyes, and also the eyes of the mind should become so blinded, that he remembers nothing which he ever before saw or heard: and nevertheless he should think that he is as capable of everything as he ever was *when* most capable: and should think that it is with every man as it is with him; and that it seems to every man as it seems to him. But though he were so foolish as to think so, should we all think as he thinks? I think, however, that we should not. But *I* wish to know what thou thinkest concerning the men of whom we before

þ unc þuhte þ pæpon[1] pilbiopum zelicpan ðonne monnum. hu micelne ſiſdom þa hæfdon.[2] me þincþ ðeah þ hi næbbæn[3] nænne :·

§ VI.[a] Ic ðe polde zec[4] þeccan ſume þihte þace.[5] Ac ic þat þ þiſ ſolc hiſ nýle[6] zeleſan.[7] þ iſ þ þa biob zeſæleznan þe mon pitnoþ.[8] ðonne þa bion þe hi pitniaþ. Ða punðnode ic þæſ ⁊ cpæþ. Ic polde þ þu me zepeahte[9] hu[10] hit ſþa bion mihte.[11] Ða cpæþ he. Þpæþeſ þu onzite þ ælc ýfelpillende mon ⁊ ælc ýfelpýncende ſie piteſ pýnþe. Ða cpæþ ic. Lenoz ſpeotole ic þ onzite. Ða cpæþ he. Þu ne iſ re þonne ýfelpillende anð ýfelpýncende ðe þone unſcýldzan pitnoþ.[12] Ða cpæþ ic. Spa hit iſ ſpa þu reſzt.[13] Ða cpæþ he. Þpæþeſ þu pene þ þa ſien eaſme ⁊ unzefælize þe piteſ pýnþe bioþ. Ða cpæþ ic. Ne pene ic hiſ no. ac pat zeapa.[14] Ða cpæþ he. Liſ þu nu ðeman moſte.[15] hpæþeſne polðeſt[16] þu ðeman piteſ pynþþan. ðe þone unſcýldzan[17] pitnoðe. þe ðone þe þ pite polode.[18] Ða cpæð ic. Niſ þ zelic. ic polde helpan þæſ þe ðæþ unſcýldiz pæpe. anð henan þone[19] þe hine ýfeloðe.[20] Ða cpæþ he. Ðonne þe þincþ re eaſmna re þ ýfel ðeþ. ðonne re þe hit þaſaþ. Ða cpæþ ic. Ðæſ ic zeleſe þ te ælc unſihт pitnunz ſie þæſ ýfel þe hit ðeþ. næſ þæſ þe hit þaſaþ. ſoſþam[21] hiſ ýfel hine zeðeþ eaſmne. ⁊ ic onzite þ þiſ iſ ſþiþe[22] þihт þacu þ þu nu pecſt. ⁊ ſþiþe anlic þæm þe ðu æſ nehtezſt.[23] ac ic þat þeah þ þýſ[24] ſolce ſþa ne þincþ :·

§ VII.[b] Ða cpæþ he. Sel þu hit onzitſt. Ac þa þinzeþaſ þinziaþ nu hþilum þæm ðe læſſan þeaþſe ahton. þinziaþ þæm þe[25] þæſ man ýflaþ. ⁊ ne þinziaþ þam[26] þe þ ýfel ðoþ. þæm pæpe maþe þeaþſ. þe þa oþþe unſcýldize ýfelaþ.[27] þ him mon þýnzoðe to þam[28] þicum. ⁊ bæðe þ him[29] mon ðýðe ſþa micel pite ſþa hi ðam[30] oþþum unſcýldezum ðýðon. ſþa ſþa ſe ſioca

[a] Boet. lib. iv. prosa 4.—Nam ne illud quidem, &c.

[b] Boet. lib. iv. prosa 4.—Atqui nunc, ait, contra faciunt, &c.

[1] Cott. pæpen. [2] Cott. hæfðen. [3] Cott. næbben. [4] Cott. ziet. [5] Cott. ſþiþe þihte þaca. [6] Cott. nele. [7] Cott. zelýfan. [8] Cott. þitnað. [9] Bod. zepehtezt. [10] Bod. hi. [11] Cott. meahte. [12] Cott. þitnað. [13] Cott. ræzſt. [14] Cott. zeape. [15] Bod. moſtoſt. [16] Cott. polðeſ. [17] Bod. nonefcýldzan. [18] Cott. þolaðe. [19] Bod. þonne. [20] Cott. ýfloðe. [21] Cott. ſoþþæm. [22] Bod. ſþa. [23] Cott. peahtef. [24] Cott. þiſ. [25] þe, deest in MS. Cott. [26] Cott. þæm. [27] Cott. ýflað. [28] Cott. þæm. [29] Bod. þam þ. [30] Cott. þæm.

said, that it appeared to us that they were more like wild beasts than men? How much wisdom had they? Methinks, however, they have none.

§ VI. I would now utter to thee a true observation, but I know that this people will not believe it: that is, that those *persons* whom men injure are happier than those are who injure them. Then wondered I at this, and said: I wish that thou wouldest explain to me how it can be so. Then said he: Dost thou understand that every evil-willing man and every evil-doing *man* is deserving of punishment? Then said I: Clearly enough I understand that. Then said he: Is he not then evil-willing and evil-doing, who injures the innocent? Then said I: So it is as thou sayest. Then said he: Dost thou think that they are miserable and unhappy, who are deserving of punishment? Then said I: I not only think it, but know *it* very well. Then said he: If thou wert now to judge, which wouldest thou judge more deserving of punishment, him who injured the innocent, or him who suffered the injury? Then said I: There is no comparison. I would help him who was innocent, and oppose him who injured him. Then said he: Then, in thy opinion, he *is* more miserable who does the evil, than he who suffers it. Then said I: This I believe, that every unjust punishment is the evil of him who inflicts it, not of him who suffers it; therefore his evil makes him miserable. And I perceive that this is a very just observation which thou now makest, and very agreeable to those which thou madest before; but I nevertheless know that this people will not think so.

§ VII. Then said he: Thou understandest it well. But advocates now-a-days plead for those who have less need *of it*. *They* plead for those who are injured, and do not plead for those who do the injury. It were more needful to those who injure others *who are* innocent, that some one should plead for them before the magistrates, and pray that as great hurt might be done to them, as they had done to other innocent *persons*. As the sick man has need that some one should

ah þeaꞃfe ꝥ hıne mon læðe to þam[1] læce. ꝥ he hıſ tılıȝe. ſꝑa ah ſe þe[2] ꝥ ẏfel ðeþ. ꝥ hıne mon læðe to þam[3] ꞃıcum ꝥ mon þæꞃ mæȝe ſnıþan ⁊ bæꞃnan hıſ unþeaꝑaſ. Ne cꝑeþe ıc na ꝥ ꝥ ẏfel ſıe ꝥ mon helpe þæſ unſcẏlðıȝan[4] ⁊ hım foꞃeþınȝıe. Ac ıc cꝑeþe ꝥ hıt ıſ betꞃe[5] ꝥ mon ꝑꞃeȝe þone ſcẏlðıȝan.[6] ⁊ ıc ſecȝe ꝥ ſıo foꞃeſꝑꞃæc ne ðẏȝe[7] nauþeꞃ ne þam[8] ſcẏlðıȝan.[9] ne þam[10] þe hım foꞃe þınȝaþ. ȝıf hı þæſ ꝑılnıaþ ꝥ hım hıoꞃa[11] ẏfel unꝑꞃecen ſıe be þæſ ȝẏlteſ anðefne. Ac ıc ꝑat ȝıf þa ſcẏlðıȝan[12] ænıȝne ſpeaꞃcan Ꝑıſðomeſ hæfðon[13] ⁊ be ænȝum ðæle onȝıtan.[14] ꝥ hı mıhtan[15] hıoꞃa ſcẏlða þuꞃh[16] ꝑıte[17] ȝebetan. þe hım heꞃ on ꝑoꞃulðe[18] on become. ðonne nolðon hı na cꝑeþan ꝥ hıt ꝑæꞃe ꝑıte. ac ꝑolðon cꝑæþan ꝥ hıt ꝑæꞃe hıoꞃa[19] clænſunȝ. ⁊ heoꞃa betꞃunȝ. ⁊ nolðon nænne þınȝeꞃe ſecan.[20] ac luſtlıce hı ꝑolðon lætan ða ꞃıcan hıe tucıan æfteꞃ hıoꞃa aȝnum ꝑıllan. foꞃþæm ne ſcẏle nan ꝑıſ man nænne mannan hatıan. ne hataþ nan mon þone ȝoðan. buton ſe ealꞃa[21] ðẏſeȝoſta.[22] ne ꝥ nıſ nan ꞃıht ꝥ mon þone ẏfelan hatıȝe. ac hıt ıſ ꞃıhtꞃe þæt hım mon mılðſıȝe.[23] ꝥ ıſ þonne hıoꞃa mılðſunȝ. ꝥ mon ꝑꞃece hıoꞃa unþeaꝑaſ be hıoꞃa ȝeꝑẏꞃhtum.[24] Ne ſceal[25] nan mon ſıocne monnan[26] ȝeſaꞃȝoðne[27] ſꝑencan. ac hıne mon ſceolðe[28] læðan to ðam[29] læce ꝥ he hıſ tılıȝe. Ða ſe Ꝑıſðom þa ðıſ ſpell aꞃeaht hæfðe. ða onȝan he eft ſınȝan ⁊ þuſ cꝑæþ.

CAPUT XXXIX.[c]

§ I. FORÞꝐI ðꞃefe ȝe eoꝑꞃu Moð mıð unꞃıhtꞃe fıounȝe ſꝑa ſꝑa ẏþa foꞃ ꝑınðe þa ſæ hꞃeꞃaþ. oððe foꞃ hꝑẏ ætꝑıte ȝe eoꝑeꞃꞃe ꝑẏꞃðe ꝥ hıo nan ȝeꝑealð nah. oððe hꝑı ne maȝon ȝe ȝebıðan ȝecẏnðelıceſ ðeaðeſ. nu he eoꝑ ælce ðæȝ toꝑeaꞃðeſ onet. Þꝑı ne maȝon ȝe ȝeſıon ꝥ he ſpẏꞃaþ ælce ðæȝ æfteꞃ fuȝlum. ⁊ æfteꞃ ðıoꞃum. ⁊ æfteꞃ monnum. ⁊ ne foꞃlæt nan

[c] Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

[1] Cott. þæm. [2] þe, deest in MS. Cott. [3] Cott. þæm. [4] Cott. unſcẏlðȝan. [5] Cott. beteꞃe. [6] Cott. ſcẏlðȝan. [7] Bod. ðẏſıȝe. [8] Cott. þæm. [9] Cott. ſcẏlðȝan. [10] Cott. þæm. [11] Cott. heoꞃa. [12] Cott. ſcẏlðȝan. [13] Cott. hæfðen. [14] Cott. onȝeaten. [15] Cott. meahten. [16] Cott. þuꞃȝ. [17] Cott. ꝥ ꝑıte. [18] Cott. ꝑeoꞃulðe. [19] Cott. heoꞃa. [20] Cott. ȝeſecan. [21] Cott. eallꞃa. [22] Cott. ðẏſȝoſta. [23] Cott. mıltſıȝe. [24] Cott. unꝑẏꞃhtum. [25] Cott. ſcẏle. [26] Bod. monna. [27] Cott. ⁊ ȝeſaꞃȝoðne. [28] Cott. ſcel. [29] Cott. þæm.

lead him to the physician, that he may cure him; so has he who does evil, that some one should lead him to the magistrates, that they may cut off and burn his vices. I do not say that it is wrong that men should help the innocent, and defend him; but I say that it is better that we should accuse the guilty; and I say that the defence does no good either to the guilty or to him who pleads for him, if they wish that their evil should not be punished in proportion to its guilt. But I know that if the guilty had any spark of wisdom, and in any measure knew that they might make amends for their crimes by punishment, which came upon them here in this world, then they would not say that it was punishment, but would say that it was their purification and their amendment; and would seek no advocate, but they would cheerfully suffer the magistrates to punish them according to their own will. Hence no wise man ought to hate any one. No one hates the good, except the most foolish of all. Nor is it right that we hate the wicked; but it is more right that we have mercy on him. This then is mercy to them, that we punish their vices according to their deservings. No one ought to afflict a sick person *who is* troubled; but we should lead him to a physician, that he may cure him. When Wisdom had finished this discourse, then began he again to sing, and thus said:

CHAPTER XXXIX.

§ I. Wherefore vex ye your minds with evil hatred, as waves through the wind agitate the sea? Or wherefore upbraid ye your fortune, that she has no power? Or why cannot ye wait for natural death, when he every day hastens towards you? Why cannot ye observe that he seeks every day after birds, and after beasts, and after men, and forsakes

ſpæþ ær he ȝeſehþ ꝥ ꝥ he æfter ſpẏrieþ. Ꝑala ꝑa ꝥ þa unȝeſæliȝan menn ne maȝon ȝebiðon hꝑonne he him to cume. ac ſorſceotaþ hine ſoran. ſꝑa ſꝑa ꝑilðe ðeor ꝑillnaþ oþer to acꝑellenne. Ac hit nære no manna rẏht ꝥ hiora æniȝ oþerne ſioðe. Ac ꝥ ꝑære rẏht. ꝥ hiora ælc ȝulðe oþrum eðlean ælceſ ꝑeorceſ æfter hiſ ȝeꝑẏrhtum. ꝥ iſ ꝥ mon luſoðe þone ȝoðan. ſꝑa ſꝑa riht iſ ꝥ mon ðo. ⁊ mildſiȝe þam ẏſelum. ſꝑa ꝑe ær cꝑæðon. luſie þone man. ⁊ hatiȝe hiſ unþeaꝑaſ. ceorſe him oſ ſꝑa he ſꝑiþoſt mæȝ :·

§ II.[d] Ða he þa þiſ leoþ aſunȝen hæfðe þa ȝeſꝑeoȝoðe[1] he ane hꝑile. Ða cꝑæþ ic. Nu ic onȝite openlice ꝥ ſio ſoþe ȝeſælþ ſtent on ȝoðra monna ȝe earnunȝa. ⁊ ſio unſælþ ſtent on ẏſelra monna ȝe earnunȝum. Ac ic ſecȝȝe ȝet ꝥ me ne þincþ nauht lẏtel ȝoð[2] þiſſeſ anðꝑeaꝛðan liſeſ ȝeſælþa. ne eac nauht lẏtel ẏſel hiſ unȝeſælþa. ſorþæm ic næſre ne ȝeſeah ne ȝehẏrðe nænne ꝑiſne mon þe ma ꝑolðe bion ꝑrecca. ⁊ earm. ⁊ ælþioðiȝ.[3] ⁊ ſorſeꝑen. ðonne ꝑeliȝ. ⁊ ꝑeorþ. ⁊ rice. ⁊ ſoremære on hiſ aȝnum earðe. ſorþæm hi ſecȝaþ[4] ꝥ hi mæȝen[5] þẏ[6] eþ hiora Ꝑiſðome ſulȝan ⁊ hine ȝehealðan. ȝiſ hiora anꝑealð biþ ſullice oſer ꝥ ſolc þe him undeꝛ biþ. ⁊ eac on[7] ſumum ðæle oſer þa ðe him on neaꝑeſte biþ ẏmbuton.[8] ſorþam[9] ꝥ hi maȝen[10] henan ða ẏſlan. anð ſẏrþrian[11] þa ȝoðan.[12] ſorþæm ſe ȝoða[13] biþ ſimle arꝑẏrþe. æȝþer ȝe on þiſ anðꝑeaꝛðan liſe. ȝe on ðam[14] toꝑeaꝛðan. ⁊ ſe ẏſela. þe mon hiſ ẏſleſ[15] ȝeſtẏran ne mæȝ. biþ ſimle ꝑiteſ ꝑẏrþe. ȝe on þiſſe ꝑorulðe. ȝe on þære toꝑeaꝛðan. Ac ic ꝑundriȝe ſꝑiþe ſꝑiþlice ſor hꝑi hit ſꝑa ꝑent ſꝑa hit nu oft ðeþ. ꝥ iſ ꝥ miſtlice ꝑita[16] ⁊ maniȝſealðe[17] earſoþa[18] cumaþ to ðam[19] ȝoðum ſꝑa hi to þam[20] ẏſelum ſceolðon. ⁊ ða ȝoð[21] þe ſceolðon bion eðlean ȝoðum monnum ȝoðra ꝑeorca. cumaþ to ẏſlum monnum. ſorþæm ic ꝑolðe ꝑitan nu æt þe hu þe licoðe ꝥ ȝeꝑrixle. Ic hiſ ꝑundroðe micle þẏ læſ. ȝiſ ic ꝑiſſte[22] ꝥ hit ꝑeaſ ȝebẏreðe buton Loðeſ ꝑillan ⁊ buton hiſ ȝeꝑitneſſe. Ac ſe ælmihtiȝa[23] Loð hæfþ ȝeeceð

[d] Boet. lib. iv. prosa 5.—Hic ego, video, inquam, &c.

un[1] Cott. ȝeſꝑuȝoðe. [2] Cott. ȝooð. [3] Cott. elþioðiȝ. [4] Cott. ſæȝað. [8] Cott. mæȝen, desunt in MS. Bod. [6] Cott. þe. [7] Cott. be. [8] Cott. [12] Cott. ẏmbutan. [9] Cott. ſorþæm. [10] Cott. mæȝen. [11] Cott. ſẏrþrian. meahte[illegible] ȝooðan. [13] Cott. ȝooða. [14] Cott. þæm. [15] Bod. ẏſel. [16] Cott. heora. [illegible]itu. [17] Cott. maniȝſealð. [18] Cott. earſoþu. [19] Cott. miltſiȝe. [20] Cott. þæm. [21] Cott. ȝooð. [22] Cott. ꝑiſſe. [23] Cott. [27] Cott. ⁊ ȝeſ

no track till he seizes that which he pursues? Alas! that unhappy men cannot wait till he comes to them, but anticipate him, as wild beasts wish to destroy each other! But it would not be right in men, that any one of them should hate another. But this would be right, that every one of them should render to another recompense of every work according to his deserts; that is, that one should love the good, as it is right that we should do, and should have mercy on the wicked, as we before said; should love the man, and hate his vices; and cut them off, as we best may.

§ II. When he had sung this lay, then was he silent for some time. Then said I: Now I clearly understand that true happiness is founded on the deservings of good men, and misery is founded on the deservings of wicked men. But I will yet say that methinks the happiness of this present life is no little good, and its unhappiness no little evil. For I never saw nor heard of any wise man who would rather be an exile, and miserable, and foreign, and despised, than wealthy, and honourable, and powerful, and eminent in his own country. For they say that they can the better fulfil their wisdom, and observe it, if their power be ample over the people that are under them, and also in some measure over those who are in the neighbourhood round about them, because they are able to repress the wicked, and promote the good. For the good is always to be honoured, both in this present life and in that to come; and the wicked, whom man cannot restrain from his evil, is always deserving of punishment, both in this world and in that to come. But I very much wonder why it should so fall out, as it now often does; that is, that various punishments and manifold misfortunes come to the good, as they should to the wicked; and the blessings which should be a reward to good men for good works, come to wicked men. Therefore I would now know from thee, how that course of events were approved by thee. I should wonder at it much less, if I knew that it happened by chance, without God's will, and without his knowledge. But the Almighty God has increased my

minne eȝe ⁊ mine ƿaƒunȝa mid ðiſſum þinȝum. ƒoꞃþæm he hƿilum ſelþ ða ȝeſælþa ðæm ȝoðum.[1] ⁊ þæm ẏƒlum unſælþa. ſƿa hit ꞃiht ƿæꞃe ꝥ he ſimle[2] ðẏðe. hƿilum he eƒt ȝeþaƒaþ ꝥ þa ȝoðan[3] habbaþ unſælþa ⁊ unȝelimp on mæneȝum þinȝum. ⁊ ða ẏƒelan habbaþ ȝeſælþa. ⁊ him ȝelimpþ[4] oƒt æƒteꞃ hioꞃa aȝnum ƿillan. þẏ ic ne mæȝ nan oþeꞃ ȝeþencan. buton hit ƿeaſ ſƿa ȝebẏꞃiȝe. buton ðu me ȝet þẏ ȝeſceaðlicoꞃ oþeꞃ ȝeꞃecce. Ða anðſƿaꞃoðe he ẏmbe lonȝ ⁊ cƿæþ. Niſ hit nan ƿunðoꞃ ðeah hƿa ƿene ꝥ ſƿẏlceſ hƿæt[5] unmẏnðlinȝa ȝebẏꞃiȝe.[6] þonne he ne can[7] onȝitan ⁊ ȝeꞃeccan ƒoꞃ hƿi Ꞇoð ſƿẏlc[8] ȝeþaƒaþ. Ac ðu ne ſcalt no tƿeoȝan[9] ꝥ ſƿa ȝoð[10] ſceoppenð ⁊ ƿealðenð[11] eallꞃa ȝeſceaƒta ꞃihtlice ſceop[12] eall ꝥ he ſceop.[12] ⁊ ꞃẏhte ðemþ ⁊ ƿealt[13] ealleſ. þeah þu nẏte ƒoꞃ hƿi[14] he ſƿa ⁊ ſƿa ðo ⁝·

§ III.[e] Ða he ða þiſ ſpell aꞃeht[15] hæƒðe. ða onȝan he ſinȝan ⁊ cƿæþ. Ƿƿa unlæꞃeðꞃa ne ƿunðꞃaþ þæſ ꞃoðeꞃeſ ƒæꞃelðeſ ⁊ hiſ ſƿiƒtneſſe. hu he ælce ðæȝ uton ẏmbhƿẏꞃƒð ealne ðiſne middaneaꞃð. oððe hƿa ne ƿunðꞃaþ ꝥ te ſume tunȝlu habbaþ ſcẏꞃtꞃan hƿẏꞃƒt ðonne ſume habban. ſƿa ſƿa tunȝlu habbaþ þe ƿe hataþ ƿæneſ ðiſla. ƒoꞃ þẏ hi habbaþ ſƿa ſceoꞃtne ẏmbhƿẏꞃƒt. ƒoꞃþi hi ſint ſƿa neah ðam noꞃþenðe þæꞃe eaxe. ðe eall þeſ ꞃoðoꞃ on hƿeꞃƒþ. oððe hƿa ne ƿaƒaþ þæſ. buton ða ane þe hit ƿiton. ꝥ ſume tunȝlu habbaþ lenȝꞃan ẏmbhƿẏꞃƒt. þonne ſume habban. ⁊ ða lenȝeſtne þe ẏmb þa eaxe middeƿeaꞃðe hƿeaꞃƒaþ. ſƿa nu Boetieſ ðeþ. ⁊ Saturnuſ ſe ſteoꞃꞃa. ne cẏmþ þæꞃ æꞃ ẏmb þꞃittiȝ ƿintꞃa þæꞃ he æꞃ ƿæſ. Oððe hƿa ne ƿunðꞃaþ ðæſ ꝥ ſume ſteoꞃꞃan ȝeƿitaþ unðeꞃ þa ſæ. ſƿa ſƿa ſume men ƿenaþ ꝥ ſio ſunne ðo ðonne hio to ſetle ȝæþ. Ac hio ne biþ ðeah þẏ neaꞃ þæꞃe ſæ þe hio biþ on miðne ðæȝ. Ƿƿa ne ƿaƒaþ ðæſ ðonne ſe ƒulla mona ƿẏꞃþ oƒeꞃtoȝen mið þioſtꞃum. oððe eƒt ꝥ ða ſteoꞃꞃan ſcinaþ beƒoꞃan þam monan. ⁊ ne ſcinaþ beƒoꞃan þæꞃe ſunnan. ðiſeſ hi ƿunðꞃiaþ ⁊ manieſ þẏlliceſ. ⁊ ne ƿunðꞃiað na ꝥ te men ⁊ ealle cƿuca ƿuhta habbaþ ſinȝalne ⁊ unnẏtne anðan betƿuh him. Oððe hƿi ne ƿunðꞃiaþ hi þæſ ꝥ hit hƿilum þunꞃaþ. hƿilum na ne onȝinþ. oððe eƒt ȝeƿinneſ ſæ. ⁊ ƿinða. ⁊ ẏþa. ⁊ landeſ. oððe hƿi ꝥ iſ ƿeoꞃþe ⁊ eƒt

[e] Boet. lib. iv. metrum 5.—Si quis Arcturi sidera nescit, &c.

[1] Cott. ȝooðum. [2] Cott. ſẏmle. [3] Cott. ȝooðan. [4] Cott. limpð. [5] Cott. ȝehƿæt. [6] Cott. ȝebeꞃiȝe. [7] Cott. con. [8] Cott. ƒoꞃ hƿẏ ſƿẏlc Ꞇoð. [9] Cott. on tƿioȝan. [10] Cott. ȝooð. [11] Cott. ƿalðenð. [12] Cott. ȝeſceop. [13] Cott. ƿelt. [14] Cott. hƿẏ. [15] Cott. aꞃeaht.

fear and my astonishment by these things. For he sometimes gives felicities to the good, and infelicities to the wicked, as it were right that he always did. Sometimes again he permits that the good have infelicities and misfortunes in many things; and the wicked have happiness, and it frequently happens to them according to their own desire. Hence I cannot think otherwise but that it so happens by chance, unless thou still more rationally show me the contrary. Then answered he, after a long time, and said: It is no wonder if any one think that something of this kind happens undesignedly, when he cannot understand and explain wherefore God so permits. But thou oughtest not to doubt that so good a creator and governor of all things, rightly made all that he has made, and rightly judges and rules *it* all, though thou knowest not why he so and so may do.

§ III. When he had made this speech, then began he to sing, and said: Who of the unlearned wonders not at the course of the sky, and its swiftness; how it every day revolves about all this middle-earth? Or who wonders not that some stars have a shorter circuit than others have, as the stars have which we call the waggon's shafts? They have so short a circuit, because they are so near the north end of the axis, on which all the sky turns. Or who is not astonished at this, except those only who know it, that some stars have a longer circuit than others have, and those the longest which revolve midward about the axis, as Bootes does? And *that* the star Saturn does not come where it before was till about thirty winters? Or who wonders not at this, that some stars depart under the sea, as some men think the sun does when she sets? But she nevertheless is not nearer to the sea than she is at mid-day! Who is not astonished when the full moon is covered over with darkness? or again, that the stars shine before the moon, and do not shine before the sun? At this and many a like thing they wonder, and wonder not that men and all living creatures have continual and useless enmity with each other. Or why wonder they not at this, that it sometimes thunders, and sometimes begins not? Or, again, at the strife of sea and winds, and waves and land? or why

for þæne runna rciman to hiy agnum gecýnde peorþe. Ac ꝑ unzerтæððize polc punðriaþ þæy þe hit relðorт zeriht. ðeah hit læyye punðor rie. ⁊ penaþ ꝑ ꝑ ne[1] rie ealð zerceaрt. ac rie peaт zeporðen nipane. Ac ða þe ripрet zeorine peorþaþ ⁊ onzinnaþ þonne leornian. zif him Ꝺoð abrit of þam Ꝺode ꝑ býriz ꝑ hit æn mið ofeppriзen pæy. ðonne ne punðriaþ hi no rela þæy þe hi nu punðriaþ :·

§ IV.[f] Ða re Ꝺirðom þa þir leoþ ajunzen hæfðe. ða zerpuzode he ane lýcle hpile. Ða cpæþ ic. Spa hit ir rpa ðu rezrт.[2] Ac ic polde zet ꝑ þu me hpæt hpezu[3] openlicor zeneahte[4] be þæne pitan þe min Ꝺod rpiþoрt zeðnefeð hæfþ. ꝑ ir ꝑ ic ðe æn ymb acrabe. forþam hit pæy rimble[5] zet þin zepuna ꝑ ðu polðeрt ælcum Ꝺode bizlu ðinz tæcan ⁊ relðcuþe :·[6] Ða onzan he rmeancian ⁊ cpæþ to me. Ðu rpenrт[7] me on ða mærtan rpnæce ⁊ on ða eanforteрtan to zeneccenne. þa nace rohton ealle uppitan ⁊ rpiþe rpiþlice ymbrpuncon. ⁊ uneape ænig com to enðe þæne rpnæce. forþam[8] hit ir þeap þæne rpnæce ⁊ ðæne arcunze.[9] ꝑ te rimle[10] þonne ðæn an tpeo ofaðon bir. þonne bir ðæn unpim artýneð. rpa rpa mon on ealð rpellum rezþ[11] ꝑ an næðne pæne ðe hæfðe nizan[12] heafðu. ⁊ rimle.[13] zif mon anpa hpilc ofrloh.[14] þonne peoxon þæn riofon of þam[15] anum heafðe. ða zebýnebe[16] hit þæt þæn com re foremæna Epculur to. re pæy Iober runu. þa ne mihte he zeþencan hu he hi mið ænize cpæfte ofencuman rceolde. æn he hi bepæz mið puða utan. ⁊ forbernde[17] ða mið fýne. Spa ir ðirre rpnæce þe ðu me æftep arcaрt.[18] uneape hýne cýmþ ænig mon of. zif he æneрt on cýmþ.[19] ne cýmþ he næfne to openum enðe. butan he hæbbe rpa rceapp anðzet[20] rpa ꝑ fýn. forþam re ðe ymb ꝑ arcian pile. he rceal æneрt pitan hpæt rie rio anfealde foneрceapunz Ꝺober. ⁊ hpæt fýrð rie. ⁊ hpæt peaf zebýnize. ⁊ hpæt rie zoðcund anðzit. ⁊ zoðcund foneтiohhunz. and hpæt monna fneoðom rie. Nu ðu mihт onzitan. hu hefiz ⁊ hu zeanfore[21] þir ir eall to zeneccanne. Ac ic rceal þeah

[f] Boet. lib. iv. prosa 6.—Ita est, inquam, &c.
[1] ne, deest in MS. Bod. et Cott. [2] Cott. ræzrт. [3] Cott. hpuzu. [4] zeneahterт. [5] Cott. rýmle. [6] Cott. relðcuð. [7] Cott. rpænrт. [8] Boꝺorþæm. [9] Cott. arcunzæ. [10] Cott. rýmle. [11] Cott. ræzð. [12] Cottnizon. [13] Cott. rýmle. [14] Cott. hpelc ofarloz. [15] Cott. [16] Cott. ze[illegible] [17] Cott. rorþærnde. [18] Cott. acrarт. rýlc Ꝺoð..ð. [19] Cott. anðzit. [20] Cott. eanfore. [21] Cott. zerc

ice is formed, and again by the shining of the sun returns to its own nature? But the inconstant people wonder at that which it most seldom sees, though it be less wonderful; and thinks that that is not the old creation, but has by chance newly happened. But they who are very inquisitive and endeavour to learn, if God removes from their mind the folly with which it was before covered, then will they not wonder at many *things* which they now wonder at.

§ IV. When Wisdom had sung this lay, then was he silent a little while. Then said I: So it is as thou sayest. But I am still desirous that thou wouldest instruct me somewhat more distinctly concerning the thing which has chiefly troubled my mind, that is, what I before asked thee. For it was always hitherto thy wont that thou wouldest teach every mind abstruse and unknown things. Then began he to smile, and said to me: Thou urgest me to the greatest argument, and the most difficult to explain. This explanation all philosophers have sought, and very diligently laboured about, and scarcely any one has come to the end of the discussion. For it is the nature of the discussion and of the inquiry, that always when there is one doubt removed, then is there an innumerable multitude raised. So men in old tales say, that there was a serpent which had nine heads, and whenever any one of them was cut off, then grew there seven from that one head. Then happened it that the celebrated Hercules came there, who was the son of Jove. Then could not he imagine how he by any art might overcome them, until he surrounded them with wood, and then burned *them* with fire. So is this argument which thou askest about: with difficulty comes any man out of it, if he enter into *it*. He never comes to a clear end, unless he have an understanding as sharp as the fire. For he who will inquire concerning this ought first to know what the simple providence of God is, and what fate is, and what happens by chance, and what the divine knowledge is, and the divine predestination, and what the freedom of men is. Now thou mayest perceive how weighty and difficult all this is to explain. But I will nevertheless endeavour to

hpæt hpeȝa[1] hiſ onȝinnan þe to tæcanne. ꝼoꞃþam[2] ic habbe onȝiten ꝥ hit iſ ſpiþe micel læceðom ðinꞃe ſoꞃȝe. ȝiꝼ þu þiſeſ auht onȝitſt. ðeah hit me lanȝ to læꞃenne ſie. ſoꞃþæm hit iſ neah þæꞃe tiðe ðe ic ȝetiohhoð hæꝼðe on oðeꞃ peoꞃc to ꝼonne. ⁊ ȝet næbbe ðiſ ȝeðon. ⁊ me ðincþ eac ꝥ þu ſaðiȝe hpæt hpeȝnunȝeſ[3] anð þe þincen to ælenȝe þaſ lanȝan ſpell. ſpelce ðe nu lẏſte leoþa.[4] ic pat eac ꝥ ðe heoꞃa[5] lẏſt. Ac ðu ſcealt þeah ȝeþolian ſume hpile. ic ne mæȝ hit nu ſpa hꞃaþe aſinȝan. ne æmtan[6] nabbe. ꝼoꞃþæm hit iſ ſpiþe lonȝ ſpell. Ða cpæþ ic. Do ſpæþeꞃ þu pille :·[7]

§ V.[g] Ða onȝon he ſpꞃecan ſpiþe ꝼeoꞃꞃan ẏmbuton. ſpilce he na þa ſpꞃæce ne mænðe. ⁊ tiohhoðe hit þeah þiðeꞃpeaꞃðeſ ⁊ cpæþ. Ealle[8] ȝeſceaꝼta. ȝeſepenlice anð unȝeſepenlice.[9] ſtillu ⁊ unſtillu[10] onꝼoþ æt þæm ſtillan.[11] ⁊ æt þam ȝeſtæþþiȝan. ⁊ æt þam[12] anꝼealðan Loðe. enðebẏꞃðneſſe. ⁊ anðplitan. ⁊ ȝemetȝunȝe. ⁊ ꝼoꞃhpæm hit ſpa ȝeſceapen pæſ. ꝼoꞃþæm he þat þẏ[13] he ȝeſceop eall ꝥ he ȝeſceop. niſ him nan puht[14] unnẏt þæſ ðe he ȝeſceop. Se Loð punaþ ſimle[15] on þæꞃe hean ceaſtꞃe hiſ anꝼealðneſſe ⁊ bilepitneſſe. ðonan he ðælþ maneȝa ⁊ miſtlice[16] ȝemetȝunȝa eallum hiſ ȝeſceaꝼtum. anð þonon[17] he pelt eallꞃa. Ac ꝥ. ꝥ te pe hataþ Loðeſ ꝼoꞃeþonc ⁊ hiſ ꝼoꞃeſceapunȝ. ꝥ biþ. ða hpile þe hit þæꞃ mið him biþ. on hiſ Moðe. æꞃþam[18] þe hit ȝeꝼꞃemeð peoꞃþe. ða hpile þe hit ȝeþoht biþ. Ac ſiððan hit ꝼullꝼꞃemeð biþ. ðonne hataþ pe hit pẏꞃð. Be þẏ mæȝ ælc mon pitan ꝥ hi[19] ſint æȝþeꞃ ȝe tpeȝen naman. ȝe tpa ðinȝ.[20] ꝼoꞃeþonc ⁊ pẏꞃð. Se ꝼoꞃeþonc iſ ſio ȝoðcunðe ȝeſceaðpiſneſ. ſio iſ ꝼæſt on þam hean ſceoppenðe[21] þe eall ꝼoꞃepat hu hit ȝepeoꞃþan ſceal æꞃ æꞃ hit ȝepeoꞃþe. Ac ꝥ ꝥ pe pẏꞃð hataþ. ꝥ biþ Loðeſ peoꞃc þe he ælce ðæȝ pẏꞃcþ. æȝþeꞃ ȝe þæſ þe pe ȝeſeoþ. ȝe þæſ þe uſ unȝeſepenlic biþ. Ac ſe ȝoðcunða ꝼoꞃeþonc. heaþeꞃaþ ealle ȝeſceaꝼta ꝥ hi ne moton toſlupan oꝼ heoꞃa enðebẏꞃðneſſe.[22] Sio pẏꞃð ðonne ðælþ eallum ȝeſceaꝼtum anðplitan. ⁊ ſtopa. ⁊ tiða. ⁊ ȝemetȝunȝa. Ac ſio pẏꞃð cẏmþ oꝼ

[g] Boet. lib. iv. prosa 6.—Tum velut ab alio orsa principio, &c.

[1] Cott. hpuȝu. [2] Cott. ſoꞃþæm. [3] Cott. hpuȝununȝeſ. [4] Cott. lioþa. [5] Cott. hioꞃa. [6] Cott. æmettan. [7] Cott. polðe. [8] Cott. Ealla. [9] Cott. ȝeſepenlica anð unȝeſepenlica. [10] Bod. þille ⁊ unþille. [11] Bod. unſtillan. [12] Cott. þæm. [13] Cott. hpẏ. [14] Cott. piht. [15] Cott. ſẏmle. [16] Cott. miſleca. [17] Cott. þonan. [18] Cott. æꞃþæm. [19] Bod. et Cott. hit. [20] Cott. þincȝ. [21] Cott. ſceppenðe. [22] Bod. pẏꞃðneſſe.

teach thee a little of it, because I have conceived it to be a very powerful remedy for thy sorrow, if thou learn something of this, though it be long for me to teach. For it is near the time when I had intended to begin other work, and I have not yet finished this: and methinks, too, thou art rather weary, and these long discourses appear to thee too lengthy, so that thou art now desirous of *my* songs. I know, too, that they give thee pleasure. But thou must nevertheless bear *with me* for some time. I cannot so readily sing it, nor have I leisure, for it is a very long argument. Then said I: Do as thou wilt.

§ V. Then began he to speak very far about, as if he intended not that discourse, and nevertheless approached thitherward, and said: All creatures visible and invisible, still and moving, receive from the immovable, and from the steadfast, and from the singly-existing God, order, and form, and measure; and therefore it was so ordained, because he knew wherefore he made all that he made. Nothing of that which he has created is useless to him. God dwells always in the high city of his unity and simplicity. Thence he distributes many and various measures to all his creatures, and thence he governs *them* all. But that which we call God's providence and foreknowledge, is *such* while it is with him, in his mind, before it is fulfilled, *and* so long as it is designed; but after it is fulfilled, then we call it fate. Hence may every man know that these are both two names, and two things, providence and fate. Providence is the divine intelligence which is fixed in the high Creator, who foreknows all, how it shall come to pass, before it happens. But that which we call fate, is God's work which he every day works, both what we see, and what is invisible to us. But the divine providence restrains all creatures, so that they cannot slip from their order. Fate, then, distributes to all creatures, forms, and places, and times, and measures. But fate comes from

þam[1] ȝepitte ⁊ of þam[1] foreponce þæt ælmihtiȝan[2] Lobes. se þýncþ æftes hit unaȝeczendlicum foreponce þonne[3] swa hpæt swa he[4] pile :·

§ VI.[h] Sða swa ælc cnæftezа þencþ ⁊ meancaþ hit peopc on hit Moðe æs æs he it þýnce. ⁊ þýncþ siððan eall. þios pandpienðe þýnð þe pe þýnð hataþ. fæpþ æftes hit foreponce. ⁊ æftes hit ȝeþeahte. swa swa he tiohhaþ þ hit sie. þeah hit us manizfealdlic ðince. sum ȝoð.[5] sum ýfel. hit is þeah him anfealð ȝoð.[5] foröþam[6] he hit eall to ȝoðum enðe bpinȝþ.[7] ⁊ for ȝoðe[8] ðeþ eall þ þ he ðeþ. Siþþan pe hit hataþ þýnð. ýððan hit ȝeporht biþ. æs hit pæt Lobes[9] foreponce ⁊ hit foretiohhunȝ. Ða þýnð he ðonne þýncþ. oððe þuph ða ȝoðan[10] enȝlas. oððe þuph monna sapla. oððe þuph oþerþa ȝesceafta lis. oððe þuph heofenes tunȝl. oþþe þuph ðasa scuccena[11] miclice lotþpencas. hpilum þuph an þasa. hpilum þuph eall ða. Ac þ is openlice cuþ. þ sio ȝoðcunðe fore teohhunȝ is anfealð ⁊ unapendendlic.[12] ⁊ pelt ælces pinzes endebýrdlice. and eall þinȝ ȝehipaþ. Sume[13] þinȝ þonne on ðisse porulde[14] sint undeþþieð þæpe þýnðe. sume hipe nane[15] puht undeþþiebe[16] ne sint. ac sio þýnð. ⁊ eall þa ðinȝ þe hipe undeþþieð sint. sint undeþþieð þam[17] ȝoðcunðan foreponce. be þam[17] ic þe mæȝ sum bisspell secȝan. þ ðu miht[18] ðý speotolor onȝitan hþylce men bior undeþþieð pæne þýnðe. hþylce[19] ne bior. Eall[20] ðios unstille ȝesceaft ⁊ þeos[21] hpeapsiende hpeapfaþ[22] on ðam[23] stillan Lobe. ⁊ on þam ȝestæððeȝan. ⁊ on þam[23] anfealdan. ⁊ he pelt eallþa ȝesceafta swa swa he æt sumum ȝetihhoð hæfðe ⁊ ȝet hæfþ :·

§ VII.[i] Sða swa on pænes eaxe hpeapfaþ[24] þa hpeol. ⁊ sio eax stent stille. ⁊ býrþ þeah eallne[25] ðone pæn. and pelt ealles pæs fæpelðes.[26] þ hpeol hpeþþ. ymbutan.[27] ⁊ sio nasa[28] nehst ðæpe eaxe. sio fæpþ micle fæstlicor ⁊ orþorȝlicor ðonne þa felȝan[29] ðon. spelce sio eax sie þ hehste ȝoð. þe pe nemnaþ Lob. ⁊

[h] Boet. lib. iv. prosa 6.—Sicut enim artifex, faciendæ rei, &c.
[i] Boet. lib. iv. prosa 6.—Nam ut orbium circa eundem, &c.
[1] Cott. þæm. [2] Cott. ælmehtiȝan. [3] þonne, deest in MS. Cott. [4] Cott. hpa. [5] Cott. ȝoob. [6] Cott. foröþæm. [7] Cott. bpenȝð. [8] Cott. ȝoobe. [9] Cott. Loobes. [10] Cott. ȝoðan. [11] Bod. scuccena lot. [12] Cott. unandpendlic. [13] Cott. Sumu. [14] Cott. peopulde. [15] Cott. nan. [16] Cott. undeþþieð. [17] Cott. þæm. [18] Cott. meeht. [19] hþylce, deest in MS. Bod. [20] Bod. eal. [21] Cott. þior. [22] Bod. hpeapsoð. [23] Cott. þæm. [24] Cott. hpeapsiað. [25] Cott. ælne. [26] Cott. fæpelzes. [27] Cott. ymbutan. [28] Cott. napu. [29] Cott. felȝa.

the mind, and from the providence of Almighty God. He, therefore, works after his unspeakable providence, whatsoever he wills.

§ VI. As every artificer considers and marks out his work in his mind before he executes it, and afterwards executes *it* all; this varying fortune which we call fate, proceeds after his providence and after his counsel, as he intends that it should be. Though it appear to us complicated, partly good, *and* partly evil, it is nevertheless to him singly good, because he brings it all to a good end, and does for good all that which he does. Afterwards, when it is wrought, we call it fate; before, it was God's providence and his predestination. He therefore directs fortune, either through good angels, or through the souls of men, or through the life of other creatures, or through the stars of heaven, or through the various deceits of devils; sometimes through one of them, sometimes through them all. But this is evidently known, that the divine predestination is simple and unchangeable, and governs everything according to order, and fashions everything. Some things, therefore, in this world are subject to fate, others are not at all subject to it. But fate, and all the things which are subject to it, are subject to the divine providence. Concerning this, I can mention to thee an example, whereby thou mayest the more clearly understand which men are subject to fate, *and* which are not. All this moving and this changeable creation revolves on the immovable, and on the steadfast, and on the singly-existing God; and he governs all creatures as he at the beginning had, and still has determined.

§ VII. As on the axle-tree of a waggon the wheel turns, and the axle-tree stands still, and nevertheless supports all the waggon, and regulates all *its* progress—the wheel turns round, and the nave, *being* nearest to the axle-tree, goes much more firmly and more securely than the fellies do—so the axle-tree may be the highest good which we call God, and

ða ſeleſtan men ꝼaꞃan nehſt Lode. ſꝑa ſꝑa ſio naꝼu ꝼeꞃþ nehſt[1] þæꞃe eaxe. anð þa miðmeſtan ſꝑa ſꝑa ſpacan. ꝼoꞃþamþe[2] ælceſ ſpacan biþ oþeꞃ ende ꝼæſt on þæꞃe naꝼe. oþeꞃ on ðæꞃe ꝼelȝe. ſꝑa biþ þam[3] miðleſtan monnum. oþꞃe hꝑile he ſmeaþ on hiſ Mode ẏmb þiſ eoꞃþlice liꝼ.[4] oþꞃe hꝑile ẏmb ꝥ ȝoðcundlice. ſꝑelce[5] he locie mið oþꞃe eaȝan to heoꝼonum. mið oþꞃe to eoꞃþan. ſꝑa ſꝑa þa[6] ſpacan ſticaþ[7] oþeꞃ ende on þæꞃe ꝼelȝe. oþeꞃ on þæꞃe naꝼe. miððeꝑeaꞃð ſe ſpaca[8] bið æȝðꞃum emn neah. þeah oþeꞃ ende bio ꝼæſt on þæꞃe naꝼe. oþeꞃ on þæꞃe ꝼelȝe. ſꝑa bioþ ða miðmeſtan[9] men on miððan þam ſpacan. ⁊ þa betꞃan[10] neaꞃ þæꞃe naꝼe. ⁊ þa mæſtan[11] neaꞃ þam[12] ꝼelȝum. bioþ þeah ꝼæſte. on þæꞃe naꝼe.[13] ⁊ ſe naꝼa on þæꞃe eaxe. Hꝑæt ða ꝼelȝa ðeah hanȝiaþ[14] on ðam ſpacan. þeah hi eallunȝa ꝑealoꝑiȝen on þæꞃe eoꞃþan. ſꝑa ðoþ þa mæſtan men on þam miðmeſtum. ⁊ þa miðmeſtan[15] on þam betſtan. ⁊ ða betſtan on Lode. Ðeah þa mæſtan ealle hioꞃa luꝼe ꝑenden to ðiſſe ꝑoꞃulde. hi ne maȝon þæꞃ onꝑunian. ne to nauhte ne ꝑeoꞃþaþ. ȝiꝼ hi be nanum ðæle ne bioþ ȝeꝼæſtnode to Lode. þon ma þe þæſ hꝑeohleſ[16] ꝼelȝa maȝon bion on[17] þam ꝼæꞃelde.[18] ȝiꝼ hi ne bioþ ꝼæſte on þam[19] ſpacum.[20] ⁊ ða ſpacan on ðæꞃe eaxe. Ða ꝼelȝa[21] bioþ ꝼẏꞃꞃeſt þæꞃe eaxe. ꝼoꞃðæm hi ꝼaꞃað unȝeꞃẏðelicoſt.[22] ſio naꝼu ꝼæꞃþ nehſt ðæꞃe eaxe. ꝼoꞃþẏ hio ꝼæꞃþ ȝeſundꝼullicoſt.[23] ſꝑa ðoþ ða ſeleſtan men. ſꝑa hi hioꞃa luꝼe neaꞃ Lode lætaþ. anð ſꝑiþoꞃ þaſ eoꞃþlican ðinȝ ꝼoꞃſeoþ.[24] ſꝑa hi bioþ oꞃſoꞃȝꞃu.[25] ⁊ læſ ꞃeccaþ. hu ſio ꝑẏꞃð ꝑandꞃiȝe. oððe hꝑæt hio[26] bꞃenȝe. ſꝑa ſꝑa ſio naꝼu bið ſimle[27] ſꝑa ȝeſund. hnæppen ða ꝼelȝa on ꝥ ðe hi hnæppen. ⁊ ðeah biþ ſio naꝼu hꝑæt hꝑuȝu toðæleð ꝼꞃom þæꞃe eaxe. Be þẏ ðu miht[28] onȝitan ꝥ ſe[29] ꝑæn biþ micle lenȝ ȝeſund þe læſ biþ toðæleð ꝼꞃom þæꞃe eaxe. ſꝑa bioþ ða men eallꞃa oꞃſoꞃȝoſte[30] æȝþeꞃ ȝe ðiſeſ andꝑeaꞃðan liꝼeſ eaꞃꝼoþa.[31] ȝe ðæſ toꝑeaꞃðan. þa ðe ꝼæſte bioþ on Lode. ac ſꝑa hi ſꝑiþoꞃ[32] bioþ aſẏndꞃode[33] ꝼꞃam Lode. ſꝑa hi ſꝑiþoꞃ[34]

[1] Cott. neahſt. [2] Cott. ꝼoꞃþæmþe. [3] Cott. þæm. [4] liꝼ, deest in MS. Cott. [5] Cott. ſꝑilce. [6] Bod. þæſ. [7] Cott. ſticiað. [8] Bod. miððeꝑeaꞃðꞃe ſpaca. [9] Bod. mæſtan. [10] Bod. beꞃan. [11] Bod. et Cott. mætꞃan. [12] Cott. þæm. [13] Cott. næꝼe. [14] Cott. honȝiað. [15] Cott. mæteſtan. [16] Cott. hꝑeoleſ. [17] on, deest in MS. Bod. [18] Cott. þæm ſæꞃelte. [19] Cott. þæm. [20] Bod. ſpacanum. [21] Cott. ꝼelȝea. [22] Cott. unȝeꞃeðelicoſt. [23] Cott. ȝeſundlicoſt. [24] anð ſꝑiþoꞃ þaſ eoꞃðlican þinȝ ꝼoꞃſeoð, desunt in MS. Cott. [25] Cott. oꞃſoꞃȝꞃan. [26] Cott. hi. [27] Cott. ſẏmle. [28] Cott. meaht. [29] Cott. þe. [30] Cott. oꞃſoꞃȝeſte. [31] Cott. eaꞃꝼoþe. [32] Cott. ſꝑiþuꞃ. [33] Cott. aſẏndꞃede. [34] Cott. ſꝑiþuꞃ.

the best men go nearest to God, as the nave goes nearest to the axle-tree; and the middle *class of men* as the spokes. For of every spoke, one end is fixed in the nave, and the other in the felly. So is it with respect to the middle *class* of men. One while he meditates in his mind concerning this earthly life, another while concerning the heavenly: as if he should look with one eye to the heavens, *and* with the other to the earth. As the spokes stick, one end in the felly, *and* the other in the nave, *and* the spoke is midward, equally near to both, though one end be fixed in the nave, *and* the other in the felly; so are the middle *class* of men in the middle of the spokes, and the better nearer to the nave, and the most numerous *class* nearer to the fellies. *They* are nevertheless fixed in the nave, and the nave on the axle-tree. But the fellies depend on the spokes, though they wholly roll upon the earth. So do the most numerous *class of men depend* on the middle *class*, and the middle *class* on the best, and the best on God. Though the most numerous *class* turn all their love towards this world, they are not able to dwell there, nor do they come to anything, if they are not in some measure fastened to God, any more than the fellies of the wheel can make any progress if they are not fastened to the spokes, and the spokes to the axle-tree. The fellies are farthest from the axle-tree, therefore they go the most roughly. The nave goes nearest the axle-tree, therefore it goes the most securely. So do the best men. As they place their love nearer to God, and more despise these earthly things, so are they more free from care, and are less anxious how fortune may vary, or what it may bring. Provided the nave be always thus secure, the fellies may rest on what they will. And yet the nave is in some measure separated from the axle-tree. As thou mayest perceive that the waggon is much longer secure, which is less separated from the axle-tree; so, of all men, those are most untroubled, with the difficulties either of this present life, or of that to come, who are fixed in God; but as they are farther

bioþ ȝeðrefðe ⁊ ȝesþencte. æȝþer ȝe on Moðe ȝe on lichoman. Sþȳlc is þæt ꝥ þe þȳrð hataþ. . . . .

§ VIII.[k] . . . Be þam[1] ȝoðcunðan forefonce sþȳlce sio smeaunȝ ⁊ sio ȝesceaðþisnes is to metanne þiþ þone ȝearoþitan[2] anð sþelce ꝥ hþeol biþ to metanne þiþ ða eaxe. forþæm sio eax þelt ealles þæs þænes. sþa ðeþ se ȝoðcunða forefonc. he stȳreþ[3] ðone roðor ⁊ ða tunȝlu. ⁊ ða eorþan ȝeðeþ stille. ⁊ ȝemetȝaþ þa feoþer ȝesceafta. ꝥ is þæter. ⁊ eorþe. ⁊ fȳr. ⁊ lȳft. ða he þþaraþ ⁊ ȝeþlitesaþ.[4] hþilum eft unþlitesaþ ⁊ on oþrum hiþe ȝebrenȝþ ⁊ eft ȝeeðniþaþ. ⁊ tȳðreþ[5] ælc tuðor. anð hit[6] eft ȝehȳt ⁊ ȝehelt. ðonne hit forealðoð biþ. anð forsearoð. ⁊ eft ȝeeoþþ ⁊ ȝeeðniþaþ þonne þonne he þile.[7] Sume uþþitan[8] þeah secȝaþ ꝥ sio þȳrð þealðe[9] æȝþer ȝe ȝesælþa ȝe unȝesælþa ælces monnes. Ic ðonne secȝe. sþa sþa ealle Cristene men secȝaþ. ꝥ sio ȝoðcunðe foretiohhunȝ his þealðe. næs sio þȳrð. ⁊ ic þat ꝥ hio ðemþ eal þinȝ sþiþe rihte. ðeah unȝesceaðþisum monnum[10] sþa ne þince. Hi þenaþ. ꝥ ðara ælc sie Loð. ðe hiora þillan fulȝæþ. Nis hit nan þunðor. forþæm hi bioþ ablenðe mið ðam[11] þiostrum hiora[12] scȳlða. Ac se ȝoðcunða forefonc hit unðerstent eall sþiþe rȳhte.[13] ðeah us þince. for urum ðȳsiȝe. ꝥ it on þoh fare. forþam[14] þe ne cunnon ꝥ riht unðerstanðan. He ðemþ ðeah eall sþiþe rȳhte. ðeah us hþilum sþa ne ðince :·

§ IX.[1] Ealle men sþȳriaþ[15] æfter þam hehstan ȝoðe.[16] ȝe ȝoðe[16] ȝe ȳfele. Ac forþȳ ne maȝon ða[17] ȳfelan cuman to þam[18] hean hrofe eallra ȝoða.[19] forþam[20] hi ne sþȳriaþ on riht æfter. Ic þat[21] ðeah ðu cþeþe[22] nu hþonne to me. Hþȳlc unrȳht mæȝ bion[23] mare ðonne he[24] ȝeþafiȝe ꝥ hit ȝeþȳrþe.[25] fþa hit hþilum ȝeþȳrþ. ꝥ þæm ȝoðum[26] becȳmþ anfealð ȳfel on þisse þorulðe.[27] ⁊ þam ȳflum anfealð ȝoð. ⁊ oþre[28] hþile æȝþer ȝemenȝeð. æȝþer ȝe þæm ȝoðum.[29] ȝe þæm ȳflum. Ac ic þe

[k] Boet. lib. iv. prosa 6.—Igitur uti est ad intellectum, &c.

[1] Boet. lib. iv. prosa 6.—Nihil est enim quod mali causâ, &c.

[1] Cott. þæm. [2] Bod. ȝearepiton. Cott. ȝearoþitan ⁊ sþȳlce þas lænan þinȝ bioð to metanne þið þa ecan ⁊ sþȳlce ꝥ hþeol. [3] Cott. astereð. [4] Cott. ȝeðþærað ⁊ þlitesað. [5] Cott. tiðreð. [6] Bod. et Cott. hi. [7] he þile, desunt in MS. Cott. [8] Cott. uðþiotan. [9] Cott. þolð. [10] Cott. men. [11] Cott. þæm. [12] Cott. heora. [13] Cott. [illegible]ihte. [14] Cott. forþæm. [15] Cott. sþiriað. [16] Cott. ȝooð. [17] Cott. ꝥ. [illegible] Cott. þæm. [19] Cott. ȝooða. [20] Cott. forþæm. [21] Cott. nat. [illegible]ott. cþæþe. [23] Cott. beon. [24] Cott. ȝe. [25] Cott. ȝeþeorþe. [illegible]tt. ȝooðum. [27] Cott. þeorulðe. [28] Cott. oðþre. [29] Cott. ȝooðum.

separated from God, so are they more troubled and afflicted both in mind and in body. Such is what we call fate. . . .

§ VIII. . . . With respect to the divine providence; as argument and reasoning is, compared with the intellect, and such the wheel is, compared with the axle-tree. For the axle-tree regulates all the waggon. In like manner does the divine providence. It moves the sky and the stars, and makes the earth immovable, and regulates the four elements, that is, water, and earth, and fire, and air. These it tempers and forms, *and* sometimes again changes their appearance, and brings *them* to another form, and afterwards renews *them:* and nourishes every production, and again hides and preserves *it* when it is grown old and withered, and again discovers and renews *it* whensoever he wills. Some philosophers however say, that fate rules both the felicities and the infelicities of every man. But I say, as all Christian men say, that the divine predestination rules over him, not fate. And I know that it decrees everything very rightly; though to unwise men it does not appear so. They think that everything which fulfils their desire, is God. It is no wonder, for they are blinded by the darkness of their sins. But the divine providence understands everything very rightly, though it seems to us, through our folly, that it goes wrongly; because we cannot perfectly understand it. He, however, ordains all very rightly, though to us it sometimes does not appear so.

§ IX. All men, the good as well as the wicked, seek after the highest good. But the wicked are unable to come to the high roof of all goods for this reason, that they do not seek after it rightly. I know, however, that thou wilt on some occasion say to me, What injustice can be greater, than *that* he should permit it to come to pass, as it sometimes does, that to the good unmixed evil happens in this world, and to the wicked unmixed good; and at other times both mixed, as well to the good as to the wicked? But I ask thee whether thou

arcize hpæþep þu pene ꝑ ænig mon ꝥe ꝥpa anðzetfull[1] ꝑ he mæze onzitan ælcne mon on þýht hpelc he ꝥe. ꝑ he nauþep ne ꝥe ne betepa ne þýnꝥa ðonne he hi�. pene. Ic þat ðeah ꝑ hi ne mazon. Ac peopþaþ ꝥpiþe oft on pon ꝥe riðo. ðe ꝥume men ꝥeczaþ ꝑ ꝥie mebe þýnþe. ꝥume men ꝥeczaþ ꝑ he ꝥie þýtef þýnþe. Ðeah hpa mæze onzitan hpæt oþep ðo. he ne mæg pitan hpæt he ðencþ. Ðeah he mæze ꝥume hiꝛ pillan onzitan. þonne ne mæg he eallne. Ic þe mæg eac þeccan ꝥum birpell be þæm ꝑ þu mihc ðý ꝥpeotolop onzitan. ðeah hit unzefceaðpiꝛe men onzitan ne mæzen. ꝑ iꝛ fop hpi ꝛe zoða læce ꝛelle ðam halum men ꝛefcne ðpenc ⁊ ꝥpetne. ⁊ oþꝥum halum biteꝛne ⁊ ꝥtþanzne. ⁊ hpilum eft þæm unhalum. ꝥumum liþne. ꝥumum ꝥtþanzne. ꝥumum ꝥpetne. ꝥumum biteꝛne. Ic þat ꝑ ælc þaþa þe ðone cpæft ne can. þile þæꝛ punðnian fop hpý hi ꝥpa ðon. Ac hiꝛ ne punðniaþ ða læcaꝛ nauht. fopþæm hi piton ꝑ þa oþþe nýton. fopþæm hi cunnon ælceꝛ hioꝛa mebcpumneꝛꝛe onzitan ⁊ tocnapan.[2] ⁊ eac ða cþæftaꝛ þe þæꝛ þiþ ꝛceolon. Ðþæt iꝛ ꝥapla hælo. butе þihtþiꝛneꝛ. oððe hþæt iꝛ hioꝛa untnýmneꝛ. butе unþeapaꝛ. Ðþa iꝛ þonne betepa læce þæþe ꝥaple. þonne he[3] ðe hi ȝeꝛceop. ꝑ iꝛ Loð. he apaþ þa ȝoðan.[4] ⁊ pitnaþ ða ýflan. he þat hþæꝛ ælc þýnþe biþ. niꝛ hit nan punðop. fopþæm he oꝛ þæm hean hnoꝛe hit eall ȝeꝛihþ. anð þonan miꝛcaþ anð metzaþ ælcum be hiꝛ ȝepýnhtum :·

§ X.[m] Ðæt þe ðonne hataþ þ́ꝥð. ðonne ꝛe ȝeꝛceaðpiꝛa Loð. ðe ælceꝛ monneꝛ ðeaꝛꝛe þat. hþæt þýncþ oððe ȝeþaꝛaþ þæꝛ ðe þe ne penaþ.[5] Anð ȝet[6] ic þe mæg ꝥume biꝛne ꝑeapum þoꝛiðum ꝛeczan be þam[7] bæle þe ꝥio mennirce ȝeꝛceaðpiꝛneꝛ mæg onzitan ða ȝoðcunðneꝛꝛe. ꝑ iꝛ ðonne ꝑ þe onzitaþ þhilum[8] mon[9] on oþþe piꝛan. on oþþe hine Loð onzit.[10] Þpilum þe tiohhiaþ ꝑ he ꝥie þe betꝛta.[11] ⁊ þonne þat Loð ꝑ hit ꝥpa ne b.þ. Ðonne hþæm hþæt cýmþ oððe ȝoðeꝛ[12] oððe ýꝛeleꝛ maꝛe þonne þe þincþ ꝑ he þýnþe ꝥie. ne biþ ꝥio unꝛýhtþiꝛneꝛ no on Loðe. ac ꝥio unȝleapneꝛ biþ on ðe ꝛelꝥum. ꝑ ðu hit ne canꝛt on þihc ȝecnapan. Oft ȝebýꝛneþ þeah ꝑ te men onzitaþ man on þa ilcan piꝛan. ðe hine Loð onzit. Oft hit ȝebýꝛneþ ꝑ te maniȝe men bioþ ꝥpa unȝetꝛume.[13] æȝþeꝛ ȝe on Mode ȝe on hchoman. ꝑ

[m] Boet. lib. iv. prosa 6.—Hinc jam fit illud fatalis ordinis, &c.

[1] Cott. anðzitfull. [2] Cott. oncnapan. [3] Cott. ꝛe. [4] Cott. þæm ȝoðan. [5] Cott. nað. [6] Cott. ȝit. [7] Cott. þæm. [8] Cott. hpilum. [9] mon, deest in MS. Cott. [10] Cott. anðzit. [11] Cott. betpa. [12] Cott. ȝoðeꝛ. [13] Cott. untꝥume.

thinkest that any man is so discerning, that he is able to know every one aright, what he is, so that he may be neither better nor worse than he thinks him? I know, however, that they cannot. Yet it is very often improperly the custom for some persons to say that *a man* is deserving of reward, *while* others say that he is deserving of punishment. Though any one may observe what another does, he cannot know what he thinks. Though he may know some *part* of his disposition, yet he cannot *know* it all. I can moreover relate to thee an example, whereby thou mayest more clearly understand *this*, though unwise men cannot understand it. That is: Why does the good physician give to this healthy man mild and sweet drink, and to another healthy *man* bitter and strong? And sometimes also to the sick; to one mild; to another strong; to one sweet; to another bitter? I know that every person who is unacquainted with the art will wonder at it, why they do so. But the physicians wonder not at it, because they know what the others are ignorant of. For they know how to discover and distinguish the infirmity of each of them; and also the arts which should be *used* with respect to it. What is the health of souls, but virtue? or what is their infirmity, but vices? Who then is a better physician of the soul, than he who made it, that is, God? He honours the good, and punishes the wicked. He knows what each is deserving of. It is no wonder, because he from the high roof sees it all; and thence disposes and metes to each according to his deserts.

§ X. This then we call fate; when the wise God, who knows every man's necessity, does or permits anything which we expect not. And yet I may give thee some examples, in few words, so far as human reason is able to understand the divine nature. That is, then, that we sometimes know man in one wise, *and* God knows him in another. Sometimes we judge that he is the best, and then God knows that it is not so. When anything comes to any person, either of good or of evil, more than it appears to thee that he deserves, the injustice is not in God, but the want of skill is in thyself, that thou canst not rightly understand it. Yet it often happens that men know a man in the same manner that God knows him. It often happens that many men are so infirm, both in mind and in body, that they cannot of their own accord do

hi ne maȝon ne nan ȝoð[1] ðon. ne nan ẏfel nẏllaþ unneðiȝe. ⁊ bioþ eac ſpa unþẏlðiȝe[2] ꝥ hi ne maȝon nan earfoþa[3] ȝeþẏlðelice aberan. forþæm hit ȝebẏreþ oft ꝥ Loð nẏle[4] for hiſ mildheortneſſe nan unaberendlice[5] broc him anſettan. ðẏ læſ hi forlætan[6] hiora unſceaþfulneſſe.[7] ⁊ peorþan[8] pẏrſan. ȝif hi aſtẏreðe[9] bioþ ⁊ ȝeſpenceð.[10] Sume men bioþ[11] ælceſ cræfteſ full cræftiȝe anð full haliȝe peraſ ⁊ rihtpiſe. ðonne þincþ ꝥ Loðe unriht ꝥ he ſpelce[12] ſpence. ȝe furþum þone[13] ðeaþ. þe eallum monnum ȝecẏnðe iſ[14] to þolienne.[15] he him ȝeðeþ ſeftran ðonne oþrum monnum. ſpa ſpa ȝio ſum[16] piſ man[17] cpæþ. ꝥ ſe ȝoðcunða anpealð ȝefriþoðe hiſ ðiorlinȝaſ[18] unðer hiſ[19] fiþepa ſceaðe.[20] ⁊ hi ſcilðe ſpa ȝeornlice. ſpa ſpa[21] man ðeþ ðone æpl[22] on hiſ eaȝan. Maneȝe tiliȝaþ[23] Loðe to cpemanne to ðon ȝeorne ꝥ hi pillniaþ. hiora anum pillum. manifealð earfoþe[24] to þropianne. forþam þe hi pillniaþ maran are. ⁊ maran hliſan. ⁊ maran peorþſcipe mið Loðe to habbanne. þonne þa habbaþ[25] þe ſoftor libbaþ :·

§ XI.[n] Oft eac becẏmð ſe anpealð[26] ðiſſe porulðe to ſpiþe ȝoðum[27] monnum. forþæm ſe anpealð[28] þara ẏflana[29] peorþe topoſpen. Sumum monnum Loð ſelleþ[30] æȝþer ȝe ȝoð[31] ȝe ẏfel ȝemenȝeð. forþæm hi æȝþreſ earniaþ. Sume he bereafaþ hiora pelan ſpiþe hraþe. þæſ ðe hi æreſt ȝeſæliȝe peorþaþ. þẏ læſ hi for lonȝum ȝeſælþum hi to up ahæbben. ⁊ ðonan on ofermettum peorðen. Sume he[32] let þreaȝan mið hearðum broce. þæt hi leorniȝen ðone cræft ȝeþẏlðe[33] on ðam[34] lanȝan ȝeſpince. Sume him onðræðaþ earfoþu ſpiþor þonne hẏ þẏrfen. ðeah hi hi eaþe aðreoȝan mæȝen. Sume hi ȝebẏcȝaþ peorþlicne hliſan ðiſſeſ anðpearðan lifeſ mið hiora aȝnum ðeaþe. forþæm hi penaþ ꝥ hi næbben nan oþer fioh ðæſ hliſan[35] pẏrþe buton

[n] Boet. lib. iv. prosa 6.—Fit autem sæpe uti bonis, &c.

[1] Cott. ȝooð. [2] Cott. unȝeþẏlðiȝe. [3] Cott. earfoþu. [4] Cott. nẏlle. [5] Bod. nanum aberendlic. [6] Cott. forlæten. [7] Cott. unſceðfulneſſe. [8] Cott. peorþen. [9] Cott. aſtereðe. [10] Cott. ȝeſpencte. [11] Cott. beoð. [12] Cott. ſpẏlce [13] Bod. þonne. [14] Cott. iſ ȝecẏnðe. [15] Cott. þolianne. [16] ſum, deest in MS. Cott. [17] Cott. mon. [18] Cott. ȝefrioþoðe hiſðeorlinȝaſ. [19] hiſ, deest in MS. Cott. [20] Cott. fceate. [21] ſpa, deest in MS. Cott. [22] Cott. æppel. [23] Cott. Maniȝe tiliað. [24] Cott. earfoþu. [25] Cott. hæbben. [26] Cott. anpalð. [27] Cott. ȝooðum. [28] Cott. anpalð. [29] Cott. ẏfelana. [30] Cott. ſeleð. [31] Cott. ȝooð. [32] hi to up ahæbben ⁊ þonan on ofermettum peorþen. Sume he, desunt in MS. Bod. [33] Cott. ȝeþẏlðelice. [34] Cott. þæm. [35] Bod. habben nan oþerfioð þæſ hlioſan.

any good, or avoid any evil; and are, moreover, so impatient, that they cannot with resignation bear any troubles. Therefore it often happens that God, through his mercy, wills not to impose on them any intolerable affliction, lest they should forsake their innocence, and become worse, if they are moved and troubled. Some men are full virtuous in all virtue, and full holy and righteous men. Then seems it to God unjust that he should afflict such; and moreover death, which is natural to all men to suffer, he makes more tranquil to them than to other men: as formerly a certain wise man said, that the divine power saved his darlings under the shadow of his wings, and protected them as carefully as man does the apple of his eye. Many so earnestly endeavour to please God, that they desire of their own accord to suffer manifold troubles; because they desire to have greater honour, and greater fame, and greater dignity with God, than those have who live more pleasantly.

§ XI. Frequently also the power of this world comes to very good men, in order that the power of the wicked may be overthrown. To some men God gives both good and evil mixed, because they earn both. Some he bereaves of their wealth very soon, when they first are happy, lest through long felicities they should too much exalt themselves, and thence become proud. He permits some to be vexed with severe trouble, that they may learn the virtue of patience by the long affliction. Some fear difficulties more than they need, though they may easily bear them. Some purchase the honourable fame of this present life by their own death; because they think that they have no other price worthy of this fame, except their own life. Some men were formerly unconquerable, so that no one could overcome them with any

hiopa aznum ꝑiope. Sume men pæꝑon ꝛio unoꝛeꝛꝛꝑiþeðlice. ꝑꝑa þ hi nan ne mihte[1] mið nanum ꝑite oꝛeꝛꝛꝑiþan. ða biꝛnoðon hiopa æꝛteꝛ ꝛenꝛum þ hi næꝑen mið ꝑitum oꝛeꝛꝛꝑiþðe. on ðæm pæꝛ ꝑꝑeotol þ hi ꝑoꝛ heopa ꝛoðum peoꝛcum hæꝛðon ðone cꝑæꝛt þ hi[2] mon ne mihte oꝛeꝛꝛꝑiþon.[3] Ac þa ẏꝛelan[4] ꝑoꝛ hiopa ẏꝛlum peoꝛcum pæꝑon ꝛeꝑitnoðe oꝛeꝑ ꝑꝑiþe.[5] ꝑoꝛþæm þ ða ꝑitu ꝛeꝛtiꝛðon[6] oþꝑum þ hi ꝑꝑa ðon[7] ne ðoꝑꝛten. ⁊ eac ða ꝛebetan þe hi ðonne bꝛociaþ. þ iꝛ ꝑꝑiþe ꝑꝑeotol tacn ðam[8] ꝑiꝛan þ he ne ꝛceal luꝑian to unꝛemetlice ðaꝛ ꝑopulð ꝛeꝛælþa. ꝑoꝛþæm hi oꝛt cumaþ to ðæm ꝑýꝑꝛtan[9] monnum. Ac hꝑæt ꝑille þe cꝑeþan be ðam[10] anðꝑeaꝛðan pelan. ðe oꝛt cýmþ to þæm ꝛoðum.[11] hꝑæt he elleꝛ ꝛie butan tacn ðæꝛ toꝑeaꝛðan pelan ⁊ ðæꝛ eðleaneꝛ anzin ðe him Loð ꝛetihhoð[12] hæꝑþ ꝑoꝛ hiꝛ ꝛoðan[13] ꝑillan. Ic ꝑene eac þ te Loð ꝑelle maneꝛum ẏꝛlum[14] monnum ꝛeꝛælþa ꝑoꝛþæm þe[15] he paꝛ heopa[16] ꝛecýnð anð heopa[16] ꝑillan ꝑꝑa ꝛeꝑaðne. þ hi ꝑoꝛ nanum eaꝛmþum[17] ne biþ[18] no ðý beꝛtꝑan.[19] ac ðý[20] ꝑýꝑꝛan. ac ꝛe ꝛoða læce. þ iꝛ Loð. lacnaþ hiopa Moð mið ðam[21] pelan. ꝑile þ hi onzitcen hꝑonan him ꝛe pela come anð olecce ðæm þýlæꝛ he him þone pelan aꝛeꝑꝑe[22] oððe hine þam pelan. ⁊ penðe hiꝛ ðeapaꝛ to ꝛoðe. ⁊ ꝑoꝑlæte ða unþeapaꝛ ⁊ þa ẏꝛel ðe he æꝑ ꝑoꝛ hiꝛ eꝛmþum býðe. Sume beoþ[23] ðeah þý ꝑýꝑꝛon ziꝛ hi pelan habbaþ. ꝑoꝛþæm hi[24] oꝛeꝛmoðizaþ[25] ꝑoꝛ ðæm pelan ⁊ hiꝛ unꝛemetlice bꝛucað :·

§ XII.° Manezum men bioþ eac ꝑoꝛzifene ꝑoꝛþam[26] þaꝛ ꝑopulð[27] ꝛeꝛælþa. þ hi ꝛcýle ðam[28] ꝛoðum[29] leanian hiopa ꝛoð.[30] ⁊ ðam[31] ẏꝛlum hiopa ẏꝛel. ꝑoꝛþam[32] ꝑimle bioþ þa ꝛoðan[33] ⁊ ða ẏꝛlan unꝛeþþæꝑe beꝛþýh[34] him. ꝛe eac hꝑilum ða ẏꝛlan bioþ unꝛeꝑaðe beꝛꝑuh him ꝛelꝑum. ꝛe ꝑuꝑþum an ẏꝛel man bið hꝑilum[35] unꝛeþþæꝑe him ꝛelꝑum. ꝑoꝑþampe[36] he paꝛ þ he untela deð. ⁊

° Boet. lib. iv. prosa 6.—Quibusdam permissum puniendi jus, &c.

[1] Cott. meahꝛ. [2] Cott. him. [3] Cott. meahꝛe oꝛeꝛꝛꝑiþan. [4] Cott. ẏꝛlan. [5] Cott. ꝑꝑiðþe. [6] Cott. ꝛeꝛtiꝛðen. [7] Cott. ꝛeðon. [8] Cott. þæm. [9] Cott. pýꝑꝑeꝛtum. [10] Cott. þæm. [11] Cott. ꝛoðum. [12] Cott. tiohhoð. [13] Cott. ꝛoðan. [14] Cott. mænezum ẏꝛelum. [15] Bod. þeah. [16] Cott. hiopa. [17] Cott. eꝛmþum. [18] Cott. býoð. [19] Cott. beꝛꝑan. [20] Bod. ne na þý. [21] Cott. þæm. [22] Cott. aꝛýꝑꝑe. [23] Cott. bioð. [24] hi, deest in MS. Bod. [25] Bod. oꝛeꝛmoðziam. [26] Cott. ꝑoꝛþæm. [27] Cott. peopulð. [28] Cott. þæm. [29] Cott. ꝛoðum. [30] Cott. ꝛoð. [31] Cott. þæm. [32] Cott. ꝑoꝛþæm. [33] Cott. ꝛoðan. [34] Cott. beꝛꝑuh. [35] Cott. ꝑimle. [36] Cott. ꝑoꝛþæmþe.

torment. These set an example to their successors that they should not be overcome by torments. In these it was evident that they, for their good works, had the strength that man might not overcome them. But the wicked, for their evil works, have been punished beyond measure, in order that the punishments might restrain others from daring to do so, and also might amend those whom they then afflict. It is a very clear token to the wise, that he ought not to love these worldly goods immoderately, because they often come to the worst men. But what shall we say concerning the present wealth which often comes to the good? What is it else but a token of the future wealth, and a beginning of the reward which God has decreed to him for his good disposition? I suppose also that God gives felicities to many wicked men because he knows their nature and their disposition to be such, that they would not for any troubles be the better, but the worse. But the good physician, that is God, heals their minds with the wealth, until they learn whence the wealth came to them, and *the man* submits to him lest he take away the wealth from him, or him from the wealth, and turns his manners to good, and forsakes the vices and the evil which he before through his poverty did. Some indeed are the worse if they have wealth, because they become proud on account of the wealth, and enjoy it without moderation.

§ XII. To many men also these worldly felicities are therefore given, that they may recompense the good for their good, and the wicked for their evil. For the good and the wicked are ever at variance with each other, and also sometimes the wicked are at variance between themselves, and moreover a wicked man is sometimes at variance with himself. For he knows that he does amiss, and bethinks himself of the retribu-

ꝑenð hım þaꞃa[1] leana. ⁊ nele[2] ðeah þæſ ʒeſꝑıcan. ne hıt ꝼuꞃ-
þum hım ne læt hꞃeoꝑan. ⁊ ðonne ꝼoꞃ ðam ſınʒalan[3] eʒe ne
mæʒ no ꝑeoꞃþan ʒeþꝑæꞃe on hım ſelꝼum. Oꝼt hıt eac[4] ʒebẏꞃeð
ꝥ ſe ẏꝼla ꝼoꞃlæt hıſ ẏꝼel ꝼoꞃ ſumeſ oþꞃeſ ẏꝼleſ monneſ[5] anðan.
ꝼoꞃþam[6] he ꝑolðe mıð þẏ tælan[7] þone oþeꞃne ꝥ he onſcuneðe
hıſ þeaꝑaſ. ſꝑıncþ ðonne ẏmb ꝥ ſꝑa he ſꝑıþoſt mæʒ. ꝥ he tıolaþ
unʒelıc to bıon þam[8] oþꞃum. ꝼoꞃþam[9] hıt ıſ þæſ ʒoðcunðan
anꝑealðeſ ʒeꝑuna ꝥ he ꝑẏꞃcþ oꝼ ẏꝼle ʒoð. Ac hıt nıſ nanum
men aleꝼeð ꝥ he mæʒe ꝑıton eall ꝥ Loð ʒetıohhoð hæꝼð. ne
eac aꞃecan ꝥ ꝥ he ʒeꝑoꞃht hæꝼþ. Ac on ðæm hı habbaþ
ʒenoʒ. to onʒıtanne ꝥ ſe ſceoppenð[10] ⁊ ſe ꝑealðenð eallꞃa ʒe-
ſceaꝼta ꝑelt. ⁊ ꞃẏhte ʒeſceop eall ꝥ he ʒeſceop. ⁊ nan ẏꝼel ne
ꝑoꞃhte. ne ʒet ne ꝑẏꞃcð. ac ælc ẏꝼel he aðꞃıꝼþ oꝼ eallum hıſ
ꞃıce. Ac ʒıꝼ ðu æꝼteꞃ ðam hean[11] anꝑalðe ſpẏꞃıan[12] ꝑılt ðæſ
ælmıhtıʒan[13] Loðeſ. þonne ne onʒıtſt þu nan ẏꝼel on nanum
þınʒe. þeah ðe nu þınce ꝥ heꞃ mıcel on ðıſ[14] mıððanʒeaꞃðe ſıe.
ꝼoꞃþæm hıt ıſ ꞃıht ꝥ þa ʒoðan habban ʒoð[15] eðlean hıoꞃa
ʒoðeſ. ⁊ ða ẏꝼlan habban[16] ꝑıte hıoꞃa ẏꝼleſ. ne bıþ ꝥ nan ẏꝼel.
ꝥ te ꞃẏht bıþ. ac bıþ ʒoð. Ac ıc onʒıte ꝥ ıc þe hæbbe aþꞃıet
nu mıð þıſ lanʒan ſpelle.[17] ꝼoꞃðæm þe lẏſt nu lıoþa.[18] Ac
onꝼoh hıoꞃa nu. ꝼoꞃþam[19] hıt ıſ ſe læceðom anð ſe ðꞃenc ðe
ðu lanʒe ꝑılnoðeſt. þæt ðu þẏ eð mæʒe ðæꞃe[20] laꞃe onꝼon :·

§ XIII.[p] Ða ſe Ꝑıſðom ða þıſ ſpell aꞃeht[21] hæꝼðe. þa onʒan
he eꝼt ſınʒan. ⁊ þuſ cꝑæþ. Lıꝼ þu ꝑıllnıʒe mıð hlutꞃum moðe
onʒıtan ðone hean anꝑealð. behealð þa tunʒlu þæſ hean
heoꝼneſ. Þealðaþ þa tunʒlu þa ealðan ſıbbe ðe hı on ʒeſceapne
ꝑæꞃon. ſꝑa ꝥ ſıo ꝼẏꞃene ſunne ne onhꞃınþ no ðæſ ðæleſ þæſ
heoꝼeneſ ðe ſe mona onıꞃnþ. ne ſe mona no ne onhꞃınþ þæſ
ðæleſ ðe ſıo ſunne onıꞃnþ. ða hꝑıle þe hıo þæꞃ on bıþ. ne ſe
ſteoꞃꞃa. ðe ꝑe hataþ Uꞃſa. ne cẏmþ næꝼꞃe on þam ꝑeſtðæle.
þeah ealle oþꞃe ſteoꞃꞃan ꝼaꞃen mıð þam ꞃoðoꞃe æꝼteꞃ þæꞃe
ſunnan on þa eoꞃþan. nıſ hıt nan ꝑunðoꞃ. ꝼoꞃþam he ıſ ſꝑıþe
neah þam up enðe þæꞃe eaxe. Ac ſe ſteoꞃꞃa ðe ꝑe hataþ
æꝼenſteoꞃꞃa. ðonne he bıþ ꝑeſt ʒeſeꝑen. þonne tacnnaþ he

[p] Boet. lib. iv. metrum 6.—Si vis celsi jura tonantis, &c.

[1] Bod. maꞃan. [2] Cott. nẏle. [3] Cott. þæm ſınʒalum. [4] eac, deest in MS. Cott. [5] Cott. manneſ. [6] Cott. ſoꞃþæm. [7] Bod. lætan. [8] Cott. bıonne þæm. [9] Cott. ꝼoꞃþæm. [10] Cott. ſcıppenð. [11] hean, deest in MS. Bod. [12] Bod. anꝑealðe ſcẏꞃıan. [13] Cott. ælmehtıʒan. [14] Cott. þẏſ. [15] Cott. ʒooðan hæbben ʒooð. [16] Cott. hæbban. [17] Cott. aꞃetne mıð þẏ lanʒan ſpell [18] Cott. leoþa. [19] Cott. ꝼoꞃþæm. [20] þæꞃe, deest in MS. Cott. [21] Cott. aꞃeaht.

tion, and yet will not cease therefrom, nor indeed suffer himself to repent of it; and therefore through perpetual fear he cannot be at peace with himself. Frequently it also happens that the wicked forsakes his evil for hatred of some other wicked man; because he would thereby upbraid the other, by avoiding his manners. *He* labours then about this as he best may; that *is*, he takes care to be unlike the other; for it is the custom of the divine power to work good from evil. But it is permitted to no man that he should be able to know all that God has decreed, or indeed to recount that which he has wrought. But in these *things* they have enough, to understand that the creator and the governor of all things, guides, and rightly made all that he made, and has not wrought, nor yet works any evil, but drives away every evil from all his realm. But if thou wilt inquire concerning the supreme government of the Almighty God, then wilt thou not perceive evil in anything, though it now seem to thee that here is much in this middle-earth. Since it is just that the good have good reward for their good, and the wicked have punishment for their evil; that is no evil which is just, but is good. But I perceive that I have wearied thee with this long discourse, wherefore thou art now desirous of songs. And now accept them, for it is the medicine and the drink which thou hast long wished for, that thou mayest more easily receive the instruction.

§ XIII. When Wisdom had ended this speech, then began he again to sing, and thus said: If thou desirest with pure mind to understand the supreme government, behold the stars of the high heaven. The heavenly bodies preserve the ancient peace in which they were created; so that the fiery sun does not touch that part of the heaven in which the moon moves; nor does the moon touch that part in which the sun moves, so long as she is therein. Nor does the star which we call Ursa ever come into the west, though all other stars go with the sky after the sun to the earth. It is no wonder, for it is very near to the upper end of the axis. But the star which we call the evening star, when it is seen westwardly, then betokens it the evening. It then goes after the sun

æfen. fæꞃþ he þonne æfteꞃ þæꞃe ſunnan on þæꞃe eoꞃþan ſceaðe. oþ he ofiꞃnþ þa ſunnan hinðan. ⁊ cẏmþ ꝩiþ foꞃan þa ſunnan up. þonne hateꞃ ꝩe hine moꞃgenſteoꞃꞃa. foꞃþam he cẏmþ eaſtan up. boðaþ þæꞃe ſunnan cẏme. Sio ſunne ⁊ ſe mona habbaþ toðæleð butꝩuht him þone ðæg anð þa niht ſꝩiþe emne ⁊ ſꝩiþe geþꝩæꞃelice ꞃicſiaþ þuꞃh goðcunðan foꞃeſceaꝩunga ⁊ unaþꞃotenlice þioꝩiaþ þam ælmihtigan Loðe oþ ðomeſ ðæg. foꞃ þẏ hi ne læt Loð on ane healfe þæſ heofoneſ bion. ðẏ læſ hi foꞃðon oþꞃa geſceafta. Ac geſibſuma Loð gemetgaþ ealla geſceafta ⁊ geþꝩæꞃaþ þa he betꝩuh him ꝩuniaþ. hꝩilum fliht ſe ꝩæta ꝥ ðꞃẏge. hꝩilum he gemengeþ ꝥ fẏꞃ biþ þam cile. hꝩilum ꝥ leohte fẏꞃ ⁊ ꝥ beoꞃhte up geꝩit. ⁊ ſio hefige eoꞃþe ſit þæꞃ niþeꞃe be þæſ cẏningeſ geboðe. bꞃengð eoꞃþe ælcne ꝩeſtm ⁊ ælc tuðoꞃ ælce geaꞃe. ⁊ ſe hata ſumoꞃ ðꞃẏgþ ⁊ geaꞃꝩaþ ſæð ⁊ bleða. ⁊ ꝩeſtmbæꞃa hæꞃfeſt bꞃẏngþ ꞃipa bleða. hæglaſ anð ſnaꝩaſ ⁊ ſe oft ꞃæða ꞃen leccaþ ða eoꞃþan on ꝩintꞃa. foꞃþam unðeꞃfehþ ſio eoꞃþe ꝥ ſæð ⁊ geðeþ ꝥ hit gꞃeꝩaþ on lengten. Ac ſe metoð eallꞃa geſceafta fet on eoꞃþan ealle gꞃoꝩenðe ꝩeſtmaſ ⁊ ealle foꞃþbꞃengþ. ⁊ gehẏt þonne he ꝩẏle. ⁊ eoꝩaþ ðonne he ꝩile. ⁊ nimþ þonne he ꝩile. Ða hꝩile ðe þa geſceafta þioꝩiaþ. ſit ſe hehſta ſceoppenð on hiſ heah ſetle. þanon he ꝩelt þam geꝩealðleþeꞃum ealle geſceaftu. Niſ nan ꝩunðoꞃ. foꞃðamþe he iſ cẏning. ⁊ ðꞃẏhten. ⁊ æꝩelm. ⁊ fꞃuma. ⁊ æ. ⁊ ꝩiſðom. ⁊ ꞃihtꝩiſ ðema. he ſent ealla geſceaftu on hiſ æꞃenða. ⁊ he het ealle eft cuman. Ðæt ſe an geſtæððega cẏning ne ſtaþeloðe ealla geſceafta. ðonne ꝩuꞃðon hi ealle toſlopene ⁊ toſtencte. anð to nauhte ꝩuꞃðon ealle geſceafta. ðeah habbaþ gemænelice ða ane lufe. ꝥ hi þeoꝩian ſꝩilcum hlafoꞃðe. anð fægniaþ þæſ ꝥ he heoꞃa ꝩealt. niſ ꝥ nan ꝩunðoꞃ. foꞃþam hi ne mihton elleſ bion. gif he ne þioꝩeðon hioꞃa fꞃuman. Ða foꞃlet ſe Ꝩiſðom ꝥ lioþ.[1] anð cꝩæþ to me.

CAPUT XL.[q]

§ I. ÞꝼÆÐER ðu nu ongite hꝩiðeꞃ þioſ ſpꞃæce ꝩille. Ða cꝩæþ ic. Sege me hꝩiðeꞃ hio ꝩille. Ða cꝩæþ he. Ic ꝩille ſecgan þæt ælc ꝩẏꞃð bio goð.[2] ſam hio monnum goð[3] þince. ſam hio him ẏfel þince. Ða cꝩæþ ic. Ic ꝩene ꝥ hit eaþe ſꝩa bion mæge. þeah uſ hꝩilum oþeꞃ þince. Ða cꝩæþ he. Niſ þæſ nan tꝩẏ[4] ꝥ

[q] Boet. lib. iv. prosa 7.—Jamne igitur vides, quid hæc omnia, &c.
[1] Cott. leoð [2] Cott. gooð. [3] Cott. gooð. [4] Cott. tꝩeo.

into the earth's shade, till it runs off behind the sun, and comes up before the sun. Then we call it the morning star, because it comes up in the east, and announces the sun's approach. The sun and the moon have divided the day and the night very equally between them; and they reign very harmoniously through divine providence, and unceasingly serve the Almighty God till doomsday. God does not suffer them to be on one side of the heaven, lest they should destroy other creatures. But the peace-loving God regulates and adapts all creatures, when they exist together. Sometimes the wet flies the dry. Sometimes he mingles the fire with the cold. Sometimes the light and bright fire goes upwards, and the heavy earth is stationed beneath by the king's command. The earth brings yearly every fruit, and every production; and the hot summer dries and prepares seeds and fruits; and the fruitful harvest brings ripe corn. Hails, and snows, and frequent rain moisten the earth in winter. Hence the earth receives the seed, and causes it to grow in spring. But the creator of all things nourishes in the earth all growing fruits, and produces *them* all; and hides when he will, and shows when he will, and takes away when he will. While the creatures obey, the supreme creator sits on his throne. Thence he guides with reins all creatures. It is no wonder; for he is king, and lord, and fountain, and origin, and law, and wisdom, and righteous judge. He sends all creatures on his errands, and he commands *them* all to come again. If the only steadfast king did not support all creatures, then would they all be dissolved and dispersed; and all creatures would come to nought. But they have in common one love in serving such a lord, and rejoice because he rules over them. That is no wonder, for they could not else exist, if they served not their author. Then ceased Wisdom the song, and said to me:

CHAPTER XL.

§ I. Dost thou now perceive whither this discourse tends? Then said I: Tell me whither it tends. Then said he: I would say, that every fortune is good, whether it seem good to men, *or* whether it seem evil to them. Then said I: I think that it perhaps may be so, though it sometimes appears otherwise to us. Then said he: There is no doubt of

ælc þýnð bioþ ȝoð.[1] ðaþa þe þihт ⁊ nýtþýnþe bioþ.[2] foþþæm ælc þýnð. þam hio þe þýnþum. þam hio þe unþýnþum. foþ þý cýmþ to þæm ȝoðum[3] þ̄ hio oþeþ tpeȝa ðo. oððe hine þneatiȝe to ðon þ̄ he bet ðo. þonne he æþ ðýðe. oððe him leamiȝe þ̄ he æþ tela ðýðe. Anð eft ælc þýnð þaþa þe to ðam[4] ýflum cýmþ. cýmþ[5] foþþam tpam[6] þinȝum þam hio þe þeþe. þam hio þe[7] þýnþum. ȝiþ to ðam[8] ýflum cýmþ neþu þýnð. þonne cýmþ he to ebleane hiþ ýfla. oððe to þneatunȝe[9] ⁊ to laþe þ̄ he eft[10] þpa ne ðo. Ða onȝann ic punðniȝan anð cpæþ. Iþ þ̄ foþ inpeanðlice þihт þacu þ̄ ðu þæþ neþt. Ða cpæþ he. Spa hit iþ þpa þu ſeȝſt. Ac ic polde. ȝiþ ðu poldeſt. þ̄ pit unc pendon[11] þume hpile to þiſeþ polceþ þpnæce. þýlæþ hi cpæþon[12] þ̄ pit þpnæcon[13] oþeþ monneþ anðȝet.[14] Ða cpæþ ic. Spnec þ̄ ðu pille :·

§ II.[r] Ða cpæþ he. Fenſt ðu þ̄ þ̄ ne þe ȝoð.[15] þ̄ nýt[16] biþ. Ða cpæþ ic. Ic pene þæt hit þe. Ða cpæþ he. Ælc þýnð[17] iþ nýt þaþa ðe auþeþ beþ.[18] oððe læþþ. oððe þnicþ.[19] Ða cpæþ ic. Dæt iþ foþ. Ða cpæþ he. Sio piþeþpeaþde þýnð iþ þæm ȝoð[20] þe punnaþ piþ unþeapaf ⁊ penðaþ hi to ȝoðe.[21] Ða cpæþ ic. Ne mæȝ ic þæf oþpacan. Ða cpæþ he. Þpæt penſt þu be ðæþe ȝoðan[22] þýnðe. ðe oft cýmþ to ȝoðum[23] monnum on ðiffe foþuldе.[24] fpilce[25] hit þe foþetacn ecpa ȝoða.[26] hpeþeþ þiþ folc mæȝe cpeþan þ̄ hit þe ýfel þýnð. Ða fmeþcoðe[27] ic[28] ⁊ cpæþ. Ne cpiþ þ̄ nan mon. ac cpæþ[29] þ̄ hio þe fpiþe ȝoð.[30] þpa hio eac biþ. Ða cpæþ he. Þpæt penſt þu be þæþe unfepenlicnan[31] þýnðe. þe oft þnietaþ[32] ða ýflan to pitnianne. hpæþeþ þiþ folc pene þ̄ þ̄ ȝoð[33] þýnð þe. Ða cpæþ ic. Ne penaþ hi no þ̄ þ̄ ȝoð þýnð þe. ac penaþ þ̄ hio þe fpiþe eaþmlico. Ða cpæþ he. Uton healðan unc þ̄ pit ne penan þpa þpa þiþ folc penþ. Liþ pit ðæf penaþ þe ðiþ folc penþ. þonne foþlæte pit ælce ȝefceaþpiþneffe anð ælce þihtpiþneffe. Ða cpæþ ic. Þpi foþlæte pit hi á[34] þý[35]

[r] Boet. lib. iv. prosa 7.—Nonne igitur bonum censes esse, &c.

[1] Cott. ȝoað. [2] Cott. bið. [3] Cott. ȝoðan. [4] Cott. þæm. [5] cýmð, deest in MS. Bod. [6] Cott. foþþæm tpæm. [7] Cott. þý. [8] Cott. þæm. [9] Cott. þneunȝe. [10] Bod. ȝet. [11] Cott. penðen. [12] Cott. cpeþon. [13] Cott. fpnecon. [14] Cott. ȝemet. [15] Cott. ȝoað. [16] Cott. nit. [17] þýnð, deest in MS. Cott. [18] Bod. apeþeð. [19] Cott. þýncð. [20] Cott. ȝoað. [21] Cott. ȝoðe. [22] Cott. ȝoðan. [23] Cott. ȝoðum. [24] Cott. peoþuldе. [25] Cott. fpýlce. [26] Cott. ælcna ȝoða. [27] Cott. fmeaþcoðe. [28] ic, deest in MS. Cott. [29] Cott. cpið. [30] Cott. ȝoað. [31] Cott. unpenlicnan. [32] Cott. þneatað. [33] Cott. ȝoað. [34] a, deest in MS. Cott. [35] Cott. þa.

this, that every fortune which is just and useful, is good: for every fortune, whether it be pleasant, or whether it be unpleasant, comes to the good for this reason, that it may do one of two *things; that* it may either admonish him, in order that he should do better than he did before; or reward him, because he before did well. And again, every fortune which comes to the wicked, comes on account of two things, whether it be severe *or* whether it be pleasant. If severe fortune come to the wicked, then it comes for retribution of his evil, or else for correction and for admonition, that he should not do so again. Then began I to wonder, and said: This is a thoroughly right explanation which thou givest. Then said he: It is as thou sayest. But I am desirous, if thou art willing, that we should turn ourselves a little while to this people's speech, lest they say that we speak above man's comprehension. Then said I: Speak what thou wilt.

§ II. Then said he: Dost thou think that that is not good which is useful? Then said I: I think that it is. Then said he: Every fortune is useful which does either *of two things;* either instructs or corrects. Then said I: That is true. Then said he: Adverse fortune is good for those who contend against vices, and are inclined to good. Then said I: I cannot deny it. Then said he: What thinkest thou concerning the good fortune, which often comes to good men in this world, as if it were a foretoken of eternal blessings? Can this people say that it is evil fortune? Then smiled I, and said: No man says that, but *every one* says that it is very good, as it moreover is. Then said he: What thinkest thou of the more invisible fortune which often threatens to punish the wicked? Does this people think that this is good fortune? Then said I: They do not think that this is good fortune, but think that it is very miserable. Then said he: Let us beware that we think not as this people think. If we in this respect think what this people think, then shall we forsake all wisdom, and all righteousness. Then said I: Why shall we ever the more forsake them? Then said he: Be-

ma. Ða cpæþ he. Forþẏ[1] folcisce men secȝaþ ꝥ ælce[2] reþu pẏrð ⁊ unpẏnsumu sie ẏfel. Ac pe ne sculon ðæs ȝelefan. forþæm þæt[3] ælc pẏrð biþ ȝoð.[4] spa pe ær sprræcon. sam hio sie reþu.[5] sam hio sie pẏnsum. Ða pearþ ic afæreð ⁊ cpæþ. Ðæt is soþ ꝥ ðu seȝst. Ic nat ðeah hpa hit ðurre[6] secȝan ðẏseȝum monnum. forþam[7] his ne mæȝ nan ðẏsi man ȝelefan :·[8]

§ III.[s] Ða onsac se Pisðom farlice ⁊ cpæþ. Forþẏ ne scẏle nan pis monn forhtiȝan ne ȝnornian[9] to hpæm his pise peorþe. oððe hpæþer him cume þe reþu pẏrð ðe liþu.[10] ðon ma þe se hpata esne scẏle ẏmb ꝥ ȝnornian. hu oft he feohtan scule.[11] ne biþ his[12] lof na ðẏ læsse. ac is pen ꝥ hit sie ðẏ mare. spa biþ eac þæs pisan með þẏ mare. þe him praþre pẏrð ⁊ reþre to becẏmþ. Ðẏ ne sceolðe[13] nan pis man pillian[14] sefter lifes. ȝif he ænigra cræfta recþ. oððe æniges peorþscipes her for porulðe.[15] oððe eces lifes æfter ðisse porulðe.[15] Ac ælc pis mon scẏle apinnan æȝþer ȝe piþ þa reþan pẏrðe ȝe piþ ða pinsuman. þẏ læs he hine for ðære pẏnsuman pẏrðe fortrupiȝe. oððe for ðære reþan forreþence.[16] Ac him is þearf ꝥ he aredige[17] þone miðmestan peȝ betpẏhs[18] ðære reþan pẏrðe ⁊ ðære liþan. ꝥ he ne pilniȝe pẏnsumran pẏrðe ⁊ maran orsorhnesse ðonne hit ȝemetlic sie. ne eft to[19] reþre. forþæm he ne mæȝ naþres[20] unȝemet adriohan.[21] Ac hit is on hiora aȝenum[22] anpealðe hpaþre[23] ðara hi ȝeceosan.[24] Lif hi þonne þone miðmestan peȝ areðian pillaþ. ðonne scẏlan[25] hi selfe him selfum ȝemetȝian þa pinsuman pẏrðe. ⁊ ða orsorȝan. þonne ȝemetȝaþ him Loð þa reþan pẏrðe ȝe on þisse porulðe.[26] ȝe on þære topearðan. Spa spa hi eaþe adreoȝan[27] maȝan :·

§ IV.[t] Pel la pisan menn pell. ȝaþ ealle on þone peȝ þe eop læraþ ða foremæran bisna þara ȝoðena ȝumena ⁊ þæra peorþȝeornena pera ðe ær eop pæron. Eala ȝe earȝan ⁊ iðelȝeornan. hpẏ ȝe spa unnẏtte sion[28] ⁊ spa aspundene.[29] hpẏ ȝe nellan[30]

[s] Boet. lib. iv. prosa 7.—Quare, inquit, ita vir sapiens, &c.

[t] Boet. lib. iv. metrum 7.—Bella bis quinis operatus annis, &c.

[1] Cott. forþẏ þe. [2] ælce, deest in MS Cott. [3] Cott. þe. [4] Cott. cpeþð. [5] Cott. sẏ reþe. [6] Cott. ðẏrre. [7] Cott. forþæm. [8] Bod. nit. nan ðẏsiȝ mon. [9] Cott. to spiþe ẏmb ꝥ ȝnornian. [10] Bod. [20] Cott. ȝ scẏle hpær him cume þære þu pẏrð þe liþu. [11] Cott. scẏle. [24] Cott. peost in MS. Cott. [13] Cott. scẏle. [14] Cott. pilnian. [15] Cott. peosmearcoðe. Cott. forþence. [17] Cott. areðie. [18] Cott. betpeoh. [19] to, deest [31] Cott. unpenn. [20] Cott. nauþres. [21] Cott. adriogan. [22] Cott. aȝnum. in MS. Cott. [24] Cott. ȝecioren. [25] Cott. sculon. [26] Cott. Bod. ȝe adrẏȝan. [28] Cott. sien. [29] Cott. aspundne.

cause vulgar men say that every severe and unpleasant fortune is evil. But we should not believe it, since every fortune is good, as we before said, whether it be severe, *or* whether it be pleasant. Then was I afraid, and said: That is true which thou sayest. I know not, however, who dares to mention it to foolish men, for no foolish man can believe it.

§ III. Then replied Wisdom sharply, and said: Therefore no wise man ought to fear or lament, in whatever wise it may happen to him, or whether severe fortune or agreeable may come to him; any more than the brave man ought to lament about this, how often he must fight. His praise is not the less; but the opinion is, that it is the greater. So is also the wise *man's* reward the greater, if more adverse, and severer fortune comes to him. Therefore no wise man should be desirous of a soft life, if he makes account of any virtues, or any honour here in the world, or of eternal life after this world. But every wise man ought to contend, both against the severe fortune, and against the pleasant, lest he through the pleasant fortune should be presumptuous, or through the severe, despair. But it is necessary for him that he seek the middle-way, between the severe fortune and the agreeable: that he may not desire more agreeable fortune, or greater security than is fit: nor again too severe *fortune;* because he is unable to bear excess of either. But it is in their own power, which of them they will choose. If, therefore, they desire to find the middle-way, then ought they themselves to moderate to themselves the pleasant and the prosperous fortune. Then will God moderate to them the severe fortune, both in this world, and in that to come, so that they may easily bear *it.*

§ IV. Well! O wise men, well! Proceed ye all in the way which the illustrious examples of the good men, and of the men desirous of honour, who were before you, point out to you. O, ye weak and idle! why are ye so useless, and so

acſien æfter ðam[1] ꝑiſum monnum anð æfter ðam[1] ꝑeorþ-ʒeornum. hꝑilce[2] hi ꝑæron ða ðe ær eoꝑ ꝑæron. anð hꝑi[3] ʒe ðonne nellon.[4] ſiþþan ʒe hiora þeaꝑaſ ʒeacſoð habben.[5] him onhẏrian.[6] ſꝑa ʒe ſꝑiþoſt mæʒen. forþæm hi ꝑunnon æfter ꝑẏrþſcipe[7] on ðiſſe ꝑorulðe. ⁊ tileðon[8] ʒoðeſ[9] hliſan mið ʒoðum[10] ꝑeorcum. ⁊ ꝑorhton ʒoðe[11] biſne þam[12] ðe æfter him ꝑæron. forþæm hi ꝑuniaþ nu ofer þæm tunʒlum. on ecre eaðiʒneſſe. for heora[13] ʒoðum ꝑeorcum :· Þer enðaþ þio feorþe[14] boc Boetieſ. anð onʒinnð[15] ſeo fifte :·

§ V.[u] Ða ſe Ꝑiſðom ða ðiſ ſpell areht[16] hæfðe. ða cꝑæþ ic. Sꝑiþe rẏht[17] iſ þin lar. Ac ic ꝑolðe ðe nu mẏnʒian[18] þære maniʒfealðan[19] lare þe ðu me ær ʒehete be þære Loðeſ forretiohhunʒe. Ac ic ꝑolðe ærest ꝑitan æt þe hꝑæþer ꝥ auht[20] ſie ꝥ ꝑe oft ʒehiorаþ ꝥ men cꝑeþaþ be ſumum þinʒum ꝥ hit ſcẏle ꝑeaſ ʒebẏrian. Ða cꝑæþ he. Me ꝑære liofre[21] ꝥ ic onette ꝑiþ þæſ ꝥ ic ðe moſte ʒelæſtan ꝥ ic ðe ær ʒehet. ⁊ þe moſte ʒetæcan ſꝑa ſceortne[22] ꝑeʒ. ſꝑa ic ſcẏrteſtne findan mihte[23] to þinre cẏððe. Ac hit iſ ſꝑa fẏrr[24] of uncrum ꝑeʒe. of þæm ꝑeʒe þe ꝑit ʒetiohhoð habbaþ on to farenne. ꝥ þæt ðu me ær bæðe. hit[25] ꝑære ðeah nẏttre to ʒecẏrrenne[26] ⁊ to[27] on-ʒitanne. Ac ic ondræðe ꝥ ic ðe læðe hiðreſ þiðreſ on þa paþaſ of þinum ꝑeʒe. ꝥ ðu ne mæʒe eft þinne ꝑeʒ areðian. Niſ hit nan ꝑundor ðeah þu ʒetẏriʒe.[28] ʒif ic þe læðe be þam[29] ꝑeʒe. Ða cꝑæþ ic. Ne þearft þu no ꝥ ondræðon.[30] Ac ic bio ſꝑiþe fæʒn[31] ʒif ðu me læðeſt þiðer ic ðe biððe. Ða cꝑæþ he. Ic þe ꝯille læran bi ſpellum. ſꝑa ic ðe eallne ꝑeʒ ðẏðe. ⁊ ðe þeah ſecʒan ꝑille. ꝥ hit niſ nauht þæt mon cꝑiþ ꝥ æniʒ ðinʒ ꝑeaſ ʒebẏriʒe. forþam[32] ælc þinʒ cẏmþ[33] of ſumum ðinʒum. for ðẏ hit ne biþ ꝑeaſ ʒebẏreð. ac þær hit of nauhte ne come þonne ꝯære hit ꝑeaſ ʒebẏreð :·

[u] Boet. lib. v. prosa 1.—Tum ego, Recta quidem, inquam, &c.

[1] Cott. þæm. [2] Cott. hꝑẏlce. [3] Cott. hꝑẏ. [4] Cott. nẏllen [5] Cott. ꝯæbben. [6] Cott. onhirian. [7] Cott. ꝑeorðſcipe. [8] Cott. tioloðon. Cott. ʒooðeſ. [10] Cott. ʒooðum. [11] Cott. ʒooðe. [12] Cott. þæm. [13] Cott. hiora. [14] Cott. fiorþe. [15] Cott. onʒinð. [16] Cott. areaht. [17] Cott. riht. [18] Cott. mẏnðʒian. [19] Cott. mæniʒfealðan. [20] Bod. anuht. [21] Cott. leofre. [22] Cott. ſcortne. [23] Cott. meahte. [24] Cott. ſꝑiþe feor. [25] hit, deest in MS. Cott. [26] Cott. ʒeciranne. [27] to, deest in MS. Cott. [28] Cott. ʒetiorie. [29] Cott. bi þæm. [30] Cott ondræðan. [31] Cott. ʒefæʒen. [32] Cott. forþæm. [33] Cott. cimð.

enervated? Why will ye not inquire about the wise men, and about the men desirous of honour, what they were who were before you? And why will ye not then, after ye have found out their manners, imitate them, as ye best may? For they strove after honour in this world, and sought good fame by good works, and set a good example to those who should be after them. Therefore they now dwell above the stars, in everlasting happiness, for their good works. Here ends the fourth book of Boethius, and begins the fifth.

§ V. When Wisdom had ended this discourse, then said I: Very right is thy doctrine. But I would now remind thee of the manifold instruction which thou before promisedst me, concerning the predestination of God. But I wish first to know from thee whether that be aught which we often hear, that men say concerning some things, that it will happen by chance. Then said he: I would rather that I hastened towards this, that I might perform to thee what I before promised thee, and might teach thee as short a way, as I shortest might find, to thy native country. But this is so far out of our way, out of the way which we intended to travel, that it would be more expedient to return, and understand what thou before askedst me. But I *also* fear that I should lead thee hither and thither in paths out of thy way, so that thou mightest not again find thy way. It is no wonder if thou shouldest grow weary, if I lead thee beside the way. Then said I: Thou needest not fear that: but I shall be very glad if thou leadest me whither I desire thee. Then said he: I will instruct thee by discourses, as I always did: and will say to thee, that it is naught that men say, that anything may happen by chance. Because everything comes from certain things, therefore it has not happened by chance: but if it had come from nothing, then it would have happened by chance.

§ VI.[v] Ða cpæð ic. Ac hponan com se nama[1] ærest. Ða cpæþ he. Aristoteles min deorlingc hit gerehte on þære bec þe Fisica hatte. Ða cpæþ ic. Hu rehte he hit. Ða cpæð he. Men cpædon gio ðonne him hpæt unpenunga[2] gebýrede. ꝥ ꝥ pære peas gebýred. spelce hpa nu delfe eorþan. ⁊ finde þær ðonne goldhord. ⁊ secge þonne ꝥ ꝥ sie peas gebýred. Ic pat þeah gif se delfere ða eorþan no ne dulfe. ne nan mon ær ꝥ gold þær ne hýdde. þonne ne funde he hit no. forþý hit næs na peas funden. Ac sio godcunde foretiohhung lærde ðone þe he polde ꝥ þe gold hýdde. ⁊ eft þone þe he polde ꝥ he hit funde :·

§ VII.[w] Ða cpæþ ic. Ðæt ic ongite ꝥ hit is spa spa þu segst. Ac ic polde ðe acsian hpæþer pe ænigne frýdom[3] habban oððe ænigne anpeald hpæt pe don. hpæt pe ne ne don. ðe sio godcunde foretiohhung oþþe sio pýrd us nede to ðam þe hi[4] pillen :· Ða cpæþ he. Þe habbaþ micelne anpeald. nis nan gesceadpis gesceaft ꝥ næbbe freodom. se þe gesceadpisnesse hæfþ. se mæg deman ⁊ tosceadan hpæt[5] he pilnian sceal ⁊ hpæt he onscunian sceal. ⁊ ælc mon hæfþ ðone friodom. ꝥ he pat hpæt he pile hpæt he nele. and ðeah nabbaþ[6] ealle gesceadpise[7] gesceafta gelicne frýdom. Englas habbaþ rihte domas ⁊ godne[8] pillan. ⁊ eall hpæt[9] hi pillniaþ[10] hi begitaþ spiþe eaþe. forþæm þe hi nanes poges[11] ne pillniaþ.[12] Nis nan gesceaft þe hæbbe fýrdom[13] ⁊ gesceadpisnesse buton englum ⁊ mannum. Ða men habbaþ simle frýdom.[14] þý maran þe hi heora Mod near godcundum ðingum lætaþ. ⁊ habbaþ ðæs þý læssan frýdom.[15] þe hi heora Modes pillan[16] near ðisse porulð[17] are lætaþ. Nabbaþ hi nænne frýdom[18] ðonne hi hiora[19] agnum pillum hi sýlfe unþeapum underþeodaþ.[20] Ac sona spa hi heora[21] Mod apendaþ[22] from gode. spa peorþaþ he[23] ablende mid unpisdome. Spa þeah is an ælmihtig God on his þære hean cæstre.[24] se gesýhþ[25] ælces monnes geþanc.[26] ⁊ his pord.

[v] Boet. lib. v. prosa 1.—An est aliquid, tametsi vulgus, &c.
[w] Boet. lib. v. prosa 2.—Animadverto, inquam, idque uti, &c.
[1] nama, deest in MS. Cott. [2] Bod. hpegnunga. [3] Cott. freodom. [4] Bod. pe. [5] Cott. hpæs. [6] Bod. habbað. [7] Cott. ealla gesceadpisa. [8] Cott. goodne. [9] Cott. þæt. [10] Cott. pilniað. [11] Cott. pos. [12] Cott. pilniað. [13] Cott. sriodom. [14] Cott. sreodom. [15] Cott. friodom. [16] Cott. pilla. [17] Cott. peorulð. [18] Cott. sreodom. [19] Cott. heora. [20] Cott. underþiodað. [21] Cott. hiora. [22] Cott. onpendað. [23] Cott. hi. [24] Cott ceastre. [25] Cott gesihð. [26] Cott. geþoht.

§ VI. Then said I: But whence came the name first? Then said he: My beloved Aristotle has explained it in the book called Physica. Then said I: How has he explained it? Then said he: Men said formerly, when anything happened to them unexpectedly, that it happened by chance: as if any one should dig the earth, and find there a hoard of gold, and then say, that it had happened by chance. I know, however, that if the digger had not dug the earth, or man had not before hid the gold there, then he would not have found it. Therefore it was not found by chance. But the divine predestination instructed whom he would that he should hide the gold, and afterwards whom he would, that he should find it.

§ VII. Then said I: I perceive that this is as thou sayest: but I would ask thee whether we have any freedom, or any power, what we may do, *and* what we may not do? *or whether* the divine predestination, or fate, compels us to what they will? Then said he: We have much power. There is no rational creature which has not freedom. Whosoever has reason, is able to judge and discern what he ought to desire, and what he ought to shun. And every man has this freedom, that he knows what he wills, *and* what he wills not. And yet all rational creatures have not equal freedom. Angels have right judgments and good will; and whatever they desire they very easily obtain, because they desire nothing wrong. There is no created being which has freedom and reason except angels and men. Men have always freedom; the more as they lead their mind nearer to divine things; and *they* have so much the less freedom, as they lead the will of their mind nearer to this worldly honour. They have not any freedom when they, of their own accord, subject themselves to vices. But as soon as they turn away their mind from good, so *soon* do they become blind with folly. But one Almighty God exists in his high city, who sees every man's thought, and

⁊ hiſ ðæða toſcæt. ⁊ ȝẏlt[1] ælcum æfteꝛ hiſ ȝeþẏꝛhtum. Ða ſe Ꝑiſðom þa þiſ ſpell aſæð hæfðe. þa onȝann he ſinȝan ⁊ þuſ cþæþ.

CAPUT XLI.[x]

§ I. ÐEAÞ Omeꝛuſ ſe ȝoða ſceop. þe mið Lꝛecum ſeleſt þæſ. ſe þaſ Fiꝛȝilieſ laꝛeoþ. ſe Fiꝛȝiliuſ þæſ mið Læðen þaꝛum ſeleſt. þeah Omeꝛuſ on hiſ leoþum ſþiþe heꝛeðe þæꝛe ſunnan ȝecẏnð. ⁊ hioꝛe cꝛæftaſ. ⁊ hioꝛe bioꝛhto. ne mæȝ heo þeah ealle ȝeſceafta ȝeſcinan. ne þa ȝeſceafta. þe heo ȝeſcinan mæȝ. ne mæȝ hio ealle enðemeſt ȝeſcinan. ne ealle innan ȝeonðſcinan. Ac niſ þam ælmihtiȝan Loðe ſþa. þe iſ ſcẏppenð ealꝛa ȝeſceafta. he ȝeſeoþ ⁊ þuꝛhſeoþ ealle hiſ ȝeſceafta ænðemeſt. ðone mon mæȝ hatan buton leaſe ſoþe Sunne :·

§ II.[y] Ða ſe Ꝑiſðom þa ðiſ leoþ aſunȝen hæfðe. þa ȝeſþẏȝoðe[2] he ane lẏtle hþile. Ða cþæþ ic. Sum tþeo me[3] hæfþ ſþiþe ȝeðꝛefeð. Ða cþæþ he. Hþæt iſ ſe. Ða cþæþ ic. Hit iſ ꝥ ꝥ þu ſeȝiſt[4] ꝥ Loð ſẏlle ællcum fꝛẏðom[5] ſþa ȝoð[6] to ðonne. ſþa ẏfel. ſþæþeꝛ he þille. anð þu ſeȝſt eac ꝥ Loð þite ælc[7] þinȝ æꝛ[8] hit ȝeþẏꝛþe.[9] ⁊ þu ſeȝſt[10] eac ꝥ nan þinȝ þẏꝛþe[11] bute hit Loð þille oððe ȝeþafiȝe.[12] ⁊ ðu ſeȝſt[13] ꝥ hit ſcẏle eall faꝛan ſþa he ȝetiohhoð habbe.[14] Nu þunðꝛie ic þæſ hþy he ȝeþafiȝe ꝥ þa ẏfelan men habban[15] þone fꝛẏðom[16] ꝥ hi maȝon[17] ðon ſþa ȝoð ſþa ẏfel ſþæþeꝛ ſþa hi þillan. ðonne he æꝛ þat ꝥ hi ẏfel ðon þillaþ. Ða cþæþ he. Ic þe mæȝ ſþiþe eaþe ȝeanðþẏꝛðan þæſ ſpelleſ. Hu þolðe þe nu lician[18] ȝif hþẏlc ſþiþe ꝛice cẏninȝ þæꝛe ⁊ næfðe nænne fꝛẏne[19] mon on eallon hiſ ꝛice. ac þæꝛon ealle þeoþe. Ða cþæþ ic. Ne þuhte hit me nauht[20] ꝛihtlic. ne eac ȝeꝛiſenlic.[21] ȝif him ſceolðan þeoþe men þeniȝan.[22] Ða cþæþ he. Hþæt þæꝛe unȝecẏnðlicꝛe.[23] ȝif Loð næfðe on eallum hiſ ꝛice nane fꝛiȝe ſceaft[24] unðeꝛ hiſ anþealðe. foꝛþæm he ȝeſceop tþa ȝeſceaðþiſan[25] ȝeſceafta fꝛio.[26] enȝlaſ ⁊ men. þam

[x] Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum, &c.

[y] Boet. lib. v. prosa 3.—Tum ego, En, inquam, &c.

[1] Cott. ȝilt. [2] Cott. ȝeſþuȝoðe. [3] Bod. tima. [4] Cott. ſæȝſt. [5] Cott. ſelle ælcum men fꝛeoðom. [6] Cott. ȝooð. [7] Cott. ſæȝſt ꝥ þite ælc. [8] Bod. æꝛeꝛ. [9] Cott. ȝeþeoꝛþe. [10] Cott. ſæȝſt. [11] Cott. ȝeþeoꝛþe. [12] Cott. ȝeþafie. [13] Cott. ſæȝſt. [14] Cott. hebbe. [15] Cott. hæbben. [16] Cott. fꝛeoðom. [17] Cott. maȝen. [18] Bod. he nu locian. [19] Cott. fꝛeone. [20] Cott. no. [21] Cott. nauht ȝeꝛiſenlic. [22] Cott. þenian. [23] Cott. Ðæt þæꝛe uncẏnlicꝛe. [24] Cott. ȝeſceaft. [25] Cott. ȝeſceaðþiſa. [26] Cott. fꝛeo.

discerns his words and his deeds, and renders to every one according to his works. When Wisdom had made this speech, then began he to sing, and thus said:

CHAPTER XLI.

§ I. Though Homer the good poet, who with the Greeks was the best, he was Virgil's master; Virgil was with the Latin men the best, though Homer in his poems greatly praised the nature of the sun, and her excellences, and her brightness; yet she cannot shine upon all creatures, nor those creatures which she may shine upon, can she shine upon all equally, nor shine through *them* all within. But it is not so with the Almighty God, who is the maker of all creatures. He beholds and sees through all his creatures equally. Him we may call, without falsehood, the true sun.

§ II. When Wisdom had sung this lay, then was he silent a little while. Then said I: A certain doubt has much troubled me. Then said he: What is that? Then said I: It is this, that thou sayest that God gives to every one freedom as well to do good as evil, whichsoever he will: and thou sayest also that God knows everything before it comes to pass; and thou sayest also, that nothing comes to pass unless God wills and permits it: and thou sayest that it must all proceed as he has ordained. Now I wonder at this, why he permits that wicked men have the freedom that they may do either good or evil, whichsoever they will, since he before knows that they will do evil. Then said he: I can very easily answer thee this inquiry. How would it please thee, if there were some very powerful king, and *he* had not any free man in all his realm, but all were slaves? Then said I: I should not think it at all right, or moreover suitable, if men in a state of slavery should serve him. Then said he: How much more unnatural would it be, if God had not in all his kingdom any free creature under his power? Therefore he created two rational creatures free,

he ȝeaꝼ mıcle ȝıꝼe ꝼꞃeoðomeſ. ꝥ hı moſton[1] ðon ſꝑa ȝoð ſꝑa ẏꝼel ſꝑæþoꞃ[2] ſꝑa hı ꝑolðon.[3] he ſælðe[4] ſꝑıþe ꝼæſte ȝıꝼe ⁊ ſꝑıþe ꝼæſte æ mıð þæꞃe ȝıꝼe ælcum menn[5] oþ hıſ enðe. ꝥ ıſ ſe ꝼꞃẏðom.[6] þæt te[7] mon mot ðon ꝥ he ꝑıle. anð ꝥ ıſ ſıo æ ꝥ ȝılt ælcum men be hıſ ȝeꝑẏꞃhtum æȝþeꞃ ȝe on ðıſſe ꝑoꞃulðe ȝe on þæꞃe toꝑeaꞃðan ſꝑa ȝoð[8] ſꝑa ẏꝼel ſꝑæþeꞃ he ðeþ. ⁊ men maȝan[9] beȝıtan þuꞃh þone ꝼꞃẏðom[10] ſꝑa hꝑæt ſꝑa he ꝑıllaþ. buton ðeaþ hı ne maȝon ꝼoꞃcẏꞃꞃan. æc hı hıne maȝon mıð ȝoðum[11] ꝑeoꞃcum ȝelettan ꝥ he þẏ[12] latoꞃ cẏmþ. ȝe ꝼuꞃþum oþ oꞃelðo hı hıne hꝑılum lettaþ ȝıꝼ mon to ȝoðum[13] ꝑeoꞃce ne onhaȝıe habban ȝoðne[14] ꝑıllan. ꝥ ıſ ȝoð. Ða cꝑæþ ıc. Ꝼel þu me hæꝼſt aꞃetne on ðam tꝑeon. ⁊ on þæꞃe ȝeðꞃeꝼeðneſſe þe ıc æꞃ on ꝑæſ be þam ꝼꞃeoðome. Ac ıc eom nu ȝet on mıcle maꞃan ȝeðꞃeꝼeðneſſe ȝeunꞃotſoð. ꝼulneah oþ oꞃmoðneſſe. Ða cꝑæþ he. Hꝑæt ıſ ſıo mıcle unꞃotneſ.[15] Ða cꝑæþ ıc. Hıt[16] ıſ ẏmb þa Loðeſ ꝼoꞃetıohhunȝe. ꝼoꞃþam[17] ꝑe ȝeheꞃaþ hꝑılum ſecȝan ꝥ hıt ſcẏle eall ſꝑa ȝeꝑẏꞃþan[18] ſꝑa ſꝑa Loð æt ꝼꞃuman ȝetıohhoð hæꝼðe. ꝥ hıt ne mæȝe nan mon aꝑenðan.[19] Nu ðıncþ me ꝥ he ðo ꝑoh. ðonne he aꞃaþ þa ȝoðan.[20] ⁊ eac þonne he ꝑıtnaþ ða ẏꝼelan. ȝıꝼ ꝥ ſoþ ıſ. ꝥ hıt hım ſꝑa ȝeſceaꝑen ꝑæſ ꝥ hı ne moſton elleſ ðon. unnẏtlıce ꝑe ſꝑıncaþ ðonne ꝑe uſ ȝebıððaþ. ⁊ ðonne ꝑe ꝼæſtað. oððe ælmeſſan ſellaþ. ȝıꝼ ꝑe hıſ nabbaþ ðẏ maꞃan ðanc. þonne[21] þa þe on eallum ðınȝum ꝑaðaþ on hıoꞃa aȝenne ꝑıllan. ⁊ æꝼteꞃ[22] hıoꞃa lıchoman luſte ıꞃnaþ :·

§ III.[z] Ða cꝑæþ he. Ðıſ ıſ ſıo ealðe ſıoꝼunȝ þe ðu lonȝe ſıoꝼoðoſt.[23] ⁊ manıȝe eac æꞃ ðe. þaꞃa ꝑaſ ſum Maꞃcuſ. oþꞃe naman Tullıuſ. þꞃıððan naman he ꝑæſ ȝehaten Lıceꞃo. ðe[24] ꝑæſ Romana heꞃetoȝa. ſe ꝑæſ uþꝑıta. ſe ꝑæſ ſꝑıþe abıſȝoð mıð ðæꞃe ẏlcan ſꝑꞃæce. Ac he hı ne mıhte bꞃınȝan to nanum enðe on þone tıman.[25] ꝼoꞃþẏ heoꞃa Moð ꝑaſ[26] abıſȝoð on ðıſſe ꝑoꞃulðe ꝑıllnunȝa.[27] Ac ıc ðe ſecȝe. ȝıꝼ ꝥ ſoþ ıſ ꝥ ȝe ſecȝaþ. ꝥ hıt ꝑæſ unnet ȝeboð on ȝoðcunðum bocum ꝥ Loð beað[28] ꝥ

[z] Boet. lib. v. prosa 4.—Tum illa, Vetus, inquit, &c.

[1] Cott. moſten. [2] Cott. ſꝑæþeꞃ. [3] Cott. ꝑolðen. [4] Cott. ſealðe. [5] Cott. men. [6] Cott. ꝼꞃeoðom. [7] Cott. ſe. [8] Cott. ȝooð. [9] Cott. maȝon. [10] Cott. ꝼꞃeoðom. [11] Cott. ȝooðum. [12] Cott. þe. [13] Cott. ȝooðum. [14] Cott. ȝooðne. [15] Hꝑæt ıſ ſıo mıcle unꞃotneſ, desunt in MS. Bod. [16] Bod. Ðıſ. [17] Cott. ꝼoꞃþæm. [18] Cott. ȝeꝑeoꞃþan. [19] Cott. onꝑenðan. [20] Cott. ȝooðan. [21] Cott. þẏ. [22] hıoꞃa aȝenne ꝑıllan. ⁊ æꝼteꞃ, desunt in MS. Cott. [23] Cott. ſıoꝼoðeſ. [24] Cott. ſe. [25] Cott. ꝼoꞃþẏ he ne meahte ne nan mon on þone tıman þa ſꝑꞃæce to nanum enðe bꞃınȝan. [26] Cott. ꝑæſ. [27] Cott. ꝑeoꞃulðe ꝑılnunȝa. [28] Cott. bebeað.

angels and men. To these he gave the great gift of freedom, that they might do either good or evil, whichsoever they would. He gave a very sure gift, and a very sure law with the gift, to every man until his end. That is the freedom, that man may do what he will; and that is the law, which renders to every man according to his works, both in this world, and in that to come, good or evil, whichsoever he does. And men may attain through this freedom whatsoever they will, except that they cannot avoid death. But they may by good works delay it, so that it may come later: and moreover, they may sometimes defer it till old age, if they do not cease to have good will to good works, that is, good. Then said I: Well hast thou set me right in the doubt, and in the trouble wherein I before was concerning freedom. But I am still disquieted with much more trouble, almost to despair. Then said he: What is this great disquiet? Then said I: It is concerning the predestination of God. For we sometimes hear say, that everything must so come to pass as God at the beginning had decreed, *and* that no man can alter it. Now methinks that he does wrong, when he honours the good, and also when he punishes the wicked, if it is true that it was so ordained to them that they could not do otherwise. In vain we labour when we pray, and when we fast, or give alms, if we have not therefore more favour than those who in all things walk according to their own will, and run after their bodily lust.

§ III. Then said he: This is the old complaint, which thou hast long bewailed, and many also before thee: one of whom was a certain Marcus, by another name Tullius; by a third name he was called Cicero, who was a consul of the Romans. He was a philosopher. He was very much occupied with this same question: but he could not bring it to any end at that time, because their mind was occupied with the desires of this world. But I say to thee, if that is true which ye say, it was a vain command in divine books, which God commanded, that

he ȝeaꝼ mıcle ȝıꝼe ꝼꞃeoðomeſ. ꝥ hı moſton[1] ðon ſꝑa ȝoð ſꝑa ẏꝼel ſꝑæþoꞃ[2] ſꝑa hı ꝑolðon.[3] he ſælðe[4] ſꝑıþe ꝼæſte ȝıꝼe ⁊ ſꝑıþe ꝼæſte æ mıð þæꞃe ȝıꝼe ælcum menn[5] oþ hıſ enðe. ꝥ ıſ ſe ꝼꞃẏðom.[6] þæt te[7] mon mot ðon ꝥ he ꝑıle. anð ꝥ ıſ ſıo æ ꝥ ȝılt ælcum men be hıſ ȝeꝑẏꞃhtum æȝþeꞃ ȝe on ðıſſe ꝑoꞃulðe ȝe on þæꞃe toꝑeaꞃðan ſꝑa ȝoð[8] ſꝑa ẏꝼel ſꝑæþeꞃ he ðeþ. ⁊ men maȝan[9] beȝıtan þuꞃh þone ꝼꞃẏðom[10] ſꝑa hꝑæt ſꝑa he ꝑıllaþ. buton ðeaþ hı ne maȝon ꝼoꞃcẏꞃꞃan. æc hı hıne maȝon mıð ȝoðum[11] ꝑeoꞃcum ȝelettan ꝥ he þẏ[12] latoꞃ cẏmþ. ȝe ꝼuꞃþum oþ oꞃelðo hı hıne hꝑılum lettaþ ȝıꝼ mon to ȝoðum[13] ꝑeoꞃce ne onhaȝıe habban ȝoðne[14] ꝑıllan. ꝥ ıſ ȝoð. Ða cꝑæþ ıc. Ꝼel þu me hæꝼſt aꞃetne on ðam tꝑeon. ⁊ on þæꞃe ȝeðꞃeꝼeðneſſe þe ıc æꞃ on ꝑæſ be þam ꝼꞃeoðome. Ac ıc eom nu ȝet on mıcle maꞃan ȝeðꞃeꝼeðneſſe ȝeunꞃotſoð. ꝼulneah oþ oꞃmoðneſſe. Ða cꝑæþ he. Hꝑæt ıſ ſıo mıcle unꞃotneſ.[15] Ða cꝑæþ ıc. Hıt[16] ıſ ẏmb þa Loðeſ ꝼoꞃetıohhunȝe. ꝼoꞃþam[17] ꝑe ȝeheꞃaþ hꝑılum ſecȝan ꝥ hıt ſcẏle eall ſꝑa ȝeꝑẏꞃþan[18] ſꝑa ſꝑa Loð æt ꝼꞃuman ȝetıohhoð hæꝼðe. ꝥ hıt ne mæȝe nan mon aꝑenðan.[19] Nu ðıncþ me ꝥ he ðo ꝑoh. ðonne he aꞃaþ þa ȝoðan.[20] ⁊ eac þonne he ꝑıtnaþ ða ẏꝼelan. ȝıꝼ ꝥ ſoþ ıſ. ꝥ hıt hım ſꝑa ȝeſceaꝑen ꝑæſ ꝥ hı ne moſton elleſ ðon. unnẏtlıce ꝑe ſꝑıncaþ ðonne ꝑe uſ ȝebıððaþ. ⁊ ðonne ꝑe ꝼæſtað. oððe ælmeſſan ſellaþ. ȝıꝼ ꝑe hıſ nabbaþ ðẏ maꞃan ðanc. þonne[21] þa þe on eallum ðınȝum ꝑaðaþ on hıoꞃa aȝenne ꝑıllan. ⁊ æꝼteꞃ[22] hıoꞃa lıchoman luſte ıꞃnaþ :·

§ III.[z] Ða cꝑæþ he. Ðıſ ıſ ſıo ealðe ſıoꝼunȝ þe ðu lonȝe ſıoꝼoðoſt.[23] ⁊ manıȝe eac æꞃ ðe. þaꞃa ꝑaſ ſum Maꞃcuſ. oþꞃe naman Tullıuſ. þꞃıððan naman he ꝑæſ ȝehaten Lıceꞃo. ðe[24] ꝑæſ Romana heꞃetoȝa. ſe ꝑæſ uþꝑıta. ſe ꝑæſ ſꝑıþe abıſȝoð mıð ðæꞃe ẏlcan ſꝑꞃæce. Ac he hı ne mıhte bꞃınȝan to nanum enðe on þone tıman.[25] ꝼoꞃþẏ heoꞃa Moð ꝑaſ[26] abıſȝoð on ðıſſe ꝑoꞃulðe ꝑıllnunȝa.[27] Ac ıc ðe ſecȝe. ȝıꝼ ꝥ ſoþ ıſ ꝥ ȝe ſecȝaþ. ꝥ hıt ꝑæſ unnet ȝeboð on ȝoðcunðum bocum ꝥ Loð beað[28] ꝥ

[z] Boet. lib. v. prosa 4.—Tum illa, Vetus, inquit, &c.

[1] Cott. moſten. [2] Cott. ſꝑæþeꞃ. [3] Cott. ꝑolðen. [4] Cott. ſealðe. [5] Cott. men. [6] Cott. ꝼꞃeoðom. [7] Cott. ſe. [8] Cott. ȝooð. [9] Cott. maȝon. [10] Cott. ſꞃeoðom. [11] Cott. ȝooðum. [12] Cott. þe. [13] Cott. ȝooðum. [14] Cott. ȝooðne. [15] Hꝑæt ıſ ſıo mıcle unꞃotneſ, desunt in MS. Bod. [16] Bod. Ðıſ. [17] Cott. ꝼoꞃþæm. [18] Cott. ȝeꝑeoꞃþan. [19] Cott. onꝑenðan. [20] Cott. ȝooðan. [21] Cott. þẏ. [22] hıoꞃa aȝenne ꝑıllan. ⁊ æꝼteꞃ, desunt in MS. Cott. [23] Cott. ſıoꝼoðeſ. [24] Cott. ſe. [25] Cott. ꝼoꞃþẏ he ne meahte ne nan mon on þone tıman þa ſꝑꞃæce to nanum enðe bꞃınȝan. [26] Cott. ꝑæſ. [27] Cott. ꝑeoꞃulðe ꝑılnunȝa. [28] Cott. bebeað.

angels and men. To these he gave the great gift of freedom, that they might do either good or evil, whichsoever they would. He gave a very sure gift, and a very sure law with the gift, to every man until his end. That is the freedom, that man may do what he will; and that is the law, which renders to every man according to his works, both in this world, and in that to come, good or evil, whichsoever he does. And men may attain through this freedom whatsoever they will, except that they cannot avoid death. But they may by good works delay it, so that it may come later: and moreover, they may sometimes defer it till old age, if they do not cease to have good will to good works, that is, good. Then said I: Well hast thou set me right in the doubt, and in the trouble wherein I before was concerning freedom. But I am still disquieted with much more trouble, almost to despair. Then said he: What is this great disquiet? Then said I: It is concerning the predestination of God. For we sometimes hear say, that everything must so come to pass as God at the beginning had decreed, *and* that no man can alter it. Now methinks that he does wrong, when he honours the good, and also when he punishes the wicked, if it is true that it was so ordained to them that they could not do otherwise. In vain we labour when we pray, and when we fast, or give alms, if we have not therefore more favour than those who in all things walk according to their own will, and run after their bodily lust.

§ III. Then said he: This is the old complaint, which thou hast long bewailed, and many also before thee: one of whom was a certain Marcus, by another name Tullius; by a third name he was called Cicero, who was a consul of the Romans. He was a philosopher. He was very much occupied with this same question: but he could not bring it to any end at tha' time, because their mind was occupied with the desires of t' world. But I say to thee, if that is true which ye say, i' a vain command in divine books, which God command'

Ne[1] þearf hit no eall geþiorþon[2] unaþendendlice.[3] Ac sum hit sceal geþeorþan unaþendendlice.[3] þ̄ bip þ̄ te ure nȳdþearf[4] bip. ⁊ his þilla bip. Ac hit is sum swa gerad þ̄ his nis nan neodþearf.[5] ⁊ þeah ne derap[6] no ðeah hit geþiorþe.[7] ne nan hearm ne bip. ðeah hit[8] no ne geþȳrþe.[9] Lefenc nu be þe selfum hwæþer þu æniz ðing swa fæste[10] getiohhod hæbbe þ̄ þe þȳnce[11] þ̄ hit næfre þinum þillum onþendeð[12] þeorþe. ne þu buton beon[13] ne mæge. oððe hwæþer þu eft on ænzum geþeahte swa twiorræde sie. þ̄ ðe helpe hwæþer hit geþȳrþe.[14] þe hit no ne geþȳrþe.[14] Fela is ðæra[15] þinza ðe Lod ær þat ær hit geþȳrþe.[16] ⁊ þat eac þ̄ hit derap[17] his gesceaftum zif hit geþȳrþ. nat he hit no forþȳ ðe he þille þ̄ hit geþȳrþe.[18] ac for þȳ ðe he þile forþȳrnan[19] þ̄ hit ne geþȳrþe.[20] swa swa zod scipstȳra[21] onzit micelne þind hreose ær ær hit þeorþe.[22] ⁊ hæt[23] fealdan þ̄ segl. ⁊ eac hþilum lecgan þone mæst. and lætan þa betinge.[24] zif he ær þþeorres þindes bætte. þærnaþ[25] he hine[26] þiþ þ̄ þeder :·

§ IV.[a] Ða cþæþ ic. Swiþe þel ðu min hæfst geholþen æt þære sprræce. and ic þundriże hþi swa mænize þise men swa swiþe swuncen[27] mid ðære sprræce. and swa litel[28] geþis funden. Ða cþæþ he. Hþæs þundrast ðu þær swa swiþe. swa eþe swa hit is to onzitanne. Hu ne þast ðu þ̄ maniz ðincz[29] ne biþ no onzitan swa swa hit biþ. ac swa swa ðæs andzites mæþ biþ þe þær æfter swiraþ. Swilc is se Wisdom þ̄ hine ne mæz[30] nan mon of þisse þorulde[31] onzitan. swilcne[32] swilce[33] he is. Ac ælc þind be his andzites mæþe þ̄ he hine þolde onzitan zif he mihte.[34] Ac se Wisdom mæz us eallunza onzitan swilce[35] swilce[35] þe sind.[36] ðeah þe hine ne mazon onzitan eallunza swilce swilce[37] he is.

[a] Boet. lib. v. prosa 4.—Cujus erroris causa est, &c.

[1] Ne, deest in MS. Cott. [2] Cott. geþeorþan. [3] Cott. unanþendendlice. [4] Cott. nedþearf. [5] Cott. nedþearf. [6] Cott. derað. [7] Cott. geþeorþe. [8] hit, deest in MS. Cott. [9] Cott geþeorþe. [10] Cott. fæst. [11] Cott. þince. [12] Cott. onþendne. [13] Cott. bion. [14] Cott. geþeorþe. [15] Cott. þara. [16] Cott. geþeorþe. [17] Cott. derað. [18] Cott. geþeorþe. [19] Cott. forþeorinan. [20] Cott. geþeorþe. [21] Cott. zood scipstioera. [22] Cott. on hreore sæ ær ær hit geþeorþe. [23] Cott. hat. [24] Cott. bætinge. [25] Cott. þarenað. [26] he hine, desunt in MS. Cott. [27] Bod. geswuncen. [28] Cott. lȳtel. [29] Cott. þinz. [30] Bod. Hwilc is se Wisdom ne mæz. [31] Cott. þeorulde. [32] Cott. swȳlcne. [33] Cott. swȳlce. [34] Cott. meahte. [35] Cott. swȳlce. [36] Cott. sint. [37] Cott. swȳlcne swȳlce.

need not all happen unchangeably. But some of it shall happen unchangeably, that is, what shall be our necessity, and shall be his will. But some of it is so arranged that it is not necessary, and yet hurts not if it happen; nor is there any harm if it do not happen. Consider now concerning thyself, whether thou hast so firmly designed anything, that thou thinkest that it never with thy consent may be changed, nor thou exist without *it*. Or whether thou again in any design art so inconsistent, that it aids thee, whether it happen, or whether it happen not. Many a one is there of the things which God knows before it may happen, and knows also that it will hurt his creatures if it happen. He does not know it, because he wills that it should happen, but because he wills to provide that it may not happen. Thus a good pilot perceives a great storm of wind before it happens, and gives order to furl the sail, and moreover sometimes to lower the mast, and let go the cable, if he first restrain the perverse wind, *and so* provides against the storm.

§ IV. Then said I: Very well hast thou assisted me in this argument; and I wonder why so many wise men have so greatly laboured with this question, and found so little certain. Then said he: What dost thou so greatly wonder at, so easy as it is to understand? Dost thou not know that many a thing is not understood according as it is, but according to the measure of the understanding which inquires after it? Such is wisdom, that no man in this world can comprehend it such as it is. But every one strives, according to the measure of his understanding, that he might comprehend it if he could. But wisdom is able to entirely comprehend us such as we are, though we cannot entirely comprehend it

ꝼoꝑþæm ꝑe ⁊iꝼðom ıꝛ Goð. he ȝeꝛihþ eall[1] uꝑe þýnc.[2] ȝe ȝoð[3] ȝe ýꝼel. æꝛ hiꝛ ȝeꝑoꝑðen[4] ꝑien. oððe ꝼuꝑþon[5] ȝeþoht. Ac he uꝛ ne neꝛ[6] no þý hꝑæꝑoꝛ[7] to þam[8] þ þe neðe ꝛcýlen[9] ȝoð[10] ðon. ne uꝛ ne þýnnþ[11] þ þe ýꝼel ðon. ꝼoꝑþam[12] þe he uꝛ ꝛealðe ꝼꝑý-ðom.[13] Ic ðe mæȝ eac tæcan ꝛume biꝛne. þ þu þý eð[14] onȝitan mihtᵉ[15] ða ꝛꝑꝑæce. Þꝑæt[16] þu paꝛt þ ȝeꝛihtᵉ. ⁊ ȝeheꝛneꝛ. anð ȝeꝼꝑeðneꝛ onȝitaþ ðone lichoman ðæꝛ monneꝛ. ⁊ þeah ne on-ȝitaþ hi hine no ȝelicne. ðe eaꝑan onȝitaþ þ hi ȝehioꝑaþ. ⁊ ne onȝitaþ hi þeah þone lichoman eallunȝa ꝛꝑýlcne ꝛꝑýlce he biþ. ꝛio ȝeꝼꝑeðneꝛ hine mæȝ[17] ȝeȝꝑapian.[18] ⁊ ȝeꝼꝑeðan þ hiꝛ lichoma biþ. ac hio ne mæȝ ȝeꝼꝑeðan hꝑæþeꝛ he biþ ðe blac ðe hꝑiᵗ. ðe ꝼæȝeꝛ þe unꝼæȝeꝛ. Ac ꝛio ȝeꝛihð æt ꝼꝑuman ceꝑꝑe.[19] ꝑꝑa ða eaȝan on beꝛioꝑ. hio[20] onȝitaþ ealle ðone anðꝑlitan þæꝛ licho-man. Ac ic ꝑolde ȝet ꝑeccan ꝛume ꝑace. þ ðu ꝑiꝛꝛe[21] hꝑæꝛ þu ꝑunðꝑeðeꝛt :.[22]

§ V.[b] Ða cꝑæþ ic. Þꝑæt ıꝛ þ. Ða cꝑæþ he. Þiᵗ ıꝛ þ ꝑe an monn onȝittᵉ[23] þ þ he on oþþum onȝiᵗ ꝛýnðeꝛlice. he hine on-ȝiᵗ þuꝑh ða eaȝan ꝛýnðeꝛlice. þuꝑh ða eaꝑan ꝛýnðeꝛlice. ðuꝑh hiꝛ þæðelꝛan ꝛýnðeꝛlice. ðuꝑh ȝeꝛceaðꝑıneꝛꝛe ꝛýnðeꝛlice. ðuꝑh ȝeꝑıꝛ anðȝıᵗ. Monize ꝑınᵗ cꝑuceꝑa[24] ȝeꝛceaꝼᵗa unꝛtýꝑıenðe. ꝑꝑa ꝑꝑa nu ꝛcýlꝼıꝛcaꝛ[25] ꝑınᵗ. anð habbaþ ðeah ꝑumne ðæl anðȝıteꝛ. ꝼoꝑþæm hi ne mihtonᵉ[26] elleꝛ libbon.[27] ȝiꝼ hi nan ȝꝑoᵗ anðȝıteꝛ næꝼðon. ꝑume maȝon ȝeꝼion. ꝑume maȝon ȝehýꝑon.[28] ꝑume ȝeꝼꝑeðon.[29] ꝑume ȝeꝛtincan. Ac ða ꝛtýꝑıenðan neꝛenu ꝑınᵗ monnum ȝelicꝑan. ꝼoꝑþam hý habbaþ eall þ ða unꝛtýꝑıenðan habbaþ. ⁊ eac maꝑe to. þ ıꝛ. þ hio hýꝑıȝaþ[30] monnum. luꝑıaþ þ hi luꝑıaþ. anð haᵗıaþ þ hi haᵗıaþ. ⁊ ꝛlýþ[31] þ hi haᵗıaþ. ⁊ ꝑecaþ þ hi luꝑıaþ. Ða men ðonne habbaþ eall þ ꝑe æꝛ ymbe ꝛꝑꝑæcon. ⁊ eac to eacan ðæm micle ȝiꝼe ȝeꝛceaðꝑıneꝛꝛe. Englaꝛ ðonne habbaþ ȝeꝑıꝛ anðȝıᵗ. Foꝛþæm ꝑınᵗ þaꝛ ꝛceaꝼᵗa[32] þuꝛ ȝeꝛceapene. þ þa unꝛtýꝑıenðan hi ne ahebben oꝼeꝛ ða ꝛtýꝑıenðan. ne hım

[b] Boet. lib. v. prosa 4—5.—Neque enim sensus aliquid, &c.

[1] eall, deest in MS. Cott. [2] Cott. ꝑeoꝑc. [3] Cott. ȝood. [4] Cott. ȝeꝑoꝑðene. [5] Cott. ꝼuꝑþum. [6] Cott. neð. [7] Cott. hꝑaþoꝑ. [8] Cott. þæm. [9] Bod. nýðe. [10] Cott. ȝood. [11] Cott. ꝑennð. [12] Cott. ꝼoꝑþæm. [13] Cott. ꝑneoðom. [14] Cott. þe ýð. [15] Cott. meahte. [16] Bod. Ðæt. [17] ꝑꝑýlcne ꝛꝑýlce he bið. ꝛio ȝeꝼꝑeðneꝛ hine mæȝ, desunt in MS. Bod. [18] Bod. ȝeȝꝑapiað. [19] Cott. ꝼꝑumceꝑꝑe. [20] Bod. et Cott. hi. [21] Bod. piꝛꝛeꝛ. [22] Cott. ꝑunðꝑoðe. [23] Cott. onȝiᵗ. [24] Bod. cucepe. [25] Bod. ꝛıꝛcaꝛ. [26] Cott. meahton. [27] Cott. libban. [28] Cott. ȝehıꝑan. [29] Cott. ȝeꝼꝑeðan. [30] Cott. hi onhýꝑıað. [31] Cott. ꝛhioð. [32] Cott. ȝeꝛceaꝼᵗa.

such as it is. For wisdom is God. He sees all our works, both good and evil, before they are done, or even thought of. But he does not compel us the more, so that we necessarily must do good, nor prevent us from doing evil; because he has given us freedom. I can also show thee some examples, whereby thou mayest more easily understand this discourse. Thou knowest that sight, and hearing, and feeling, perceive the body of a man, and yet they perceive it not alike. The ears perceive that which they hear, and yet they perceive not the body altogether such as it is. The feeling may touch it, and feel that it is a body, but cannot feel whether it be black or white, fair or not fair. But the sight in the first instance, as the eyes look thereon, perceives all the form of the body. But I would still give some explanation, that thou mayest understand that which thou wast wondering at.

§ V. Then said I: What is that? Then said he: It is that the same man perceives in separate ways what he perceives in others. He perceives it through the eyes separately; through the ears separately; through his imagination separately; through reason separately, through intelligence. Many living creatures are unmoving, as, for instance, shell-fishes are, and have, nevertheless, some portion of sense, for they could not otherwise live, if they had no particle of sense. Some can see; some can hear; some *can* feel; some *can* smell. But the moving beasts are more like to men, because they have all which the unmoving have, and also more; that is, that they imitate men: love what they love, and hate what they hate; and fly from what they hate, and seek what they love. But men have all that we before mentioned, and also, in addition thereto, the great gift of reason. But angels have intelligence. On this account are the creatures thus formed, that the unmoving may not exalt themselves above the

þiþ ne þinnan. ne þa ꝛtýþienban oþeþ ða men. ne ða men oþeþ ða enꝛlaꝛ. ne ða enꝛlaꝛ þiþ Ꝺoð. Ac ꝺ iꝛ eaþmlic ꝺ ꝛe mæꝛta bæl monna ne ꝛeeþ on ꝺ ꝺ him ꝓoꝛꝛiꝛen iꝛ. ꝺ iꝛ ꝛeꝛceabþiꝛneꝛꝛ. ne ꝺ ne ꝛeeþ[1] ꝺ him oþeþ iꝛ. ꝺ iꝛ ꝺ enꝛlaꝛ habbaþ ⁊ þiꝛe men. ꝺ iꝛ ꝛeþiꝛ anꝺꝛet. Ac meꝛt monna nu[2] onhýþeþ[3] nu neatum on þæm ꝺ hi þillniað ꝓoþulð luꝛta ꝛþa ꝛþa netenu. Ac ꝛiþ þe nu hæꝓꝺon æniꝛne bæl untþioꝛenbeꝛ anꝺꝛiteꝛ ꝛþa ꝛþa enꝛlaꝛ habbað. ꝓonne mihte þe onꝛiton ꝺ ꝺ anꝺꝛet biþ micle betehe ðonne uþe ꝛeꝛceabþiꝛneꝛꝛe.[4] Ðeah þe ꝓela ꝛmean.[5] þe habbaþ litellne ꝛeaꝓoþitan buton tþeon. ac þam enꝛlum niꝛ nan tþeo naneꝛ þæꝓa ðinꝛa þe hi þiton. ꝓoꝓ ði iꝛ hioꝓa ꝛeaꝓoþito ꝛþa micle betþa ðonne uþe ꝛeꝛceabþiꝛneꝛꝛe. ꝛþa uþe ꝛeceabþiꝛneꝛꝛe iꝛ betehe ꝓonne nýtena[6] anꝺꝛiꝛ ꝛie. oððe þæꝛ ꝛeþitteꝛ æniꝛ bæl ðe him ꝓoꝛꝛiꝛen iꝛ. auþeꝛ oððe hꝓoꝛum neatum oþþe unhꝓoꝓum. Ac uton nu habban uþe Ꝺoð up ꝛþa ꝛþa þe ýꝛemeꝛt mæꝛen þiþ ðæꝛ hean hꝓoþeꝛ þæꝛ hehꝛtan anꝺꝛiteꝛ. ꝺ þu mæꝛe hꝓæðlicoꝛt cumon ⁊ ehelicoꝛt to ꝓinþe aꝛenþe cýððe ꝓonan þu æꝓ come. þæꝓ mæꝛ ꝓin Ꝺoð ⁊ ꝓin ꝛeꝛceabþiꝛneꝛ ꝛeꝛeon openlice ꝺ ꝺ hit nu ýmb tþeoþ ælceꝛ ðinꝛeꝛ. æꝛhep ꝛe be ðæꝓe ꝛoðcunban ꝓoꝓeꝛceapunꝛe. þe þe nu oꝛt ýmb ꝛꝓꝓæcon. ꝛe be uꝓum ꝓhýðome.[7] ꝛe ꝛþa be eallum ðinꝛum :·

§ VI.[c] Ða ꝛe Ꝼiꝛðom ða þiꝛ ꝛpell aꝓæð hæꝓðe. þa onꝛan he ꝛinꝛan ⁊ þuꝛ cpæþ. Ꝺþæt þu mihꝛ onꝛitan ꝺ maniꝛ þýhꝛ iꝛ miꝛtlice ꝓeꝓenðe ꝛeonð[8] eoꝛþan. ⁊ ꝛint ꝛþiþe unꝛelicep hiꝓeꝛ. ⁊ unꝛelice ꝓaꝓaþ. ꝛume licꝛaþ miþ eallon lichaman on eoꝛþan. ⁊ ꝛþa ꝛnicenðe ꝓaꝓaþ ꝺ him nauþeꝛ ne ꝓet ne ꝛiþeꝓaꝛ ne ꝓultumaþ. ⁊ ꝛume biþ tþioꝓete. ꝛume ꝛioꝓeꝓiꝓete. ꝛume ꝛleoꝛenðe. ⁊ ealle þeah bioþ oꝛ ðune healðe þiþ þæꝓe eoꝛþan. ⁊ þiðeꝓ þillniaþ. oþþe þæꝛ þe hi lýꝛt. oþþe þæꝛ þe hi beþuꝓꝓon. Ac ꝛe mann ana ꝛæþ uꝓꝓihte. ꝺ tacnaþ ꝺ he ꝛceal ma þencan up þonne nýþeꝓ. ði læꝛ ꝺ Ꝺoð ꝛie nioþoꝓoꝓ þonne þe lichoma. Ða ꝛe Ꝼiꝛðom þiꝛ[9] leoþ aꝛunꝛen hæꝓðe. ða cpæþ he.

[c] Boet. lib. v. metrum 5.—Quam variis terras animalia, &c.

[1] Cott. ꝛecað. [2] nu, deest in MS. Bod. [3] Bod. onꝛtýþæð. [4] Cott. ꝛeꝛceabþiꝛneꝛꝛie. [5] Cott. ꝛmeaꝛen. [6] Cott. netan. [7] Cott. ꝛꝓeoðome [8] Bod. ꝛeon. [9] Cott. ꝛe Ꝼiꝛðom þa þiꝛ leoð.

moving, or strive with them: nor the moving, above men; nor men above the angels; nor the angels against God. But it is wretched that the greatest part of men do not look on that which is given them, that is reason: nor regard that which is above them, that is, what angels and wise men have, namely, intelligence. But most men imitate cattle, inasmuch as they follow worldly lusts, like cattle. But if we had any portion of undoubting intelligence, as angels have, then might we perceive that that intelligence is much better than our reason. Though we contemplate many things, we have little understanding free from doubt. But to the angels there is no doubt of any of the things which they know; therefore is their understanding as much better than our reason, as our reason is better than the understanding of cattle is, or any portion of that intellect which is given them, either to prone cattle, or to those not prone. But let us now elevate our minds, as we highest may, towards the high roof of the supreme intelligence, that thou mayest most readily and most easily come to thine own country, whence thou before camest. There may thy mind and thy reason see plainly that which it now doubts about in everything, both concerning the divine foreknowledge, which we have often discoursed about; and concerning our freedom; and concerning all things.

§ VI. When Wisdom had ended this speech, then began he to sing, and thus said: Thou mayest perceive that many an animal moves variously upon the earth, and *they* are of very dissimilar form, and go differently. Some lie with the whole body on the earth, and so go creeping, because neither feet nor wings support them: and some are two-footed; some four-footed; some flying; and all, nevertheless, are inclined downwards towards the earth, and then seek either what they list, or what is needful for them. But man alone goes upright. This betokens that he ought more to direct his thought upwards than downwards, lest the mind should be inferior to the body. When Wisdom had sung this lay, then said he:

CAPUT XLII.[d]

FOR þẏ ƿe ſceolδon eallon[1] mæʒne ſꝑiꝛian[2] æfteꝛ Lοδe. ꝥ ƿe ƿiſſen[3] hƿæt he ƿæꝛe. þeah hit uꝛe mæþ ne ſie ꝥ ƿe ƿitan hƿæt[4] he ſie. ƿe ſculon þeah be ðæſ anδʒiteſ mæþe. ðe he uſ ʒifþ. fundiʒan.[5] ſƿa ſƿa ƿe æꝛ cƿæþon.[6] ꝥ mon ſceolδe[7] ælc ðinʒ onʒitan be hiſ anδʒiteſ mæþe. foꝛþam[8] ƿe ne maʒon ælc ðinʒ onʒitan ſƿẏlc ſƿilce[9] hit iſ.[10] Ælc ʒeſceaft ðeah æʒþeꝛ ʒe ʒeſceaδƿiſ ʒe unʒeſceaδƿiſ ꝥ ſƿeotolaþ ꝥ Lοδ ece iſ. foꝛþæm næfꝛe ſƿa maneʒa ʒeſceafta anδ ſƿa micla ⁊ ſƿa[11] fæʒꝛa[12] hi ne unδeꝛþioδδen læſſan ʒeſceafta ⁊ læſſan anƿealδe þonne hi ealle ſinδon. ne fuꝛþum emn miclum. Ða cƿæþ ic. Hƿæt iſ ecneſ. Ða cƿæþ he. Ðu me ahſaſt micleſ ⁊ eaꝛfoþeſ to onʒitanne. ʒif ðu hit onʒitan[13] ƿilt. ðu ſcealt habban æꝛ ðineſ moδeſ eaʒan clæne ⁊ hluttꝛe.[14] Ne mæʒ ic ðe nauht helan þæſ þe ic ƿat. Ƿaſt ðu ꝥ þꝛio þinʒ ſinδon on ðiſ miδδaneaꝛδe.[15] An iſ hƿilenδlic þæt hæfþ æʒþeꝛ[16] ʒe fꝛuman ʒe enδe. ⁊ ic[17] nat ðeah nan ƿuht þæſ ðe hƿilenδlic iſ nauþeꝛ ne hiſ fꝛuman ne hiſ enδe. Oþeꝛ þinʒ iſ ece. ꝥ hæfþ fꝛuman ⁊ næfþ nænne enδe. ⁊ ic[17] ƿat hƿonne hit onʒinþ. ⁊ ƿat ꝥ hit næfꝛe ne ʒeenδaþ. ꝥ ſint enʒlaſ anδ monna ſaƿla. Ðꝛiδδe þinʒ iſ ece buton enδe ⁊ buton anʒinne. ꝥ iſ Lοδ. Betƿuh þam[18] þꝛim iſ ſƿiþe micel toſceaδ. Lif ƿit ꝥ ealle ſculon aſmeaʒan.[19] þonne cume ƿit late to enδe þiſſe bec. oððe næfꝛe ⁝· Ac an ðinʒ þu ſcealt nẏδe[20] þæꝛ æꝛ[21] ƿitan. foꝛ hƿẏ Lοδ iſ ʒehaten ſio hehſte ecneſ. Ða cƿæþ ic. Hƿẏ. Ða cƿæþ he. Foꝛþon ƿe ƿiton ſƿiþe lẏtel þæſ þe æꝛ uſ ƿæſ. buton be ʒemynδe. ⁊ be ʒeaſcunʒe.[22] anδ ʒet læſſe þæſ ðe æfteꝛ uſ biþ. ꝥ an uſ iſ ʒeƿiſlice anδƿeaꝛδ ꝥ te þonne biþ. ac him iſ eall anδƿeaꝛδ. ʒe ꝥ te æꝛ ƿæſ. ʒe ꝥ te nu iſ. ʒe ꝥ te æfteꝛ uſ bið. eall hit iſ him anδƿeaꝛδ. Ne ƿexþ[23] hiſ ƿelena. ne eac næfꝛe ne ƿanaþ. Ne ofman he næfꝛe nan[24] ƿuht. foꝛðæm næfꝛe nauht he[25] ne

[d] Boet. lib. v. prosa 6.—Quoniam igitur, uti paulo ante, &c.

[1] Cott. ealle. [2] Cott. ſƿẏꝛian. [3] Bod. ƿiſton. [4] Cott. hƿẏlc. [5] Cott. fanδian. [6] Cott. cƿæδon. [7] Cott. ſcolδe. [8] Cott. foꝛþæm. [9] Cott. ſƿẏlce. [10] Cott. bið. [11] ſƿa, deest in MS. Bod. [12] Bod ſƿæʒꝛa. [13] Cott. ƿitan. [14] Cott. hlutoꝛ. [15] Cott. miδδanʒeaꝛδe. [16] Bod. þæſ þe æʒþeꝛ. [17] ic, deest in MS. Cott. [18] Cott. betƿeoh þæm. [19] Cott. toſmeaʒan. [20] Cott. neδe. [21] Cott. an. [22] Cott. ʒeæſcum. [23] Cott. ſcencð. [24] Cott. nane. [25] Cott. ſoꝛþæm he næfꝛe nauht.

CHAPTER XLII.

THEREFORE we ought with all our power to inquire concerning God, that we may know what he is. Though it may not be our lot that we should know what he is, we ought nevertheless, according to the measure of understanding which he gives us, to strive *after it: for*, as we have already mentioned, man must know everything according to the measure of his understanding, since we are not able to know everything such as it is. Every creature, however, whether rational or irrational, testifies this, that God is eternal. For never would so many creatures, and so great and so fair, submit themselves to an inferior being, and to less power than they all are, nor indeed to equally great. Then said I: What is eternity? Then said he: Thou askest me about a great *thing*, and difficult to understand. If thou wouldest understand it, thou must first have the eyes of thy mind clean and clear. I cannot conceal from thee anything which I know. Knowest thou that there are three things in this middle-earth? One is temporary, which has both beginning and end; and I nevertheless know nothing of that which is temporary, neither its beginning nor its end. Another thing is eternal, and has beginning, and has no end; and I know when it begins, and I know that it never will end: that is, angels and men's souls. The third thing is eternal, without end, and without beginning, that is, God. Among the three is a very great difference. If we should inquire into the whole of it, then should we come late to the end of this book, or never! But one thing thou must necessarily first know, why God is called the highest eternity. Then said I: Why? Then said he: Because we know very little of that which was before us, except by memory, and by inquiry; and still less of that which shall be after us. That alone is truly present to us, which at the time is: but to him all is present, both what was before, and what now is, and what after us shall be; it is all present to him. His riches increase not, nor, moreover, do they ever diminish. He never recollects any-

forgeat.[1] Ne secð he nanpuht. ne ne smeaþ. forþam[2] ðe he hit pat eall. Ne secþ he nan puht. forðæm[3] he nan puht ne forleas. Ne eht he nanne puhte. for þý hine nan puht ne mæg flion. Ne ondþræt he nanpuht.[4] forðæm he næfð nænne ricran. ne ruþþum nænne gelican. Simle he biþ gifende. ⁊ ne panaþ hýf[5] næfre nauht. Simle[6] he bið ælmihtig. forþæm he simle[6] þile god[7] and næfre nan ýfel. Nis him nanes ðinges nedþeaþf. Simle[8] he bið locienðe. ne slæþþ he næfne. Simle[8] he biþ gelice manþþæne. Simle[8] he biþ ece. forþam næfne sio tid næs þ he næne. ne næfne ne þýrþ. Simle[8] he bið fneoh. ne biþ he to nanum þeorce geneðeð. For his godcundlicum anþealde he is æghþæþ andþeaþð Þis micelnesse ne mæg nan monn ametan. nis þ ðeah no lichomlice[9] to penanne. ac gastlice. þa þa nu þisðom is ⁊ þihtþisnes. forþæm he þ is self. Ac hþæt ofermodige ge þonne. oððe hþý ahebbe ge eof þiþ þa heane anþealð. forþamþe ge[10] nauht þiþ hine ðon ne magon. forþæm þe eca ⁊ þe ælmihtiga simle[11] sit om þam[12] heah setle his anþealdes. þonan he mæg eall gesion. and gilt ælcum be ðam þýhte[13] æftER his geþýþhtum. forþam hit nýs[14] no unnýt[15] ðæt þe hoþien to Loðe. forþæm he ne þent[16] no þa þa þe doþ. Ac abiddaþ[17] hine eaðmodlice. forþæm he is þriþe þummoð and þriðe mildheort. Þebbað eoþer Moð to him mid eorum hondum ⁊ biddaþ ðæs ðe þiht þie and eoþer þeaþf þie. forþam[18] he eoþ nýle[19] þýþnan. hatiaþ ýfel ⁊ fliop[20] þa ge þriþorf magon. lufiaþ cræftas ⁊ folgiaþ ðæm. Le habbaþ micle ðeaþfe[21] þæt ge simle[22] þel ðon. forþæm ge simle[22] beforan þam ecan ⁊ þam ælmehtigan Loðe doþ eall þ þ ge doþ. eall he hit gesihþ ⁊ eall he hit forgilt. AMEN :·

[1] Cott. neþoþ geat. [2] Cott. forþæm. [3] Cott. forþþý. [4] Cott. he him nane puht. [5] Cott. hiþ. [6] Cott. Sýmle. [7] Cott. good. [8] Cott. Sýmle. [9] Cott. licumlice. [10] Bod. hi. [11] Cott. ælmehtga þýmle. [12] Cott. þæm. [13] Cott. þriþe þihte. [14] Cott. niþ. [15] Cott. unnit. [16] Bod. pelt. [17] Cott. biddað. [18] Cott. forþæm. [19] Cott. nele. [20] Cott. fleoð. [21] Cott. neðþeaþfe. [22] Cott. þýmle.

thing, because he never forgets anything. He neither seeks nor inquires after anything, because he knows it all. He searches for nothing, because he has lost nothing. He pursues not anything, because nothing can fly from him. He fears nothing, because he has none more powerful, nor indeed any like *him*. He is always giving, and nothing of his ever decreases. He is always Almighty, because he always wills good and never any evil. There is not need to him of anything. He is always seeing, he never sleeps. He is always equally gracious. He is always eternal, for the time never was when he was not, nor ever will be. He is always free; nor is he compelled to any work. By his divine power he is everywhere present. His greatness no man can measure; yet this is not to be understood bodily, but spiritually, even as wisdom is, and righteousness, for he is that himself. But what are ye then proud of, or why lift ye up yourselves against so high power? For ye can do nothing against him. For the Eternal and the Almighty always sits on the throne of his power. Thence he is able to see all, and renders to every one with justice, according to his works. Therefore it is not in vain that we have hope in God; for he changes not as we do. But pray *ye* to him humbly, for he is very bountiful and very merciful. Lift up your minds to him with your hands, and pray for that which is right, and is needful to you, for he will not refuse you. Hate, and fly from evil as ye best may. Love virtues and follow them. Ye have great need that ye always do well, for ye always in the presence of the Eternal and Almighty God do all that ye do. He beholds it all, and he will recompense it all. AMEN

DRIHTEN ælmihtiga Lod. þýrhta ⁊ þealdend ealra geſceaſta. ic bidde ðe for þinre micelan mildheortneſſan. ⁊ for þære halegan rode tacne. ⁊ for Scam Marian mægþ hade. and for Scem Michaeleſ gehýrſumneſſe. ⁊ for ealra þinra halgena luſan ⁊ heora earnungum. ꝥ þu me geþiſſige bet þonne ic aþýrhte to þe. ⁊ geþiſſa me to ðinum þillan and to minre ſaþle þearfe bet ðonne ic ſýlf cunne. ⁊ geſtaþela min Mod to ðinum þillan ⁊ to minre ſaþle þearfe. ⁊ geſtranga me þiþ þæſ deofleſ coſtnungum. and aſýrra fram me ða fulan galnýſſe ⁊ ælc unrihtþiſnýſſe. ⁊ geſcýlde me þiþ minum þiþerþinnum geſeþenlicum ⁊ ungeſeþenlicum. ⁊ tæc me ðinne þillan to þýrcenne. ꝥ ic mæge ðe inþeardlice luſian to foron eallum þingum mid clænum geþance ⁊ mid clænum lichaman. forþon þe ðu eart min ſceoppend. ⁊ min aleſend. min fultum. min froſer. min treþneſ. ⁊ min to hopa. ſi þe loſ ⁊ þulder nu ⁊ á á á to þorulde buton æghþilcum ende. AMEN :·

FINIS.

O Lord God Almighty, Creator and Ruler of all creatures, I beseech thee by thy great mercy, and by the sign of the holy cross, and by the virginity of Saint Mary, and by the obedience of Saint Michael, and by the love of all thy saints, and *by* their merits; that thou wouldest direct me better than I have done towards thee: and direct me to thy will, and to my soul's need, better than I myself know: and make steadfast my mind to thy will, and to my soul's need: and strengthen me against the temptations of the devil; and remove from me impure lust, and all unrighteousness; and defend me against mine enemies visible and invisible; and teach me to do thy will; that I may inwardly love thee before all things, with pure mind, and with pure body; for thou art my Creator, and my Redeemer, my Help, my Comfort, my Trust, and my Hope. To thee be praise, and glory now and for ever, world without end. AMEN.

THE END.

THE ANGLO-SAXON VERSION

OF

THE METRES OF BOETHIUS,

WITH

AN ENGLISH FREE TRANSLATION,

BY

MARTIN F. TUPPER, ESQ., D.C.L.,
&c. &c. &c.

PROŒMIUM.

ÐUS Ælfred uſ.
ealð-ſpell ꝛeahte.
Lẏninʒ Ƿeſt-ſexna.
cꝛæft melðoðe.
leoð-ƿẏꝛhta liſt.
Þim ƿæſ luſt micel.
þæt he þioſſum leoðum.
leoð ſpelloðe.
monnum mẏꝛʒen.
miſlice cƿiðaſ.
þẏ læſ ælinʒe.
utaðꝛiſe.
ſelflicne ſecʒ.
þonne he ſƿelceſ lẏt.
ʒẏmð foꝛ hiſ ʒilpe.
Ic ſceal ʒiet ſpꝛecan.
fon on fitte.
folc-cuðne ꝛæð.
hæleþum ſecʒean.
hliſte ſe þe ƿille.

INTRODUCTION.

Thus to us did Alfred sing
A spell of old;
Song-craft the West-Saxon king
Did thus unfold:
Long and much he long'd to teach
His people then
These mixt-sayings of sweet speech,
The joys of men;
That no weariness forsooth,
As well it may,—
Drive away delight from truth,
But make it stay.
So he can but little seek
For his own pride:
A fytte of song I fitly speak,
And nought beside:
A folk-beknown and world-read thing
I have to say;
To all the best of men I sing,—
List, ye that may.

METRUM I.

Þiꝛ ƿæſ ʒeaꝛa iu.
þæꝛꝛe Lotan eaſtan.
oꝼ Sciðþia.
ſcelðaſ læððon.
þꝛeaꝛe ʒeþꝛunʒon.
þeoð-lonð moniʒ.
ſeꝛꝛon ſuðƿeaꝛðeſ.
ſiʒe-þeoða ꝛƿa.
Lotene ꝛice.
ʒeaꝛ-mælum ƿeox.
hæꝼðan him ʒecẏnðe.
cẏninʒaſ ꝛƿeʒen.
Ræðʒoð anð Aleꝛic.
ꝛice ʒeþunʒon.
Ða ƿæſ oꝼeꝛ muntʒiop.
moniʒ aꝛẏhꝛeð.
Lota ʒẏlpeſ ꝼull.
ʒuðe ʒelẏſꝛeð.
ꝼolc-ʒeƿinneſ.
ꝼana hƿeaꝛꝼoðe.
ſciꝛ on ſceaꝼꝛe.
ſceoꝛenð þohꝛon.
Italia.
ealle[1] ʒeʒonʒan.
linð-ƿiʒenðe.
hiʒelæſꝛan.
ſƿua eꝼne ꝼꝛom muntʒiop.
oð þone mæꝛan ƿeaꝛoð.
þæꝛ Sicilia.
ſæ-ſꝛeamum in.
eʒlonð micel.
eþel mæꝛſað.
Ða ƿæſ Romana.
ꝛice ʒeƿunnen.
abꝛocen buꝛʒa cẏſꝛ.
beaðu-ꝛincum ƿæſ.
Rom ʒeꝛẏmeð.
Ræðʒoꝛ anð Aleꝛic.
ꝼoꝛon on þæꝛ ꝼæſꝛen.

METRE I.

OF ROME AND BOETHIUS.

It was long of yore
That the Gothic rout,
Forth from Scythia's eastern shore,
Led their shieldmen out,
Thronged with swarms of war
The lands of many a clan,
And in the South set firm and far,
Two tribes to trouble man.

Yearly waxed and grew
Those Gothic kingdoms twain,
And Alaric and Rhædgast too,
Right royally did reign.

Then down the Alps the Goth
Made haste to force his way,
In haughty pride all fiercely wrath
And lusting for the fray.

Their banner fluttered bright,
While all Italia through
Shot ruthless in their linden might
The shielded warrior crew,
Forth from the Alpine drifts
To great Sicilia's coast,
Where in the sea-stream it uplifts,
Its lofty island boast.

Then Rome's old rule was crush'd,
Her costliness despoil'd,
And by that host, with battle flush'd,
The city's beauty soil'd.

[1] Cott. ealla.

ꝑleah Laꝛeꝑe.
miꝺ ꝑam æꝑelinꝛum.
uc on Lꝑecaꝛ.
Ne meahte ꝑa ꝛeo ꝑea laꝛ.
ꝑiꝛe ꝓoꝑꝛcanꝺan.
Locan miꝺ ꝛuꝺe.
ꝛio monna ꝛeꝛcꝑion.
ꝛealꝺon unꝑillum.
eꝑel ꝑeanꝺaꝛ.
haliꝛe aꝑaꝛ.
ꝑæꝛ ꝛehꝑæꝑeꝑeꝛ ꝑaa.
Ðeah ꝑæꝛ maꝛo-ꝑinca.
moꝺ miꝺ Lꝑecum.
ꝛiꝛ hi leoꝺ-ꝓhuman.
læꝛcan ꝺoꝑꝛten.
Stoꝺ ꝓhaꝛe on ꝑam.
ꝑeoꝺ ꝑæꝛ ꝛepunnen.
ꝑintꝑa mænigo.
oð ꝑæt ꝑẏꝺ ꝛeꝛcnaꝛ.
ꝑæt ꝑe Ꝑeoꝺꝑice.
ꝑeꝛnaꝛ anꝺ eoꝑlaꝛ.
heꝑan ꝛceolꝺan.
Ꝑæꝛ ꝛe Ꝑeneꝛema.
Lꝑiꝛte ꝛecnoꝺen.
cẏninꝛ ꝛelꝑa onꝑenꝛ.
ꝓulluhc ꝑeaꝑum.
Fæꝛnoꝺon ealle.
Rompaꝑa beaꝑn.
anꝺ him ꝑecene co.
ꝓniꝑeꝛ ꝑilneꝺon.
Ðe him ꝑæꝛte ꝛehet.
ꝑæt hẏ ealꝺ-ꝑihta.
ælceꝛ moꝛten.
ꝑẏꝑꝑe ꝛepuniꝛen.
on ꝑæꝑe peleꝛan bẏꝑiꝛ.
ꝑenꝺen Loꝺ ꝓuolꝺe.
ꝑæt he Loꝺena ꝛepealꝺ.
aꝛan moꝛte.
Ðe ꝑæt eall aleaꝛ.
ꝑæꝛ ꝑæm æꝑelinꝛe.
Aꝓꝑianeꝛ.

Alaric and Rhædgast
The fastness first they seek,
While Cæsar with his chiefs fled fast
For safety to the Greek.

Then could the wretched band,
Left mournfully behind,
No more the warring Goth withstand,
Nor much of mercy find.

Unwillingly their trust
The warders then gave up,
None to his oath was true and just;
And full was sorrow's cup.

Yet to the Greek outyearn'd
The people, as at first,
And for some daring leader burn'd
To follow whom they durst.

The people wore their woes
Many a wintry year,
Till weird-ordained Theodoric rose,
Whom thane and earl should hear.

To Christ the chief was born,
And water-wash'd the king,
While all Rome's children blest the morn
That peace with it should bring.

To Rome he vowed full fast
Her old-time rights to yield,
While God should grant his life to last,
The Gothic power to wield.

ȝeðꝑola leoꝼꝑe.
þonne Dꝑihtneſ æ.
Þet Iohanneſ.
ȝoðne Papan.
heaꝼðe beheaꝑon.
næſ ꝥ hæꝑlic ðæð.
eac þam ꝑæſ unꝑim.
oðꝑeſ maneſ.
ꝥ ſe Lota ꝼꝑemeðe.
ȝoðꝑa ȝehꝑilcum.
Ða ꝑæſ ꝑicꝑa ſum.
on Rome bẏꝑiȝ.
aheꝼen Þeꝑetoȝa.
hlaꝼoꝑðe leoꝼ.
þenðen Lẏneſtole.
Lꝑeacaſ ꝑioldon.
Ðæt ꝑæſ ꝑihtꝑiſ ꝑinc.
ꝑæſ[1] mið Romꝑaꝑum.
ſinc-ȝeoꝼa ſella.
ſiðþan lonȝe he.
ꝑæſ ꝼoꝑ ꝑeoꝑulðe ꝑiſ.
ꝑeoꝑð-mẏnþa ȝeoꝑn.
beoꝑn boca ȝleaꝑ.
Boitiuſ.
ſe hæle hatte.
ſe þone hliſan ȝeþah.
Ꝑæſ him on ȝemẏnðe.
mæla ȝehꝑilce.
ẏꝼel anð eðꝑit.
þæt him elþeoðȝe.
kẏninȝaſ cẏððon.
ꝑæſ on Lꝑeacaſ holð.
ȝemunðe þaꝑa aꝑa.
anð ealð-ꝑihta.
þe hiſ elðꝑan.
mið him ahton lonȝe.
bluꝼan anð liſſa.
Romȝan þa liſtum ẏmbe.
Ræðȝean þeaꝑꝼlice.
ꝼoꝑon oþiðeꝑ meahte.

He did forswear all that:
The Atheling he lied,
To please Arius God forgot,
And falsely slipp'd aside.

He broke his plighted oath,
And without right or ruth,
Good John the Pope against all troth
Beheaded for the truth.

A shameful deed was there;
And heaps of other ill
Against the good this Goth did
In wickedness of will. [dare

A man there was just set
For heretoch in Rome,
Loved by the lord whose bread he ate,
And dear to all at home:

Dear also to the Greek,
When he the town did save;
A righteous man, whom all would seek,
For many gifts he gave.

Long since was he full wise,
In worldly wit and lore,
Eager in worth and wealth to rise,
And skill'd on books to pore.

Boethius was he hight;
He ate shame's bitter bread,
And ever kept the scorn in sight
Outlandish kings had said.

He to the Greek was true,
And oft the old-rights told,
Which he and his forefathers too
From those had won of old.

[1] Cott. næſ.

Ꞇnecaꞃ oncẽꞃꞃan.
þæt ꞃe Ꞇaꞃeꞃe.
eꞃt anꞃalð oꞃeꞃ hi.
aʒan moꞃte.
ꞃenðe æꞃenð-ʒeꞃꞃit.
ealð-hlaꞃoꞃðum.
ðeʒelice.
anð hi ꞃoꞃ Dꞃihtne bæð.
ealðum tꞃeoꞃum.
þæt hi æꞃt to him.
comen on þa ceaꞃtꞃe.
lete Ꞇneca ꞃitan.
næðan Rompaꞃum.
ꞃihteꞃ ꞃẏꞃðe.
lete þone leoðꞃcipe
Ða þa laꞃe onʒeat.
Ðeoðꞃic Amulinʒ.
anð þone þeʒn oꞃeꞃꞃenʒ
heht fæꞃtlice.
ꞃolc-ʒeꞃiþaꞃ.
healðon þone heꞃe-ꞃine.
pæꞃ him hꞃeoh ꞃeꞃa.
eʒe ꞃꞃom þam eoꞃle.
he hine inne.
heht on canceꞃne.
cluꞃteꞃ belucan.
Ða pæꞃ moð-ꞃeꞃa.
miclum ʒeðꞃeꞃeð.
Boetiuꞃ.
bꞃeac lonʒe æꞃ.
ꞃlencea unðeꞃ ꞃolcnum.
he þẏ ꞃẏnꞃ meahte.
þohan þa þnaʒe.
þa hio ꞃꞃa þeaꞃl becom.
Ƿæꞃ þa oꞃmoð eoꞃl.
aꞃe ne ꞃenðe.
ne on þam fæꞃtene.
ꞃnoꞃꞃe ʒemunðe.
ac he neopol aꞃtꞃeaht.
niþeꞃ oꞃ ðune.
ꞃeol on þa ꞃloꞃe.

Carefully then he plann'd
To bring the Greek to Rome,
That Cæsar in his rightful land
Again might reign at home.

In hidden haste he plied
With letters all the lords,
And prayed them by the Lord who died,
To heed his earnest words.

Greece should give laws to Rome,
And Rome should Greece obey;
The people longed to let them come
To drive the Goth away.

But lo! the Amuling
Theodoric found out all,
And bid his fellows seize and bring
This high-born chief in thrall.

He feared that good earl well,
And straightly bade them bind
Boethius in the prison cell,
Sore troubled in his mind.

Ah! he had basked so long
Beneath a summer sky,
Ill could he bear such load of wrong,
So heavy did it lie.

Then was he full of woe,
Nor heeded honour more;
Reckless he flung himself below
Upon the dungeon floor:

ꝼela ꝑoꝛða ſpꝛæc.
ꝼoꝛþoht þeaꝛle.
ne ꝑenðe þonan æꝼꝛe.
cuman oꝼ þæm clammum.
cleopoðe to Dꝛihtne.
ʒeomꝛan ſtemne.
ʒẏððoðe þuſ :·

Much mourning, there he lay,
Nor thought to break his chains,
But to the Lord by night and day,
Sang thus in sighing strains.

METRUM II.[a]

Þꝑæt ic lioða ꝼela.
luſtlice ʒeo.
ſanc on ſælum.
ńu ſceal ſioꝼiʒenðe.
ꝑope ʒeꝑæʒeð.
ꝑꝛeccea ʒiomoꝛ.
ſinʒan ſaꝛ-cꝑiðaſ.
Me þioſ ſiccetunʒ haꝼað.
aʒæleð þeſ ʒeocſa.
Þ ic þa ʒeð ne mæʒ.
ʒeꝼeʒean ſꝑa ꝼæʒꝛe.
þeah ic ꝼela ʒio þa.
ſette ſoð-cꝑiða.
þonne ic on ſælum ꝑæſ.
Oꝼt ic nu miſcẏꝛꝛe.
cuðe ſpꝛæce.
anð þeah uncuðꝛe.
æꝛ hꝑilum ꝼonð.
me þaſ ꝑoꝛulð ſælða.
ꝑel hꝑæꝛ[1] blinðne.
on þiſ ðimme hol.
ðẏſine ꝼoꝛlæððon.
anð me þa beꝛẏpton.
ꝛæðeſ anð ꝼꝛoꝼꝛe.
ꝼoꝛ heoꝛa untꝛeoꝑum.
þe ic him æꝼꝛe betſt.
tꝛuꝑian ſceolðe.
hi me toꝑenðon.
heoꝛa bacu bitеꝛe.

METRE II.

A SORROWFUL FYTTE.

Lo! I sang cheerily
In my bright days,
But now all wearily
Chaunt I my lays;
Sorrowing tearfully,
Saddest of men,
Can I sing cheerfully,
As I could then?

Many a verity
In those glad times
Of my prosperity
Taught I in rhymes;
Now from forgetfulness
Wanders my tongue,
Wasting in fretfulness
Metres unsung.

Worldliness brought me here
Foolishly blind,
Riches have wrought me here
Sadness of mind;
When I rely on them,
Lo! they depart,—
Bitterly, fie on them!
Rend they my heart.

[a] Boet. lib. i. metrum 1.—Carmina qui quondam studio florente peregi, &c.—The metres of Boethius, strictly speaking, begin here.

[1] Cott. hꝑæſ.

anð heoꞃa bliſſe ꝼꞃom.
Foꞃhꝑam ꝑolðe ȝe.
ꝑeoꞃulð ꝼꞃẏnð mine.
ſecȝan oðþe ſinȝan.
þæt ic ȝeſællic mon.
ꝑæꞃe on ꝑeoꞃulðe.
ne ſẏnt þa ꝑoꞃð ſoð.
nu þa ȝeſælþa ne maȝon.
ſimle ȝeꝑuniȝan.

Why did your songs to me,
World-loving men,
Say joy belongs to me,
Ever as then?
Why did ye lyingly
Think such a thing,
Seeing how flyingly
Wealth may take wing?

METRUM III.[b]

Æala on hu ȝꞃimmum.
anð hu ȝꞃunðleaſum.
ſeaðe ſꝑinceð.
þæt ſꝑeoꞃcenðe moð.
þonne hit þa ſtꞃonȝan.
ſtoꞃmaſ beatað.
ꝑeoꞃulð-biſȝunȝa.
þonne hit ꝑinnenðe.
hiſ aȝen leoht.
an ꝼoꞃlæteð.
anð mið uua ꝼoꞃȝit.
þone ecan ȝeꝼean.
þꞃinȝð on þa þioſtꞃo.
þiſſe ꝑoꞃulðe.
ꝼoꞃȝum ȝeſꝑenceð.
ſꝑa iſ þiſſum nu.
moðe ȝelumpen.
nu hit maꞃe ne ꝑat.
ꝼoꞃ Loðe ȝoðeſ.
buton ȝnoꞃnunȝe.
ꝼꞃemðꞃe ꝑoꞃulðe.
him iſ ꝼꞃoꝼꞃe þeaꞃꝼ.

METRE III.

A FYTTE OF DESPAIR.

Alas! in how grim
A gulf of despair,
Dreary and dim
For sorrow and care,
My mind toils along
When the waves of the world
Stormy and strong
Against it are hurl'd.
When in such strife
My mind will forget
Its light and its life
In worldly regret,
And through the night
Of this world doth grope
Lost to the light
Of heavenly hope.
Thus it hath now
Befallen my mind,
I know no more how
God's goodness to find,
But groan in my grief
Troubled and tost,
Needing relief
For the world I have lost.

[b] Boet. lib. i. metrum 2.—Heu, quam præcipiti mersa profundo, &c.

METRUM IV.[c]

Æala þu ſcippenð.
ſciꝛꝛa tunʒla.
heꝼoneſ anð eoꝛþan.
þu on heah-ſetle.
ecum ꝛicſaſt.
anð þu ealne hꝛæðe.
heꝼon ẏmbhꝼeaꝛꝼeſt.
anð þuꝛh þine haliʒe miht.
tunʒlu ʒeneðeſt.
þæt hi þe to heꝛað.
ſꝼẏlce ſeo ſunne.
ſꝼeaꝛtꝛa nihta.
þioſtꝛo aðꝼæſceð.
þuꝛh þine meht.
blacum leohte.
beoꝛhte ſteoꝛꝛan.
mona ʒemetʒað.
þuꝛh þinꝛa meahta ſpeð.
hꝼilum eac þa ſunnan.
ſineſ beꝛeaꝼað.
beoꝛhtan leohteſ.
þonne hit ʒebẏꝛiʒan mæʒ.
þæt ſꝼa ʒeneahſne.
neðe ꝼeoꝛþað.
ſꝼelce þone mæꝛan.
moꝛʒenſteoꝛꝛan.
þe ꝼe oðꝛe naman.
æꝼenſteoꝛꝛa.
nemnan heꝛað.
þu ʒeneðeſt þone.
þæt he þæꝛe ſunnan.
ſið beꝼitiʒe.
ʒeaꝛa ʒehꝼelce.
he ʒonʒan ſceal.
beꝼoꝛan ꝼeꝛan.
Þꝼæt þu ꝼæðeꝛ ꝼeꝛceſt.
ſumuꝛ-lanʒe ðaʒaſ.
ſꝼiðe hate.

METRE IV.

A PSALM TO GOD.

O Thou, that art Maker of heaven and earth,
Who steerest the stars, and hast given them birth;
For ever Thou reignest upon Thy high throne,
And turnest all swiftly the heavenly zone.

Thou, by Thy strong holiness drivest from far
In the way that Thou willest each worshipping star;
And, through Thy great power, the sun from the night
Drags darkness away by the might of her light.

The moon, at Thy word, with his pale shining rays
Softens and shadows the stars as they blaze,
And even the Sun of her brightness bereaves,
Whenever upon her too closely he cleaves.

So also the Morning and Evening Star
Thou makest to follow the Sun from afar,
To keep in her pathway each year evermore,
And go as she goeth in guidance before.

[c] Boet. lib. i. metrum 5.—O Stelliferi Conditor orbis, &c.

þæm ƿinteꝛ-ðaʒum.
ƿunðꝛum ſceoꝛta.
tiða ʒetiohhaſt.
Ðu þæm tꝛeoƿum ſeleſt.
ſuþan anð ƿeſtan.
þa æꝛ ſe ſƿeaꝛta ſtoꝛm.
noꝛþan anð eaſtan.
benumen hæfðe.
leaſa ʒehƿelceſ.
þuꝛh þone laðꝛan ƿinð.
Ꞓala hƿæt on eoꝛþan.
ealla ʒeſceaſta.
hẏꝛað þinꝛe hæſe.
ðoð on heoſonum ſƿa ſome.
moðe anð mæʒne.
butan men anum.
ſe ƿið þinum ƿillan.
ƿẏꝛceð oſtoſt.
Ƿella þu eca.
anð þu almihtiʒa.
ealꝛa ʒeſceaſta.
ſceppenð anð ꝛeccenð.
aꝛa þinum eaꝛmum.
eoꝛþan tuðꝛe.
monna cẏnne.
þuꝛh þinꝛa mehta ſpeð.
Þƿi þu ece Loð.
æfꝛe ƿolðe.
þæt ſio ƿẏꝛð on ʒeƿill.
ƿenðan ſceolðe.
ẏfꝛum monnum.
ealleſ ſƿa ſƿiðe.
hio ſul oſt ðeꝛeð.
unſcẏlðeʒum.
Sittað ẏfele men.
ʒionð eoꝛð-ꝛicu.
on heah-ſetlum.
haliʒe þꝛiccað.
unðeꝛ heoꝛa ſotum.
ſiꝛum uncuð.
bƿi ſio ƿẏꝛð ſƿa ƿo.

Behold too, O Father, Thou workest aright
To summer hot day-times of long-living light,
To winter all wondrously orderest wise
Short seasons of sunshine with frost on the skies.

Thou givest the trees a south-westerly breeze,
Whose leaves the swart storm in its fury did seize
By winds flying forth from the east and the north
And scattered and shattered all over the earth.

On earth and in heaven each creature and kind
Hears Thy behest with might and with mind;
But man, and man only, who oftenest still
Wickedly worketh against Thy wise will.

For ever, Almighty One, Maker, and Lord,
On us, wretched earthworms, Thy pity be poured;
Why wilt Thou that welfare to sinners should wend,
But lettest weird ill the unguilty ones rend?

Evil men sit, each on earth's highest seat,
Trampling the holy ones under their feet;

ƿenδan ſceolδe.
δƿa ſint ȝehẏδδe.
heꞃ on ƿoꞃulδe.
ȝeonδ buꞃȝa ꝼela.
beoꞃhte cꞃæꝼtaſ.
Unꞃihtƿiſe.
eallum tiδum.
habbað on hoſpe.
þa þe him ſinδon.
ꞃihteſ ƿiſꞃan.
ꞃiceſ ƿẏꞃðꞃan.
Bið ꝥ leaſe lot.
lanȝe hƿile.
beƿꞃiȝen miδ ƿꞃencum.
Nu on ƿoꞃulδe heꞃ.
monnum ne δeꞃiað.
mane aþaſ.
Liꝼ þu nu ƿalδenδ ne ƿilt.
ƿiꞃδe ſteoꞃan.
ac on ſelꝼ-ƿille.
ſiȝan læteſt.
þonne ic ƿat þæt te ƿile.
ƿoꞃulδ-men tƿeoȝan.
ȝeonδ ꝼolδan-ſceat.
buton ꝼea ane.
Ɛala min Dꞃẏhten.
þu þe ealle oꝼeꞃſihſt.
ƿoꞃulδe ȝeſceaꝼta.
ƿlit nu on moncẏn.
milδum eaȝum.
nu hi on moneȝum heꞃ.
ƿoꞃulδe ẏþum.
ƿẏnnað anδ ſƿincað.
eaꞃme eoꞃð-ƿaꞃan.
aꞃa him nu þa.

Why good should go crookedly
no man can say,
And bright deeds in crowds
should lie hidden away.

The sinner at all times is
scorning the just,
The wiser in right, and the
worthier of trust;
Their leasing for long while
with fraud is beclad,
And oaths that are lies do no
harm to the bad.

O Guide, if thou wilt not steer
fortune amain,
But lettest her rush so self-
willed and so vain,
I know that the worldly will
doubt of Thy might,
And few among men in Thy
rule will delight.

My Lord, overseeing all things
from on high,
Look down on mankind with
mercy's mild eye;
In wild waves of trouble they
struggle and strive,
Then spare the poor earth-
worms, and save them
alive!

METRUM V.[d]

Ðu meaht be þæꞃe ꞃunnan.
ꞃꞃeotole ʒeþencean.
anꝺ be æʒhꞃelcum.
oðꞃum ꞃteoꞃꞃan.
þaꞃa þe æꞃteꞃ buꞃʒum.
beoꞃhtoꞃt ꞃcineð.
Liꞃ him ꞃan ꞃoꞃe.
ꞃolcen hanʒað.
ne mæʒen hi ꞃꞃa leohtne.
leoman anꞃenꝺan.
æꞃ ꞃe þicca miꞃt.
þinꞃa ꞃeoꞃðe.
Sꞃa oꞃt ꞃmẏlte ꞃæ.
ꞃuþeꞃne ꞃinꝺ.
ʒꞃæʒe ʒlaꞃ-hluðꞃe.
ʒꞃimme ʒeꝺꞃeꞃeð.
þonne hie ʒemenʒað.
micla ẏꞃta.
onhꞃeꞃað hꞃon-meꞃe.
hꞃioh bið þonne.
ꞃeo þe æꞃ ʒlaꝺu.
on-ꞃiene ꞃæꞃ.
Sꞃa oꞃt æꞃꞃꞃinʒe.
utaꞃealleð.
oꞃ cliꞃe haꞃum.
col anꝺ hlutoꞃ.
anꝺ ʒeꞃeclice.
ꞃihte ꞃloꞃeð.
iꞃneð ꞃið hiꞃ eaꞃꝺeꞃ.
oð him on innan ꞃelð.
munteꞃ mæʒen-ꞃtan.
anꝺ him on miꝺꝺan ʒeliʒeð.
atꞃenꝺloꝺ oꞃ þæm toꞃꞃe.
he on tu ꞃiðþan.
toꞃceaꝺen ꞃẏꞃð.
ꞃciꞃ bið ʒeꝺꞃeꞃeꝺ.
buꞃna ʒeblonꝺen.
bꞃoc bið onꞃenꝺeꝺ.

METRE V.

OF TROUBLE AND ITS CURE.

Ye may learn by the stars and the sun
Shining on cities so bright,
If the welkin hangs dreary and dun,
To wait in the mist for the light.

So too, the calm sea, glassy grey,
The south wind all grimly makes riot;
And whirlpools in strife stir away
The whale-pond that once was so quiet.

So also, outwelleth a spring,
All clear from the cliff and all cool,
Till midway some mountain may fling
A rock to roll into the pool.

Then broken asunder will seem
The rill so clear-running before,
That brook is turned out of its stream,
And flows in its channel no more.

So now, in thy darkness of mind,
Thou willest my wisdom to spurn,

[d] Boet. lib. i. metrum 7.—Nubibus atris, &c.

oꝼ hiſ ꝓiht ꝓẏne.
ꝓẏþum toꝼloꝑen.
ſꝑa nu þa þioſtꝓo.
þinꝓe heoꝓtan ꝑillað.
minꝓe leohtan.
laꝓe ꝑiðſtondan.
and þin mod-ȝeþonc.
miclum ȝedꝓeꝼan.
Ac ȝiꝼ þu nu ꝑilnaſt.
þæt þu ꝑel mæȝe.
þæt ſoðe leoht.
ſꝑeotole oncnaꝑan.
leohte ȝeleaꝼan.
þu ꝼoꝓlætan ſcealt.
idle oꝼeꝓ-ſælþa.
unnẏtne ȝeꝼean.
þu ſcealt eac ẏꝼelne eȝe.
an-ꝼoꝓlætan.
ꝑoꝓuld-eaꝓꝼoþa.
ne moſt þu ꝑeſan ꝼoꝓ þæm.
ealleſ to oꝓmod.
ne þu þe æꝼꝓe ne læt.
ꝑlenca ȝeꝑæcan.
þe læſ þu ꝑeoꝓðe ꝼoꝓ him.
mid oꝼeꝓ-mettum.
eꝼt ȝeſcendeð.
and to upahaꝼen.
ꝼoꝓ oꝓſoꝓȝum.
ꝑoꝓuld ȝeſælþum.
Ne eꝼt to ꝑaclice.
ȝeoꝓtꝓeoꝑe.
æniȝeſ ȝodeſ.
þonne þe þoꝓ ꝑoꝓulde.
ꝑiþeꝓꝑeaꝓda mæſt.[1]
þinȝa þꝓeaȝe.
and þu þe ſelꝼum.
ſꝑiþoſt onſitte.
ꝼoꝓþæm ſimle bið.
ſe mod-ſeꝼa.
miclum ȝebunden mid.

Withstanding, by trouble made blind,
The lessons thou never wilt learn.

Yet now, if ye will, as ye may,
The true and pure light clearly know,
Let go the vain joys of to-day,
The weal that brings nothing but woe.

And drive away bad unbelief,
The fears of the world and its care,
And be thou not given to grief,
Nor yield up thy mind to despair.

Nor suffer thou glad-going things
To puff thee with over-much pride,
Nor worldliness lifting thy wings,
To lure thee from meekness aside;

And let not, too weakly again,
Ills make thee despair of the good,
When hunted by peril and pain,
And haunted by misery's brood.

For always the mind of a man
Is bound up with trouble below,

[1] Cott. mæſð.

ȝeðrefnesse.
ȝif hine ðreccean mot.
þissa ẏfla hwæþer.
innan swencan.
forþæm þa twezen treȝan.
teoð to somne.
wið þæt mód foran.
mistes ðwoleman.
þæt hit seo ece ne mot.
hinan ȝeonð scinan. [mistum.
sunne for þæm sweartum
ær þæm hi ȝeswiðrað weorþen.

If riches or poverty can
Engraft it with sin or with woe.

Because the twin evils make dun
The mind in a misty swart shroud,
That on its eternity's sun
Is dim till it scatters the cloud.

METRUM VI.[e]

Ða se Wisdom eft.
word-hord onleac.
sanȝ soð-cwiðas.
anð þus selfa cwæð.
Ðonne sio sunne.
sweotolost scineð.
haðrost of hefone.
hræðe bioð aþistroð.
ealle ofir eorþan.
oðre steorran.
forþæm hiora birhtu ne bið.
auht [birhtnesse.]
to ȝesettane.
wið þære sunnan leoht.
Ðonne smolte blæwð.
suþan anð westan wind.
under wolcnum.
þonne weaxeð hraðe.
feldes blostman.
fæȝen þæt hi moton.
Ac se stearca storm.
þonne he strong cẏmð.
norþan anð eastan.
he ȝenimeð hraðe.
þære rosan wlite.

METRE VI.

OF CHANGE.

Then did Wisdom again
Unlock his word-hoard well,
And sang in soothful strain
The truths he had to tell.

When with clearest blaze
The sun shines in the sky,
The stars must quench their rays
Over the earth so high.

For that, set in the light
Of her that rules by day,
Their brightness is not bright,
But dimly dies away.

When the wind South-west
Under the cloud blows low,
Field-flowers wax their best,
Fain to be glad and grow.

But when by East and North,
The stark storm strongly blows,
He speedily drives forth
All beauty from the rose.

[e] Boet. lib. ii. metrum 3.—Cum polo Phœbus roseis quadrigis, &c.

Anð eac þa ꝑuman ſæ.
noꝑþeꝑne ẏſt.
neðe ȝebæðeð.
þæt hio ſtꝑanȝe ȝeonð ſtẏꝑeð.
on ſtaþu beateð.
Ɛala ꝥ on eoꝑþan.
auht ꝼæſtlicеſ.
ꝑeoꝑceſ on ꝑoꝑulðe.
ne ꝑunað æꝼꝑe.

So, with a stern needs-be
The northern blast doth dash
And beat the wide waste sea
That it the land may lash.

Alas, that here on earth
Nothing is fast and sure;
No work is found so worth
That it for ever endure.

METRUM VII.[f]

Ða onȝon ſe Ꝑiſðom.
hiſ ȝeꝑunan ꝼẏlȝan.
ȝlio-ꝑoꝑðum ȝol.
ȝẏð æt[1] ſpelle.
ſonȝ ſoð-cꝑiða.
ſumne þa ȝeta.
Lꝑæð he ne heꝑðe.
þæt on heanne[2] munt.
monna æniȝ.
meahte aſettan.
healle hꝑoꝼ-ꝼæſte.
Ne þeaꝑꝼ eac hæleþa nan.
ꝑenan þæſ ꝑeoꝑceſ.
þæt he ꝑiſðom mæȝe.
ꝑið oꝼeꝑmetta.
æꝼꝑe ȝemenȝan.
Þeꝑðeſ þu æꝼꝑe.
þæt te æniȝ mon.
on ſonð beoꝑȝaſ.
ſettan meahte.
ꝼæſte healle.
Ne mæȝ eac ꝼiꝑa nan.
ꝑiſðom timbꝑan.
þæꝑ þæꝑ ꝑoꝑulð-ȝitſunȝ.
beoꝑȝ oꝼeꝑbꝑæðeð.
baꝑu ſonð ꝑillað.
uen ꝼoꝑſꝑelȝan.

METRE VII.

OF CONTENT AND HUMBLENESS.

Again, as his wont, began
Wisdom a song,
And spoke out his spells as he
wander'd along,
He said: On a mountain no
man can be skill'd
With a roof weather-proof a
high hall to up build.

Moreover, let no man think
ever to win
By mixing pure wisdom with
over-proud sin.
Heard ye that any built firmly
on sand,
Or caught hold of wisdom with
gain-getting hand?

The light soil is greedy to
swallow the rain;
So now doth the rich, in his
measureless gain

[f] Boet. lib. ii. metrum 4.—Quisquis volet perennem, &c.
[1] Cott. æſt. [2] Cott. heane.

Ꝺpa ðeð ꝑiꝓa nu.
ȝꝛunꝺleaꝛ ȝiꝛꝛunȝ.
ȝilpeꝛ anꝺ æhta.
ȝeꝺꝛinceð to ꝺꝛýȝȝum.
ꝺꝛeoꝛenꝺne pelan.
anꝺ þeah þæꝛ þeapꝛan ne biꝺ.
þuꝛꝛt aceleꝺ.
Ne mæȝ hæleþa ȝehpæm.
huꝛ on munte.
lanȝe ȝelæꝛtan.
ꝛoꝛþæm him lunȝꝛe on.
ꝛꝛiꝛt ꝑinꝺ ꝛꝛapeð.
Ne biꝺ ꝛonꝺ þon ma.
ꝑiꝺ micelne ꝑen.
manna ænȝum.
huꝛeꝛ hiꝛꝺe.
ac hit hꝑeoꝛan ꝑile.
ꝛiȝan ꝛonꝺ æꝛtep ꝑene.
Ꝺpa bioꝺ anꝑa ȝehpæꝛ.
monna moꝺ-ꝛeꝛan.
miclum apeȝeꝺe.
oꝛ hioꝑa ꝛtebe ꝛtýꝑeꝺe.
þonne he ꝛtꝛonȝ ꝺꝛeceð.
ꝑinꝺ unꝺeꝛ ꝑolcnum.
ꝑoꝑulꝺ-eaꝑꝛoꝑa.
oððe hi[1] eꝛt ꝛe neꝑa.
ꝑen onhꝑepeð.
ꝛumeꝛ ỳmbhoȝan.
unȝemet ȝemen.
Ac ꝛe þe þa ecan.
aȝan ꝑille.
ꝛoþan ȝeꝛælþa.
he ꝛceal ꝛꝑiðe ꝑlion.
þiꝛꝛe ꝑoꝑulde ꝑliꝺe.
ꝑýꝑce him ꝛiðþan.
hiꝛ moꝺeꝛ huꝛ.
þæꝑ he mæȝe ꝑinꝺan.
eaðmetta ꝛtan.
unȝemetꝑæꝛtne.[2]
ȝꝛunꝺ-ꝑeal ȝeaꝑone.

Of honours and havings, drink
deep of such weal,
Yea, down to the dregs, and
still thirsty will feel.

A house on a hill-top may
never long stay,
For quickly the swift wind
shall sweep it away,
And a house on the sand is no
better at all;
In spite of the house-herd, in
rain it shall fall.

So failing and fickle is every
mind
When rack'd by the rage of
this world-trouble wind,
And measureless cares, as a
quick-dropping rain
Unstopping, stir up the mind's
welkin with pain.

But he who would have ever-
lasting true bliss,
Must fly from the glare of a
world such as this:
And then let him make a strong
home for his mind,
Wherever true Lowliness' rock
he can find;

[1] Cott. hit.

[2] Cott. unȝ metꝛæꝛtne.

ꝑe to-ɣlıƀan ne ƿeaꝑꝼ.
ƿeah hıt ꝑecɣe ꝑınƀ.
ꝑoꝑulƀ-eaꝑꝼoƿa.
oððe ẏmbhoɣena.
oꝑmete ꝑen.
ꝼoꝑƿæm on ƿæꝑe ƀene.
Dꝑıhten ꝑelꝼa.
ƿaꝑa eaƀmetta.
eaꝑƀfæꝛt ꝑunıɣað.
ƿæꝑ ꝑe Ꝓıꝛðom á.
ꝑunað on ɣemẏnðum.
ꝼoꝑƿon oꝑꝼoꝑɣ lıꝼ.
ealnıɣ læðað.
ꝑoꝑulƀ-men ꝑıꝛe.
buton ꝑenðınɣe.
ƿonne he eall ꝼoꝑꝼıhð.
eoꝑðlıcu ɣooð.
anð eac ƿaꝑa ẏꝛela.
oꝑꝼoꝑh ꝑunað.
hopað to ƿam ecum.
ƿe ƿæꝑ æꝛtꝛeꝑ cumað.
Ðıne ƿonne æɣhponan.
ælmıhtıɣ Ɣooð.
ꝑınɣallıce.
ꝑımle ɣehealƀeð.
anꝑunıɣenðne.
hıꝼ aɣenum.
moðeꝼ ɣeꝼelƿum.
ƿuꝑh metoðeꝼ ɣıꝛe.
ƿeah hıne ꝑe ꝑınð.
ꝑoꝑulƀ-eaꝑꝼoƿa.
ꝑꝑıðe ꝑꝑence.
anð hıne ꝑınɣale.
ɣemen ɣæle.
ƿonne hım ɣnımme on.
ꝑoꝑulƀ-ꝑælƿa ꝑınð.
ꝑꝑaðe blapeð.
ƿeah ƿe hıne ealneɣ.
ꝑe ẏmbhoɣa ƿẏꝛꝛa.
ꝑoꝑulƀ-ꝑælƿa.
ꝑꝑaðe ðpecce.

A settled ground-anchor that never shall slide,
Though trouble attack it by tempest and tide;
For that, in Lowliness' valley so fair,
The Lord, and mind-wisdom for ever live there.

Therefore leads always a quiet-like life
The wise in the world, without changes or strife,
When heedless alike of earth's good and earth's ill,
He watches in hope of an after-world still.

Such an one evermore God ever kind
Happily keeps in the calm of his mind;
Though wild winds of sorrow against him are hurl'd,
Though always annoyed by the cares of the world,
Though wrathful and grim are these trouble-dark gales,
And Care in its anguish and anger assails.

METRUM VIII.[s]

Sona ꝼꝑa ꝛe ꝼiꝛdom.
þaꝛ ꝑoꝛð hæꝛde.
ꝛꝑecole apeahte.
he þa ꝛiðþan onȝan.
ꝛinȝan ꝛoð-cꝑiðaꝛ.
anð þuꝛ ꝛelꝑa cꝑæð.
Þꝑæt ꝛio ꝑoꝛme elð.
ꝑolð-buendum.
ȝeonð eoꝛþan-ꝛceat.
æȝhꝑam ðohte.
þa þa anꝑa ȝehꝑæm.
on eoꝛð-pæꝛtmum.
ȝenoh þuhte.
niꝛ hit nu þa ꝛꝑelc.
næꝑon þa ȝeonð ꝑeoꝑulde.
pelize hamaꝛ.
ne miꝛhce.
mettaꝛ ne ðꝑincaꝛ.
ne hi þaꝑa hꝑæȝla.
huꝑu ne ȝembon.
þe nu ðꝑiht-ȝuman.
ðioꝑoꝛt lætað.
ꝑoꝛþæm hioꝑa nænig.
næꝛ þa ȝieta.
ne hi ne ȝeꝛapon.
ꝛunð-buende.
ne ymbutan hi.
apeꝛ ne heꝛbon.
hꝑæt hi ꝑꝑenluꝛta.
ꝑꝑecene pæꝑon.
butun ꝛꝑa hi meahtun.
ȝemetlicoꝛt.
þa ȝecýnð beȝan.
þe him Cꝑiꝛt ȝeꝛceop.
anð hi æne on bæȝe.
ætun ꝛymle.
on æꝛen-tid.
eoꝛþan pæꝛtmaꝛ.

METRE VIII.

OF PRIMAL INNOCENCE.

Soon as Wisdom thus had sung,
He began, with plainer tongue,
Sooth to sing his sayings thus,
And himself to speak to us.
O how full of blessing then
Was the first glad age to men!
When earth's fruitful plenty came,
Not as now, to all the same;
When through all the world were there
No great halls of costly care;
No rich feasts of meat or drink;
Neither did they heed or think
Of such jewels, then unknown,
As our lordlings long to own;
Nor did seamen aye behold,
Nor had heard of gems or gold.
More; with frugal mind they fared;
And for pleasures only cared,
As at Christ's and kindred's voice
They were bidden to rejoice.
Once in the day, at eventide,
They ate earth's fruits, and nought beside;
No wine they drank, their stoup was clear;
No cunning slave was mingling near

[s] Boet. lib. ii. metrum 5.—Felix nimium prior ætas, &c.

ƿuðeſ anð ƿẏṛta.	Meats and drinks, to glut their greed,
nalleſ ƿin ðṛuncon.	Or make the heated honey-mead;
ſciṛ oꝼ ſteape.	No silk-sewn weeds wish'd they to wear;
næſ þa ſcealca nan.	No good-webs dyed with crafty care;
þe mete oððe ðṛinc.	Nor set on high with skilful power
mænȝan cuðe.	The mighty dome, or lofty tower.
ƿæteṛ ƿið huniȝe.	But under the sweet shade of trees
ne heoṛa ƿæða þon ma.	They slept at all times well at ease,
ſioloce ſioƿian.	And, when thirsting, gladly took
ne hi ſiaṛo-cṛæꝼtum.	Water from the running brook;
ȝoðƿeb ȝiṛeðon.	Never trader wandered o'er
ne hi ȝimṛeceð.	Seas to seek a foreign shore,
ſetton ſeaṛolice.	Never had one heard, indeed,
ac hi ſimle him.	Of ships to till the briny mead;
eallum tiðum.	Nowhere yet with blood of men
ute ſlepon.	Was the earth besmitten then,
unðeṛ beam-ſceaðe.	Nowhere had the sun beheld
ðṛuncon buṛnan ƿæteṛ.	Steel that struck, or wound that well'd.
calðe ƿellan.	Those who work'd an evil will
næniȝ cepa ne ſeah.	Won not worship for their ill;
oꝼeṛ eaṛ-ȝeblonð.	All would then have loathed them sore:
ellenðne ƿeaṛoð.	O that this could be once more!
ne huṛu ẏmbe ſcip-heṛȝaſ.	
ſæ-tilcaſ ne heṛðon.	
ne ꝼuṛþum ꝼiṛa nan.	
ẏmb ȝeꝼeoht ſpṛecan.	
næſ þeoſ eoṛðe beſmiten	
aƿeṛ þa ȝeta.	
beoṛneſ bloðe.	
þe hi ne[1] bill-ṛuðe.	
ne ꝼuṛþum ƿunðne ƿeṛ	
ƿeoṛulð-buenðe.	
ȝeſaƿan unðeṛ ſunnan.	
næniȝ ſiðþan ƿæſ.	
ƿeoṛð on ƿeoṛulðe.	
ȝiꝼ mon hiſ ƿillan onȝeat.	
ẏꝼelne inið elðum.	
he ƿæſ æȝhƿæm lað.	
Eala þæt[2] hit ƿuṛðe.	
oððe ƿolðe Loð.	

[1] Cott. hine. [2] Cott. þæṛ.

þæt on eorþan nu.
uſſa tiδa.
ʒeonδ þaſ ɣiδan ɣeorulδ.
ɣæren æʒhɣær[1] ſɣelce.
unδer ſunnan.
Ac hit iſ ſæmre nu.
þæt þeoſ ʒitſunc haƒað.
ʒumena ʒehɣelceſ.
moδ amerreδ.
þæt he maran ne recð.
ac hit on ɣitte.
ɣeallenδe bẏrnð.
eƒne ſio ʒitſunʒ.
þe nænne ʒrunδ haƒað.
ſɣearte ſɣæƒeð.
ſumeſ on lice.
eƒne þam munte.
þe nu monna bearn.
Etne hatað.
ſe on iʒlonδe.
Sicilia.
ſɣeƒle bẏrneð.
þæt mon helle ƒẏr.
hateð ɣiδe
ƒorþæm hit ſimle bið.
ſin-bẏrnenδe.
anδ ẏmbutan hit.
oðra ſtoɣa.
blate ƒorbærnð.
biteran leʒe.
Eala hɣæt ſe ƒorma.
ƒeoh-ʒitſere.
ɣære on ɣorulδe.
ſe þaſ ɣonʒ-ſteδaſ.
ʒroƒ æƒter ʒolδe.
anδ æƒter ʒim-cẏnnum
hɣæt he ƒrecnu ʒeſtreon.
ƒunδe mænezum.
beɣriʒen on ɣeorulδe.
ɣæterre oððe eorþan.

O that God would now on earth
Make us all so purely worth!
But, alas! men now are worse;
Lust of getting sets a curse
As a clog upon each mind,
Reckless other good to find.
Lust of gain unfathomed glows
In the heart with bubbling throes;
Swart it lies, and sweltering deep,
Like old Etna's boiling heap,
Which in Sicily's broad isle,
Burns with brimstone many a mile,
So that men around it tell,
Of its fires as fires of hell,
For that ever still it burns
Bitter everywhere by turns.
Woe! that ever should have been
In this world the sinner seen,
Who was first so basely bold
As to dig for gems and gold:
Cares for many then he found
Darkly hidden in the ground,
Dangerous wealth and deadly worth
In the deeps of sea and earth.

[1] Cott. æʒhɣæſ.

METRUM IX.[h]

Þpæt þe ealle þiton.
hþelce æþlejtce.
ȝe neah ȝe ƿeoþ.
Neþon þophte.
Rompaþa cýninȝ.
þa hiƿ þice pæƿ.
hehƿt unðeþ heoƿonum.
to hþýþe moneȝum.
Þælhþeoþeƿ ȝeþeð.
pæƿ ƿul þiðe cuð.
unþiht-hæmeð.
aþleaƿta ƿela.
man anð moþþoþ.
miƿðæða þoþn.
unþihtþiƿeƿ.
inþið-þoncaƿ.
Þe het him to ȝamene
ȝeaþa ƿoþbæþnan.
Romana bupiȝ.
ƿio hiƿ þiceƿ pæƿ.
ealleƿ eþel-ƿtol.
Þe ƿoþ unƿnýttpum.
þolðe ƿanðian.
ȝiƿ þ ƿýþ meahte.
lixan ƿþa leohte.
anð ƿþa lonȝe eac.
þeaðþa ƿettan.
ƿþæ he Romane.
ƿecȝan ȝeheþðe.
þæt on ƿume tiðe.
Tþioia bupȝ.
oƿeptoȝen hæƿðe.
leȝa leohtoƿt.
lenȝeƿt bupne.
hama unðeþ heþonum.
Næƿ þæt heþlic ðæð.
þæt hine ƿpelceƿ ȝameneƿ.
ȝilpan lýƿte.

METRE IX

NERO.

All know too well, abroad or near at home,
What evils Nero wrought, that King of Rome,
When, highest under heaven, his rule was then
The dread and overthrow of many men.
The madness of this savage bred betimes
Lust, murder, vile misdeeds, a bad man's crimes;
He gave the word of old to wrap in flame
Rome's self, his kingdom's seat, to make him game;
Wishing in wicked wantonness to know
Whether the fire so long and red would glow
As erst in Troy, he heard that Romans said,
The mounting fire burn'd longest and most red.
Base deed, in such fierce frolic to delight,
Aimless and vain, unless to mark his might.
And, once it happened, at a certain hour,
He would again show forth his frantic power,

[h] Boet. lib. ii. metrum 6.—Novimus quantas dederit ruinas, &c

þa he ne eaꞃnaδe.
elleſ ꝼuhte.
buton þæt he ꝼolδe.
oꝼeꞃ ꝼeꞃ-þioδe.
hiſ aneſ huꞃu.
anꝼalδ cẏþan.
Ꞓac hit ʒeſælδe.
æt ſumum cieꞃꞃe
þæt ſe ilca het.
ealle acꝼellan.
þa ꞃicoſtan.
Romana ꝼitan.
anδ þa æþeleſtan.
eoꞃl ʒebẏꞃδum.
þe he on þæm ꝼolce.
ʒeꝼꞃiʒen hæꝼδe.
anδ on uppan.
aʒene bꞃoþoꞃ.
anδ hiſ moδoꞃ miδ.
meca ecʒum.
billum oꝼ-beatan.
Þe hiſ bꞃẏδe oꝼꝼloʒ.
ſelꝼ miδ ſꝼeoꞃδe.
anδ he ſẏmle ꝼæſ.
micle þe bliðꞃa.
on bꞃeoſt-coꝼan.
þonne he ſꝼẏlceſ moꞃðꞃeſ.
mæſt ʒeꝼꞃemeδe.
nalleſ ꝼoꞃʒoδe.
hꝼæþeꞃ ſiðþan á.
mihtiʒ Dꞃihten.
ametan ꝼolδe.
ꝼꞃece be ʒeꝼẏꞃhtum.
ꝼoh-ꝼꞃemmenδum.
ac he on ꝼeꞃðe ꝼæʒn.
ꝼacneſ anδ ſeaꞃuꝼa.
ꝼælhꞃioꝼ ꝼunoδe.
Ꝼiolδ emne ſꝼa þeah.
ealleſ þiſſeſ mæꞃan.
miδδan-ʒeaꞃδeſ.
ſꝼa ſꝼa lẏꝼt anδ laʒu.

And bade the richest men of Rome be slain,
Each earl of highest birth, each wisest thane:
With swords and bills he hewed until they died,
His mother, brother, yea, and his own bride,—
Ever the blither in his own bad breast
When he had done such murders cruellest.
Nothing reck'd he that soon the mighty Lord
Would mete out wrath to sinners so abhorr'd,
But in his mind, that fed on wicked wiles,
Remain'd a savage, wreath'd in cunning smiles.
Still, even he so ruled this middle-earth,
Far as the land hath air, and sea for girth,
Far as the sea surrounds all men and things,
The seats of warriors, and the thrones of kings,
That from the South, and East, and furthest West,
And earth's high headland reaching northernest,

All this to Nero willing worship gave,
And every chief by force became his slave,
Till 'twas his game, when pride had puff'd his mind
To hunt and kill the kings of human kind.
But thinkest thou that God's all holy might
Could not with ease this haughty sinner smite,
And scathe his pride, and drive him from the helm,
Or quench his guilt, and so berid the realm?
O that he would, as well he might with ease,
Ever forbid such wrongful works as these!
Woe! that this lord should cast so heavy a yoke
On all men's necks, both thanes and serving folk,
Who, for the harmful season of his power,
Lived in this world their quickly passing hour:
Woe! that his sword was often weltering then
With blood of high-born earls and guiltless men!
Clearly in this, our saying shone out bright,

Ðæꞃ þæſ ſþiðe ſþeotol.
þæt þe ſæðon oꞃt.
þæt ſe anþalð ne ðeð.
aþiht ȝoðeſ.
ȝiꞃ ſe þel nele.
þe hiſ ȝeþealð haꞃað.

That power can do no good, as well it might,
If he who rules, wills not to rule aright.

METRUM X.[1]

Liꞃ nu hæleþa hþone.
hliſan lẏſte.
unnẏtne ȝelp.
aȝan þille.
þonne ic hine þolðe.
þoꞃðum biððan.
þæt he hine æȝhþonon.
utan ẏmbe þohte.
ſþeotole ẏmb ſaþe.
ſuð-eaſt anð þeſt
hu þiðȝil ſint.
þolcnum ẏmbutan.
heoꞃoneſ hþealꞃe.
hiȝe-ſnotꞃum.
mæȝ eaðe þincan.
þæt þeoſ eoꞃðe ſie.
eall ꞃoꞃ þæt oþeꞃ.
unȝemet[1] lẏtel.
þeah hio unþiſum.
þiðȝel þince.
on ſteðe ſtꞃonȝlic.
ſteoꞃleaſum men.
þeah mæȝ þone þiſan.
on ȝeþit-locan.
þæꞃe ȝitſunȝe.
ȝelpeſ ſcamian.
þonne hine þæſ hliſan.
heaꞃðoſt lẏſteð.
anð he þeah ne mæȝ.
þone tobꞃeðan.

METRE X.

OF FAME AND DEATH.

If any man will be so vain
As now for fame to lust,
The empty praise of men to gain,
And in such folly trust,

Him would I bid to gaze around
The circle of the sky,
And think how far above the ground
The heaven is wide and high.

How small this world to wisdom's ken
Set against that so vast,
Though ours may seem to witless men
Huge, wide, and sure to last.

Yet may the wise in heart feel shame
That once his thirst was strong
For silly greediness of fame
That never lasteth long.

Such lust of praise he may not spread
Over this narrow earth,

[1] Boet. lib. ii. metrum 7.—Quicumque solam mente præcipiti petit, &c.
[1] Cott. uniȝmet.

oꝼeꞃ þaꞅ neaꞃoꝑan.
næniȝe þinȝa.
eoꞃþan-ꞅceaꞇaꞅ.
iꞅ þæꞇ unneꞇ ȝelp.
Ꞓala oꝼeꞃmoδan.
hꝑi eoꝑ alẏꞅꞇe.
miδ eoꝑꞃum ꞅꝑiꞃan.
ꞅelꝼꞃa ꝑillum.
þæꞇ ꞅꝑæꞃe ȝioc.
ꞅẏmle unδeꞃluꞇan.
Ꝑꝑẏ ȝe ẏmb þæꞇ unneꞇ.
ealniȝ ꞅꝑincen.
þæꞇ ȝe þone hliꞅan.
habban ꞇiliað.
oꝼeꞃ þioδa ma.
þonne eoꝑ þeaꞃꝼ ꞅie.
þeah eoꝑ nu ȝeꞅæle.
þæꞇ eoꝑ ꞅuð oððe noꞃð.
þa ẏꞇmeꞅꞇan.
eoꞃð-buenδe.
on moniȝ þioδiꞅc.
miclum heꞃien.
Ðeah hꝑa æþele ꞅie.
eoꞃl ȝebẏꞃδum.
ꝑelum ȝeꝑeoꞃþað.
anδ on ꝑlencum þio.
δuȝuþum δioꞃe.
δeað þæꞅ ne ꞅcꞃiꝼeð.
þonne him ꞃum ꝼoꞃlæꞇ.
ꞃoδoꞃa ꝑalδenδ.
ac he þone ꝑeleȝan.
ꝑæδlum ȝelice.
eꝼn mæꞃne ȝeδeð.
ælceꞅ þinȝeꞅ.
Ꝑꝑæꞃ ꞅinꞇ nu þæꞅ ꝑiꞅan.
Ꝑelanδeꞅ ban.
þæꞅ ȝolδ-ꞅmiþeꞅ.
þe ꝑæꞅ ȝeo mæꞃoꞅꞇ
ꝼoꞃþẏ ic cꝑæð þæꞅ ꝑiꞅan.
Ꝑelanδeꞅ ban.
ꝼoꞃþẏ ænȝum ne mæȝ.

'Tis folly all, and of the dead,
A glory nothing worth.

And you, O proud, why wish ye still
And strive with all your care
The heavy yoke of your own will
Upon your necks to bear?

Why will ye toil yet more and more
For glory's useless prize,
And reach your rule from shore to shore
Unneeded and unwise?

Though now ye reign from South to North,
And, with an earnest will,
The furthest dwellers on the earth
Your dread behests fulfil?

The greatest earl of wealthiest praise
However rich or high,
Death cares not for him, but obeys
The Ruler of the sky;

With even hand right swift to strike,
At His allowing word,
The rich man and the poor alike,
The low-born and his lord.

Where are the bones of Weland now,
So shrewd to work in gold?
Weland, though wise, to death must bow,
That greatest man of old:

eorð-buendra.
se cræft lorian.
þe him Lrist onlænð.
Ne mæg mon æfre þẏ eð.
ænne þræccan.
his cræftes beniman.
þe mon onceprran mæg.
sunnan onsþifan.
and þisne sþiftan rodor.
of his rihtr-ṙẏne.
rinca ænig.
Þþa þat nu þæs þisan.
Þelandes ban.
on hþelcum in hlæþa.
hrusan þeccen.
Þþær is nu se rica.
Romana þita.
and se aroda.
þe þe ẏmb sþrecað.
hiora heretoga.
se gehaten þæs.
mid þæm burhþarum.
Brutus nemned.
Þþær is eac se þisa.
and se þeorð-georna.
and se fæst-ræda.
folces hẏrde.
se þæs uðþita.
ælces þinges.
cene and cræftig.
þæm þæs Laton nama.
Þi þæron gefyrn.
forð-geþitene.
nat nænig mon.
hþær hi nu sindon.
Þþæt is hiora here.
buton se hlisa an.
se is eac to lẏtel.
sþelcra lariopa.
forþæm þa mago-rincas.
maran þẏrðe þæron.

Though wise, I say; for what Christ gives
Of wisdom to a man,
That craft with him for ever lives
Which once on earth began:

And sooner shall a man's hand fetch
The sun from her due course,
Than steal from any dying wretch
His cunning skill by force.

Who then can tell, wise Weland's bones
Where now they rest so long?
Beneath what heap of earth and stones
Their prison is made strong?

Rome's wisest son, be-known so well,
Who strove her rights to save,
That mighty master, who can tell
Where Brutus has a grave?

So too, the man of sternest mould,
The good, the brave, the wise,
His people's shepherd, who hath told
Of Cato, where he lies?

Long are they dead: and none can know
More of them than their name: [now
Such teachers have too little
Of all their worthy fame.

on ꝑoꞃulδe.
Ac hiꞇ iſ ꝑẏꞃſe nu.
þæꞇ ʒeonδ þaſ eoꞃþan.
æʒhꝑæꞃ ſinδon.
hioꞃa ʒelican.
hꝑon ẏmb ſpꞃæce.
ſume openlice.
ealle ꝑoꞃʒiꞇene.
ꝑæꞇ hi ſe hliſa.
hiꝑ-cuðe ne mæʒ.
ꝑoꞃe-mæꞃe ꝑeꞃaſ.
ꝑoꞃð ʒebꞃenʒan.
Ðeah ʒe nu ꝑenen
anδ ꝑilniʒen.
þæꞇ ʒe lanʒe ꞇiδ.
libban moꞇen.
hꝑæꞇ ioꝑ æꝑꞃe þẏ beꞇ.
bio oððe þince.
ꝑoꞃþæm þe nane ꝑoꞃleꞇ.
þeah hiꞇ lanʒ þince.
δeað æꝑꞇeꞃ δoʒoꞃ-ꞃime.
þonne he hæꝑð Dꞃihꞇneſ leaꝑe.
Þꝑæꞇ þonne hæbbe.
hæleþa æniʒ.
ʒuma æꞇ þæm ʒilpe.
ʒiꝑ hine ʒeʒꞃipan moꞇ.
ſe eca δeað.
æꝑꞇeꞃ þiſſum ꝑoꞃulδe.

Now too, forgotten every where,
The like to them have found
But little kindly speech or care
From all the world around;

So that, however wise in worth,
Such foremost men may stand,
No home-felt praises bring them forth
For fame throughout the land.

Though now ye wish long time to live,
And pine to have it so,
What better blessing can it give
Than now ye find below?

As Death lets none go free at last
When God allows him power,
If Death for ever follows fast,
How short is this world's hour!

METRUM XI.[k]

An ſceppenδ iſ.
buꞇan ælcum ꞇꝑeon.
ſe iſ eac ꝑealδenδ.
ꝑoꞃulδ-ʒeſceaꝑꞇa.
heoꝑoneſ anδ eoꞃþan.
anδ heah ſæ.
anδ ealꞃa þaꞃa.
þe þæꞃ in ꝑuniað.
inʒeſeꝑenlicꞃa.

METRE XI.

OF GOD'S WISE GOVERNMENT.

One, only One, made all the heavens and earth;
Doubtless, to Him all beings owe their birth;
And guided by His care,
Are all, who therein dwell unseen of us,

[k] Boet. lib. ii. metrum 8.—Quod mundus stabili fide, &c.

anð eac ſpa ſame.
þaꝛa þe ꝑe eaȝum.
on locıað.
ealꝛa ȝeſceaꝼta.
ſe ıſ ælmıhtıȝ.
þæm oleccað.
ealle ȝeſceaꝼte.
þe þæſ ambehteſ.
aꝑuht cunnon.
ȝe eac ſꝑa ſame.
þa þæſ auht nẏton.
þæt hı þæſ þeoðneſ.
þeoꝑaſ ſınðon.
ſe uſ ȝeſette.
ſıðo anð þeaꝑaſ.
eallum ȝeſceaꝼtum.
unaꝑenðenðne.
ſınȝallıce.
ſıbbe ȝecẏnðe.
þa þa he ꝑolðe.
þæt ꝥ he ꝑolðe.
ſꝑa lanȝe ſꝑa he ꝑolðe.
þæt hıt ꝑeſan ſceolðe.
ſꝑa hıt eac to ꝑoꝛulðe ſceal.
ꝑunıan[1] ꝼoꝛð.
ꝼoꝛþæm æꝼꝛe ne maȝon.
þa unſtıllan.
ꝑoꝛulð-ȝeſceaꝼta.
ꝑeoꝛþan ȝeſtılðe.
oꝼ þæm ꝛẏne onꝑenð.
þe hım ꝛoðeꝛa ꝑeaꝛð.
enðebẏꝛðeſ.
eallum ȝeſette.
hæꝼð ſe alꝑealða.
ealle ȝeſceaꝼta.
ȝebæt mıð hıſ bꝛıðle.
haꝼað butu ȝeðon.
ealle ȝemanoðe.
anð eac ȝetoȝen.
þæt hı ne moten.

And these whom we can look at, living thus
In land, and sea, and air.

He is Almighty: Him all things obey,
That in such bondage know how blest are they;
Who have so good a king;
Those also serve, who thereof know not aught
Dutiful work, however little thought,
As bond-slaves they must bring.

He hath set out in kindred kindness still
Duties and laws to work His changeless will,
And, after His own mind,
That which He will'd so long as will He would,
He will'd that everything for ever should
Thenceforward keep its kind.

Never may restless things to rest attain,
And from that settled circle turn in vain
Which order's God hath given,
He hath set fast, and check'd them each and all
By the strong measured bridle of his call
To rest, or to be driven,

[1] Cott. ꝑunıað.

oꝼeꞃ meꞇoðeꞅ eꞅꞇ.
æꝼꞃe ʒeꞅꞇıllan.
ne eꝼꞇ eallunʒa.
ꞅꝼıþoꞃ ꞅꞇıꞃıan.
þonne hı ꞅıʒoꞃa-ꝼeaꞃð.
hıꞅ ʒeꝼealð-leþeꞃ.
ꝼılle onlæꞇen.
he haꝼað þam[1] bꞃıðle.
buꞇu beꝼanʒen.
heoꝼon anð eoꞃþan.
anð eall holma-beʒonʒ.
ðꝼa hæꝼð ʒeheaþæꞃoð.
heꝼon-ꞃıceꞅ ꝼeaꞃð.
mıð hıꞅ anꝼealðe.
ealle ʒeꞅceaꝼꞇa.
þæꞇ hıoꞃa æʒhꝼılc.
ꝼıð oþeꞃ ꝼınð.
anð þeah ꝼınnenðe.
ꝼꞃeþıað ꝼæꞅꞇe.
æʒhꝼılc oþeꞃ.
uꞇan ẏmbclẏppeð.
þẏ læꞅ hı ꞇoꞅꝼıꝼen.
ꝼoꞃþæm hı ꞅẏmle ꞅculon.
þone ılcan ꞃẏne.
eꝼꞇ ʒecẏꞃꞃan.
þe æꞇ ꝼꞃẏmðe.
ꝼæðeꞃ ʒeꞇıoðe.
anð ꞅꝼa eðnıꝼe.
eꝼꞇ ʒeꝼıoꞃþan.
ꞅꝼa hıꞇ nu ꝼaʒað.
ꝼꞃean ealð ʒeꝼeoꞃc.
þæꞇ ꞇe ꝼınnenðe.
ꝼıþeꞃꝼeaꞃð ʒeꞅceaꝼꞇ.
ꝼæꞅꞇe ꞅıbbe.
ꝼoꞃð anhealðað.
ꞅꝼa nu ꝼẏꞃ anð ꝼæꞇeꞃ.
ꝼolðe anð laʒu-ꞅꞇꞃeam.
manıʒu oþꞃu ʒeꞅceaꝼꞇ.
eꝼn ꞅꝼıðe hım.
ʒıonð þaꞅ ꝼıðan[2] ꝼoꞃulðe.

As He, great word, the leathern reins of might
Holds loose in His right hand, or draws them tight;
For He hath stretch'd along
His bridle over earth, air, sea, and beach,
That all things, leaning fastly each on each,
By double strife stand strong.

For, ever as at first, the Father bade,
In the same ways of running that He made
Still changing though unchanged,
By strife most steady keeping peace most true
Our Free-Lord's handicraft, so old yet new,
Is evermore arranged.

Thus earth and sea-stream, fire and water thus,
And all great things about or far from us,
Betwixt themselves hold strife,
Yet so good-fellowship all fastly keep,
And render bondage true, and duty deep
To Him who lent their life.

Nor only thus, that each the rest to please,
Whitherward things together dwell at ease,

[1] Cott. þe. [2] Cott. ꝼıðaꞅ.

ꝑinnað beꝑeox him.
anð ſꝑa þeah maȝon.
hioꝑa þeȝnunȝa.
anð ȝeꝼeꝑſcipe.
ꝼæſte ȝehealðan.
Niſ hiꝛ no ꝥ an.
þæꝛ ſꝑa eaðe mæȝ.
ꝑiþeꝑꝑeaꝑð ȝeſceaꝼꝛ.
ꝑeſan ætȝæðeꝑe.
ſẏmbel ȝeꝼeꝑan.
ac hiꝛ iſ ſellicꝑe.
þæꝛ hioꝑa æniȝ ne mæȝ.
buꝛan oþꝑum bion.
ac ſceal ꝑuhꝛa ȝehꝑilc.
ꝑiþeꝑꝑeaꝑðeſ hꝑæꝛ-hꝑuȝu.
habban unðeꝑ heoꝼonum.
þæꝛ hiſ hiȝe.
ðuꝑꝑe ȝemeꝛȝian.
æꝑ hiꝛ ꝛo micel ꝑeoꝑðe.
Þæꝼð ſe ælmihꝛiȝa.
eallum ȝeſceaꝼꝛum.
þæꝛ ȝeꝑꝑixle ȝeſeꝛ.
þe nu ꝑunian ſceal.
ꝑẏꝑꝛa ȝꝑoꝑan.
leaꝼ ȝꝑenian.
þæꝛ on hæꝑꝼeſꝛ eꝼꝛ.
hꝑeſꝛ anð ꝑealuꝑað.
ꝑinꝛeꝑ bꝑinȝeð.
ꝑeðeꝑ unȝemeꝛ calð.
ſꝑiꝼꝛe ꝑinðaſ.
Sumoꝑ æꝼꝛeꝑ cẏmeð.
ꝑeaꝑm ȝeꝑiðeꝑu.
Þꝑæꝛ þa ꝑonnan niht.
mona onlihꝛeð.
oðþæꝛ monnum ðæȝ.
ſunne bꝑinȝeð.
ȝionð þaſ ſiðan ȝeſceaꝼꝛ.
Þæꝼð ſe ilca Loð.
eoꝑþan anð ꝑæꝛeꝑe.
mea'ꝑce ȝeſeꝛꝛe.
meꝑe-ſꝛꝑeam ne ðeaꝑ.

But far more strange than so,
Nor one, but on its thwarter still depends,
And lives on that which while it harms befriends,
Lest it too great should grow.

Wisely the mighty Framer of the world
Hath set this turn-about for ever twirl'd,
Yet ever still to stay;
The sprouting wort shoots greenly from its root,
And dying, then, in harvest yields its fruit,
To live another day.

Winter brings weather cold, swift winds and snow;
Summer comes afterward with warming glow;
By night outshines the moon;
Till o'er this wide-seen world the day up-springs,
And to all men the sun returning brings
Her welcome brightness soon.

So also, God hath bounded sea and land:
The fishy kind, except at His command,
On earth may never swim:
Nor can the sea earth's threshold overleap,
Nor can the earth, beyond the tide at neap,
O'erstep the sea's wide [rim.

oꝼeꞃ eoꞃþan ꞃceaꞇ.
eaꞃð ʒebꞃæðan.
ꝼiꞃca cẏnne.
buꞇan ꝼꞃean leaꝼe.
ne hio æꝼꞃe ne moꞇ.
eoꞃþan þẏꞃꞃc-þolð.
up oꝼeꞃ ꞃꞇeppan.
ne þa ebban þon ma.
ꝼolðeꞃ meaꞃce oꝼeꞃ.
ꝼaꞃan moꞇon.
þa ʒeꞃeꞇneꞃꞃa.
ꞃiʒoꞃa þealðenð.
liꝼeꞃ leohꞇ ꝼꞃuma.
læꞇ þenðen he þile.
ʒeonð þaꞃ mæꞃan ʒeꞃceaꝼꞇ.
meaꞃce healðen.
Ac þonne ꞃe eca.
anð ꞃe ælmihꞇiʒa.
þa ʒeþealð-leþeꞃu.
þile onlæꞇan.
eꝼne þaꞃa bꞃiðla.
þe he ʒebæꞇꞇe.
mið hiꞃ aʒen þeoꞃc.
eall æꞇ ꝼꞃẏmðe.
þæꞇ iꞃ þiþeꞃþeaꞃðneꞃ.
þuhꞇe ʒehþelcꞃe.
þe þe mið þæm bþiðle.
becnan ꞇiliað.
ʒiꝼ ꞃe þioðen læꞇ.
þa ꞇoꞃlupan.
ꞃona hi ꝼoꞃlæꞇað.
luꝼan anð ꞃibbe.
þæꞃ ʒeꝼeꞃꞃciþeꞃ.
ꝼꞃeonð-ꞃæðenne.
ꞇilað anꞃa ʒehþilc.
aʒneꞃ þillan.
þoꞃulð-ʒeꞃceaꝼꞇa.
þinnað beꞇþeox him.
oðþæꞇ þioꞃ eoꞃðe.
eall ꝼoꞃþeoꞃþeð.
anð eac ꞃþa ꞃame.

These things the Source and Spring of life and light
The Lord of wielded might, by His will's right,
Biddeth their bounds to keep,
Until the Ever-living One makes burst
The curbing bridle set on all at first,
And so unreins the deep.

By rein and bridle in a hint I teach
The waywardness of all things, each on each;
For, if the Ruler will'd
The thongs to slacken, things would soon forsake
All love and peace, and wilful evil make
Instead of good fulfill'd.

Each after its own selfish will would strive,
Till none of things on earth were left alive
In such bewrestling stern;
And in like manner other things unseen
Would be as if they never then had been,
All brought to nought in turn.

But the same God, who meteth all things thus,
Makes folk to be at peace with all and us,
In friendship true and fast:

oðꝛa ȝeꝛceaꝼta.
ꝼeoꝛþað hım ꝛelꝼe.
ꝛıðþan to nauhte.
Ac ꝛe ılca Lod.
ꝛe ꝥ eall metȝað.
ꝛe ȝeꝼehð ꝼela.
ꝼolca to ꝛomne.
and mıd ꝼꝛeondꝛcıpe.
ꝼæꝛte ȝeȝaðꝛað.
ȝeꝛamnað ꝛınꝛcıpaꝛ.
ꝛıbbe ȝemenȝeð.
clænlıce luꝼe.
ꝛꝼa ꝛe cꝛæꝼtȝa eac.
ȝeꝼeꝛꝛcıpaꝛ.
ꝼæꝛte ȝeꝛamnað.
þæt hı hıoꝛa ꝼꝛeondꝛcıpe.
ꝼoꝛð on ꝛẏmbel.
untꝼeoꝼealde.
tꝛeoꝼa ȝehealdað.
ꝛıbbe ꝛamꝛade.
Ꞓala ꝛıȝoꝛa Lod.
ꝼæꝛ þıꝛ moncẏn.
mıclum ȝeꝛælıȝ.
ȝıꝼ hıoꝛa mod-ꝛeꝼa.
meahte ꝼeoꝛþan.
ꝛtaþolꝼæꝛt ȝeꝛeaht.
þuꝛh þa ꝛtꝛonȝan meaht.
and ȝe endebẏꝛd.
ꝛꝼa ꝛꝼa oðꝛa ꝛınt.
ꝼoꝛuld ȝeꝛceaꝼta.
ꝼæꝛe hıt la þonne.
muꝛȝe mıd monnum.
ȝıꝼ hıt meahte ꝛꝼa.

He knits together in a love most fond
Unending wedlock, and the kindred bond
For evermore to last.

So too, the skill'd All-worker well unites
The fellowship of men in friendly rights,
That they may live at peace,
In simple truthfulness and single strength
Thenceforth for ever of one mind, at length
To make all evil cease.

O God All-conquering! this lower earth
Would be for men the blest abode of mirth
If they were strong in Thee,
As other things of this world well are seen;
O then, far other than they yet have been,
How happy would men be!

METRUM XII.[1]

Se þe ꝼılle ꝼẏꝛcan.
ꝼæꝛtmbæꝛe lond.
atıo,oꝼ þæm æceꝛe.
æꝛeꝛt ꝛona.

METRE XII.

USES OF ADVERSITY.

Whoso wills to till a field,
Well to bear a fruitful yield,

[1] Boet. lib. iii. metrum 1.—Qui serere ingenuum volet agrum,&c.

ƿeapn anð þopnaƿ.
anð ƿýþƿaƿ ƿpa ƿame pioð.
þa þe pillað.
pel hpæþ ðepian.
clænum hpæte.
þý læƿ he ciþa-leaƿ.
liczе on þæm lanðe.
Iƿ leoða zehpæm.
þioƿ oðþu býren.
eþn beheþu.
þæt ıƿ þæt te þýnceð.
þeznа zehpelcum.
hunizeƿ bi-bpeað.
healþe þý ƿpetþe.
zıþ he hpene æþ.
hunizeƿ teape.
bitþeƿ onbýþzeð.
Bið eac ƿpa ƿame.
monna æzhpilc.
micle þý fæzenpa.
liþeƿ peðpeƿ.
zıþ hine lýcle æþ.
ƿtopmaƿ zeƿtonðað.
anð ƿe ƿteapca pinð.
nopþan anð eaƿcan.
Nænezum þuhte.
ðæz on ponce.
zıþ ƿio ðimme nihc.
æþ opep elðum.
ezeƿan ne bpohte.
Spa þincð anpa zehpæm.
eopð-buenðpa.
ƿio ƿoðe zeƿælð.
ƿýmle þe betepe.
anð þý pýnƿumpe.
þe he pita ma.
heapðpa henþa.
hep aðpeozeð.
Ðu meaht eac mycle þý eð.
on moð-ƿeƿan.
ƿoþa zeƿælþa.

Let him first pluck up and burn
Thorns and thistles, furze and fern,
Which are wont clean wheat to hurt,
Lying lifeless in the dirt.

And this other likeness too
Well behoves us all to view,
Namely, that to those who eat
Honeycomb, it seems more sweet,
If a man before the tear
Of honey, taste of bitter cheer.

So it falls, that all men are
With fine weather happier far
If a little while before
Storms were spread the welkin o'er,
And the stark wind, east by north,
Lately rush'd in anger forth.

None would think the daylight dear
If dim night they did not fear;
So, to every one of us,
On the broad earth dwelling thus,
Joy more joyous still is seen
After troubles once have been.

Also, thine own mind to please,
Thou shalt gain the greater ease,

ſpeoꝺoloꞃ ȝecnaꝑan.
anꝺ ꝺo heoꞃa cẏððe.
becuman ꞃiðþan.
ȝiꝼ þu up aꝺẏhſð.
æꞃeſꝺ ſona.
anꝺ þu aꝑẏꞃꝺꝑalaſꝺ.
oꝼ ȝeꝑiꝺ-locan.
leaſa ȝeſælþa.
ſꝑa ſꝑa lonꝺeſ-ceoꞃl.
oꝼ hiſ æceꞃe lẏcð.
ẏꝼel ꝑeoꝺ moniȝ.
Ꝺiðþan ic þe ſecȝe.
þæꝺ þu ſꝑeoꝺole meahꝺ.
ſoþa ȝeſælþa.
ſona oncnaꝑan.
anꝺ þu æꝼꞃe ne ꞃecſꝺ.
æniȝeſ þinȝeſ.
oꝼeꞃ þa ane.
ȝiꝼ þu hi ealleſ onȝiꝺſꝺ.

And shalt go where true joys grow,
If all false joys thou forego;
As ill weeds are pull'd with toil
By the land-churl from the soil.

And hereafter, thee I tell,
True joys there await thee well;
Ay and here, if these be first,
Thou for nought beside wilt thirst,
But all else shall fail to please
If thou truly knowest these.

METRUM XIII.[m]

Ic ꝑille miꝺ ȝiꝺꝺum.
ȝeꝺ ȝecẏþan.
hu ſe ælmihꝺiȝa.
ealꞃa ȝeſceaꝼꝺa.
bꞃẏꞃð miꝺ hiſ bꞃiꝺlum.
beȝð þiꝺeꞃ he ꝑile.
miꝺ hiſ anꝑealꝺe.
ȝe enꝺebẏꞃꝺ.
ꝑunꝺoꞃlice.
ꝑel ȝemeꝺȝað.
haꝼað ſꝑa ȝeheaþoꞃaꝺ.
heoꝼona ꝑealꝺenꝺ.
uꝺan beꝼanȝen.
ealla ȝeſceaꝼꝺa.
ȝeꞃæpeꝺ miꝺ hiſ ꞃacenꝺan.
þæꝺ hi aꞃeꝺian ne maȝon.
þæꝺ hi hi æꝼꞃe him.
oꝼ aſlepen.

METRE XIII.

OF INWARD LIKINGS.

I will with songs make known
How the Almighty still
Bridles all things from His throne
And bends them to His will,
By His wielded might
Set wonderfully right.

The Ruler of the skies
Hath well girt all things so,
Binding them in such strong ties,
Aside they cannot go,
And may not find the way
Whereby to slip astray.

[m] Boet. lib. iii. metrum 2.—Quantas rerum flectat habenas, &c.

anð þeah ƿuhta ȝehƿilc.
ƿrıȝað to-healð.
ſıðra ȝeſceaſta.
ſƿıðe onhelðeð.
ƿıð þæſ ȝecȳnðeſ.
þe hı cȳnınȝ enȝla.
ſæðer æt ſrȳmðe.
ſæſte ȝetıoðe.
ſƿa nu þınȝa ȝehƿılc.
þıðer-ƿeaɲð ſunðað.
ſıðra ȝeſceaſta.
buȝon ſumum enȝlum.
anð moncȳnne.
þaɲa mıcleſ to ſeola.
ƿoɲolð-ƿunıenðra.
ƿınð ƿıð ȝecȳnðe.
Ðeah nu on lonðe.
leon ȝemete.
ƿȳnſume ƿıht.
ƿel atemeðe.
hıɲe maȝıſteɲ.
mıclum luſıȝe.
anð eac onðɲæðe.
ðoȝoɲa ȝehƿelce.
ȝıſ hıt æſɲe ȝeſælð.
þæt hıo ænıȝeſ.
bloðeſ onbȳɲȝeð.
ne þeaɲſ beoɲna nan.
ƿenan þæɲe ƿȳɲðe.
þæt hıo ƿel ſıðþan.
hıɲe taman healðe.
ac ıc tıohhıe.
þæt hıo þæſ nıƿan taman.
nauht ne ȝehıcȝȝe.
ac þone ƿılðan ȝeƿunan.
ƿılle ȝeþencan.[1]
hıɲe elðɲena.
onȝınð eoɲneſte.
ɲacentan ſlıtan.
ɲȳn ȝɲymetıȝan.

And each living thing
On this crowded earth
Firmly to the bent doth cling
Which it had at birth
From the Father's hand,
King of Angel-land.

Thus each one we find
Of beings in their turn,
Save some bad angels and mankind,
Thitherward doth yearn;
But those too often force
Against their nature's course.

A lioness may be such
A tame and winsome beast,
That she may love her master much,
Or fear him, at the least;
But if she taste of gore
She will be tame no more:

Let it not be thought
That she will then be mild,
But back to her old likings brought
Be as her elders wild,
In earnest break her chain,
And rave and roar amain.

Will first her keeper bite,
And then all else beside,

[1] Cott. ȝeþıncan.

anδ æɲeſt abıt.
hıɲe aʒeneſ.
huſeſ hıɲδe.
anδ hɲaðe ſıðþan.
hæleþa ʒehþılcne.
þe hıo ʒehentan mæʒ.
nele hıo ꝼoɲlætan.
lıbbenδeſ þuht.
neata ne monna.
nımð eall ꝥ hıo ꝼınt.
Sþa δoð þuδu-ꝼuʒlaſ.
þeah hı þel ſıen.
tela atemeδe.
ʒıꝼ hı on tɲeoþum þeoɲþað.
holte to mıδδeſ.
hɲæðe bıoð ſoɲſeþene.
heoɲa laɲeoþaſ.
þe hı lanʒe æɲ.
tẏδon ⁊ temeδon.
hı on tɲeoþum þılδe.
ealδ-ʒecẏnδe.
á ꝼoɲð ſıðþan.
þıllum þunıað.
þeah hım þolδe hþılc.
heoɲa laɲeoþa.
lıſtum beoδan.
þone ılcan mete.
þe he hı æɲoɲ mıδ.
tame ʒeteδe.
hım þa tþıʒu þıncað.
emne ſþa meɲʒe.
þæt hı þæſ meteſ ne ɲecð.
þıncð hım to þon þẏnſum.
þæt hım ſe þealδ oncþẏð.
þonne hı ʒeheɲað.
hleoþɲum bɲæʒδan.
oðɲe ꝼuʒelaſ.
hı heoɲa aʒne.
ſteꝼne ſtẏɲıað.
ſtuńað eal ʒeaδoɲ.
þel-þınſum ſanc.

Cattle or men, each living wight,
Will seize, whate'er betide,
All she can find will seize,
Her ravening to appease.

So the wood finches too,
Though timely tamed they be,
If to the woods escaped anew,
Again they flutter free;
However train'd and taught,
Their teachers then are nought:

But wilder evermore,
They will not leave the wood,
Though by their trainers, as of yore,
Enticed by tempting food;
So merry seem the trees,
That meats no more may please.

All winsome then is found
The wide weald sounding strong
With other birds that sing around,
And so these find their song,
Stunning one's ears with noise
Of their woodland joys.

ƿuδu eallum oncƿẏð.
Sƿa bið eallum tꞃeoƿum.
þe hım on æþele bið.
þæt hıt on holte.
hẏhſt ʒeƿeaxe.
þeah þu hƿılcne boh.
bẏʒe ƿið eoꞃþan.
he bið uppeaꞃδeſ.
ſƿa þu an ꝼoꞃlæteſt.
ƿıδu on ƿıllan.
ƿent on ʒecẏnδe.
Sƿa δeð eac ſıo ſunne.
þonne hıo on ſıʒe ƿeoꞃþeð.
oꝼeꞃ mıδne δæʒ.
meꞃe conδel.
ſcẏꝼt on oꝼδæle.
uncuðne ƿeʒ.
nıhteſ ʒeneþeð.
noꞃð eꝼt ⁊ eaſt.
elδum oteƿeð.
bꞃencð eoꞃð-ƿaꞃum.
moꞃʒen meꞃe toꞃhtne.
hıo oꝼeꞃ moncẏn ſtıhð.
á uppeaꞃδeſ.
oð hıo eꝼt cẏmeð.
þæꞃ hıꞃe ẏꝼemeſt bið.
eaꞃδ-ʒecẏnδe.
Sƿa ſƿa ælc ʒeſceaꝼt.
ealle mæʒene.
ʒeonδ þaſ ƿıδan ƿoꞃulδ.
ƿꞃıʒað ⁊ hıʒað.
ealle mæʒene.
eꝼt ſẏmle on lẏt.
ƿıð hıſ ʒecẏnδeſ.
cẏmð to þonne hıt mæʒ.
Nıſ nu oꝼeꞃ eoꞃþan.
æneʒu ʒeſceaꝼt.
þe ne ƿılnıe þæt hıo.
ƿolδe cuman.
to þam eaꞃδe.
þe hıo oꝼ becom.

Thus too, every tree,
Grown high in its own soil,
Though thou shalt bend its boughs to be
Bow'd to the earth with toil,
Let go, it upward flies
At its free will to rise.

Thus also, when the sun,
Great candle of the world,
After the mid-day down doth run
To unknown darkness hurl'd,
Again she brings to earth
Bright morn, north-eastern birth.

Upward she ever goes,
Up, to her highest place:
So, every creature kindly grows
According to its race,
And strives with all its might
To take its nature's right.

There is not now one thing
Over this wide earth
That doth not all its longings fling
About its place of birth,
And safely there find rest
In God Almighty blest.

There is not one thing found
Over this wide world

þæt ıꝛ opꝛopȝneꝛ.
anð ecu ꝑeꝛt.
þæt ıꝛ openlice.
ælmıhtı Loð.
Nıꝛ nu oꝛep eopþan.
æneȝu ȝeꝛceaꝛt.
þe ne hpeaꝑꝛıȝe.
ꝛpa ꝛpa hpeol ðeð.
on hıꝑe ꝛelꝛꝑe.
ꝛopþon hıo ꝛpa hpeapꝛað.
þæt hıo eꝛt cume.
þæꝑ hıo æꝑop pæꝛ.
þonne hıo æꝑeꝛt ꝑıe.
ucan behpeꝑꝛeð.
þonne hıo eallef ꝓẏꝑð.
ucan beceꝑꝑeð.
hıo ꝛceol eꝛt ðon.
þæt hıo æꝑ ðẏðe.
anð eac peꝑan.
þæt hıo æꝑop pæꝛ.

But on itself with endless round
It, like a wheel, is twirl'd,
So turning to be seen
As it before hath been:

For when at first it moves,
Right round it turns amain;
And, where it once has gone, behoves
To go that way again;
And as it was before,
To be so evermore.

METRUM XIV.[a]

Þpæt bıð þæm peleȝan.
poꝛulð-ȝıꝛꝛeꝑe.
on hıꝛ moðe þe beꝛ.
þeah he micel aȝe.
ȝolðeꝛ ȝ ȝımma.
anð ȝooða ȝehpæꝛ.
æhꝛa unꝑım.
anð hım mon epıȝen ꝛcẏle.
æȝhpelce ðæȝ.
æceꝑa þuꝛenð.
Ðeah þeꝛ mıððan ȝeaꝑð.
anð þıꝛ manna cẏn.
ꝛẏ unðeꝑ ꝛunnan.
ꝛuð peꝛt ȝ eaꝛt.
hıꝛ anꝑalðe eall.
unðeꝑþıeðeð.
nę moꝛ he þaꝑa hẏꝑꝛꝛa.

METRE XIV.

THE EMPTINESS OF WEALTH.

What is a man the better,
A man of worldly mould,—
Though he be gainful getter
Of richest gems and gold,
With every kind well filled
Of goods in ripe array,
And though for him be tilled
A thousand fields a day?
Though all this middle-earth be
Beneath his wealdom thrown,
And men and all their worth be [own,
South, east, and west, his

[a] Boet. lib. iii. metrum 3.—Quamvis fluente dives auri gurgite, &c.

hiona ne læðan.
oꝼ þiſſe ꝑoꝛulðe.
ꝑuhte þon maꝛe.
hoꝛð-ʒeſtꝛeona.
þonne he hiþeꝛ bꝛohte.
Ða ſe Ꝑiſðom þa þiſ lioð
aſunʒen hæꝼðe. þa onʒan
he eꝼt ſpellian anð cꝑæð.

He cannot of such treasure,
Away with him take aught,
Nor gain a greater measure
Than in his mind he brought.

Wisdom having sung this lay,
Again began his spell to say.

METRUM XV.°

Ðeah hine nu.
ſe ẏꝼela unꝛihtꝑiſa.
Neꝛon cẏnincʒ.
niꝑan ʒeſceꝛpte.
ꝑliteʒum ꝑæðum.
ꝑunðoꝛlice.
ʒolðe ʒeʒlenʒðe.
anð ʒiin-cẏnnum.
þeah he ꝑæſ on ꝑoꝛulðe.
ꝑitena ʒehꝑelcum.
on hiſ liꝼ-ðaʒum.
lað anð unꝑeoꝛð.
ꝼieꝛen-ꝼull.
hꝑæt ſe ꝼeonð ſꝑa þeah.
hiſ ðioꝛlinʒaſ.
ðuʒuþum ſtepte.
ne mæʒ ic þeah ʒehẏcʒan.
hꝑẏ him on hiʒe þoꝛꝼte.
aþẏ ſæl ꝑeſan.
þeah hi ſume hꝑile.
ʒecuꝛe butan cꝛæꝼtum.
cẏninʒa ðẏſeʒaſt.
næꝛon hẏ þẏ ꝑeoꝛðꝛan.
ꝑitena æneʒum.
þeah hine ſe ðẏſiʒa.
ðo to cẏninʒe.
hu mæʒ ꝥ ʒeſceaðꝑiſ.
ſcealc ʒeꝛeccan.
þæt he him þẏ ſelꝛa.
ſie oððe þince.

METRE XV.

NERO'S BASENESS.

Though Nero now himself, that evil king
Unrighteous, in his new and glittering robe
Deck'd wonderfully for apparelling
With gold and gems and many a brightsome thing,
Seem'd to be greatest of this earthly globe,
Yet to the wise man was he full of crime,
Loathly and worthless in his life's daytime:

And though this fiend his darlings would reward
With gifts of rank, my mind I cannot bring
To see why he to such should grace afford:
Yet if some whiles a foolish king or lord
Will choose the simple all the wise above,
A fool himself, to be by fools ador'd,
How should a wise man reckon on his love?

° Boet. lib. iii. metrum 4.—Quamvis se Tyrio superbus ostro, &c.

METRUM XVI.[p]

Ꝺe þe ꝑille anꝑalꝺ aȝon.
þonne ſceal he æꝑeſt tilian.
þæt he hiſ ſelfeſ.
on ſeſan aȝe.
anꝑalꝺ innan.
þẏ læſ he æſꝑe ſie.
hiſ unþeaꝑum.
eall unꝺeꝑþẏꝺeꝺ.
aꝺo oſ hiſ moꝺe.
miſlicꝑa ſela.
þaꝑa ẏmbhoȝona.
þe him unnet ſie.
læte ſume hꝑile.
ſioſunȝa.
anꝺ eꝑmþa þinꝑa.
Ðeah him eall ſie.
þeſ miꝺꝺan ȝeaꝑꝺ.
ſꝑa ſꝑa meꝑe-ſtꝑeamaſ.
utan belicȝað.
on æht ȝiſen.
eſne ſꝑa ꝑiꝺe.
ſꝑa ſꝑa ꝑeſmeſt nu.
an iȝlonꝺ liȝð.
ut on ȝaꝑſecȝ.
þæꝑ nænȝu bið.
niht on ſumeꝑa.
ne ꝑuhte þon ma.
on ꝑintꝑa ꝺæȝ.
toteleꝺ tiꝺum.
þæt iſ Tile haten.
þeah nu anꝑa hꝑa.
ealleſ ꝑealꝺe.
þæſ iȝlanꝺeſ.
anꝺ eac þonan.
oð Inꝺeaſ.
eaſte-ꝑeaꝑꝺe.
þeah he nu ꝥ eall.
aȝan mote.

METRE XVI.

OF SELF-RULE.

He that wishes power to win,
First must toil to rule his mind,
That himself the slave to sin
Selfish lust may never bind:

Let him haste to put away
All that fruitless heap of care:
Cease awhile thy sighs to-day,
And thyself from sorrow spare.

Though to him this middle-earth
For a garden all be given,
With the sea-stream round its girth,
East and west the width of heaven;

From that isle which lies out-right
Furthest in the Western spray,
Where no summer sees a night,
And no winter knows a day;

Though from this, far Thule's isle,
Even to the Indian East,
One should rule the world awhile,
With all power and might increas'd,

[p] Boet. lib. iii. metrum 5.—Qui se volet esse potentem, &c.

hpẏ bið hiſ anpalð.
auhte þẏ maꞃa.
ʒiꞃ he ſiðþan nah.
hiſ ſelꞃeſ ʒepealð.
inʒeþanceſ.
anð hine eoꞃneſte.
þel ne beþaꞃenað.
þoꞃðum ⁊ ðæðum.
þið þa unþeaþaſ.
þe þe ẏmb ſpꞃecað.

How shall he seem great or strong
If himself he cannot save,
Word and deed against all wrong,
But to sin is still a slave?

METRUM XVII.[q]

Ðæt eoꞃðþaꞃan.
ealle hæꞃðen.
ꞃolð-buenðe.
ꞃꞃuman ʒelicne.
hi oꞃ anum tþæm.
ealle comon.
þeꞃe ⁊ þiꞃe.
on þoꞃulð innan.
anð hi eac nu ʒet.
ealle ʒelice.
on þoꞃulð cumað.
þlance ⁊ heane.
niſ ꝥ nan þunðoꞃ.
ꞃoꞃþæm þitan ealle.
þæt an Loð iſ.
ealꞃa ʒeſceaꞃta.
ꞃꞃea moncẏnneſ.
ꞃæðeꞃ anð ſcippenð.
ſe þæꞃe ſunnan leoht.
ſeleð oꞃ heoꞃonum.
monan ⁊ þẏſum[1] mæꞃum ſteoꞃꞃum.
ſe ʒeſceop men on eoꞃþan.
anð ʒeſamnaðe.
ſaþle to lice.
æt ꞃꞃuman æꞃeſt.

METRE XVII.

TRUE GREATNESS

All men and all women on earth
Had first their beginning the same,
Into this world of their birth
All of one couple they came:

Alike are the great and the small;
No wonder that this should be thus;
For God is the Father of all,
The Lord and the Maker of us.

He giveth light to the sun,
To the moon and the stars as they stand;
The soul and the flesh He made one,
When first He made man in the land.

Well-born alike are all folk
Whom He hath made under the sky;

[q] Boet. lib. iii. metrum 6.—Omne hominum genus in terris, &c.
[1] Cott. þẏſ.

ꝼolc unδeꝛ Ꝺolcnum.
emn æþele ȝeꝼceop.
æȝhꝹilcne mon.
ÞꝹẏ ȝe þonne æꝼꝛe.
oꝼeꝛ oðꝛe men.
oꝼeꝛmoδiȝen.
buꝺon anδꝹeoꝛce.
nu ȝe unæþelne.
æniȝ ne meꝺað.
ÞꝹẏ ȝe eoꝹ ꝼoꝛ æþelum.
up ahebben nu.
On þæm moδe bið.
monna ȝehꝹilcum.
þa ꝛihꝺ æþelo.
þe ic þe ꝛecce ẏmb.
naleꝼ on þæm ꝼlæꝼce.
ꝼolδ-buenδꝛa.
Ac nu æȝhꝹilc mon.
þe miδ ealle bið.
hiꝼ unþeaꝹum.
unδeꝛþieδeδ.
he ꝼoꝛlæꝺ æꝛeꝼꝺ.
liꝼeꝼ ꝼꝛum-ꝼceaꝼꝺ.
anδ hiꝼ aȝene.
æþelo ꝼꝹa ꝼelꝼe.
anδ eac þone ꝼæδeꝛ.
þe hine æꝺ ꝼꝛuman ȝeꝼceop.
ꝼoꝛþæm hine anæþelað.
ælmihꝺiȝ Loδ.
þæꝺ he unæþele.
á ꝼoꝛð þanan.
Ꝺẏꝛð on Ꝺeoꝛulδe.
ꝺo Ꝺulδꝛe ne cẏmð.

Why then on others a yoke
Now will ye be lifting on high?

And why be so causelessly proud,
As thus ye find none are ill-born?
Or why, for your rank, from the crowd
Raise yourselves up in such scorn?

In the mind of a man, not his make,
In the earth-dweller's heart, not his rank,
Is the nobleness whereof I spake,
The true, and the free, and the frank.

But he that to sin is in thrall,
Ill-doing wherever he can,
Hath left the first life-spring of all,
His God, and his rank as a man:

And so the Almighty down-hurl'd [sin,
The noble disgraced by his
Thenceforth to be mean in the world, [win.
And never more glory to

METRUM XVIII.[r]

Ɛala ꝥ ꝼe ẏꝼla.
unꝛihꝺa ȝeδeð.
Ꝺꝛaþa Ꝺilla.
Ꝺoh-hæmeꝺeꝼ.

METRE XVIII.

OF SINFUL PLEASURE.

Alas! that the evil unrighteous hot will

[r] Boet. lib. iii. metrum 7.—Habet omnis hoc voluptas, &c.

þæt he mıð ealle ʒeðɲæƒð.
anɲa ʒehþẏlceſ.
monna cẏnneſ.
moð ƒulneah þon.
hþæt ſıo þılðe beo.
þeah þıſ ſıe.
anunʒa ſceal.
eall ƒoɲþeoɲþan.
ʒıƒ hıo ẏɲɲınʒa.
aþuht ſtınʒeð.
ſþa ſceal ſaþla ʒehþılc.
ſıðþan loſıan.
ʒıƒ ſe lıchoma.
ƒoɲleʒan þeoɲþeð.
unɲıht-hæmeðe.
bute hım æɲ cume.
hɲeoþ to heoɲtan.
æɲ he hıonan þenðe.

Of lawlessly wanton desire should still
Be a plague in the mind of each one!

The wild bee shall die in her stinging, though shrewd,
So the soul will be lost if the body be lewd,
Unless, ere it wend hence, the heart be imbued
With grief for the deed it hath done.

METRUM XIX.[8]

Ɛala ꝥ ıſ heƒıʒ ðẏſıʒ.
hẏʒeð ẏmbe ſe þe þıle.
anð ƒɲecenlıc.
ƒıɲa ʒehþılcum.
þæt þa eaɲman men.
mıð ealle ʒeðþæleð.
oƒ þæm ɲıhtan þeʒe.
ɲecene alæðeð.
Ɲþæþeɲ ʒe þıllen.
on þuða ſecan.
ʒolð þæt ɲeaðe.
on ʒɲenum tɲıoþum.
Ic þat ſþa þeah.
þæt hıt þıtena nan.
þıðeɲ ne ſeceð.
ƒoɲþæm hıt þæɲ ne þexð.
ne on þınʒeaɲðum.
þlıtıʒe ʒımmaſ.
Ɲþẏ ʒe nu ne ſettan.

METRE XIX.

WHERE TO FIND TRUE JOYS.

Oh! it is a fault of weight,
Let him think it out who will,
And a danger passing great
Which can thus allure to ill
Careworn men from the right way,
Swiftly ever led astray.

Will ye seek within the wood
Red gold on the green trees tall?
None, I wot, is wise that could,
For it grows not there at all:
Neither in wine-gardens green
Seek they gems of glittering sheen.

[8] Boet. lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.

on ſume ðune.
ꝼiſc net eoꝑꝑu.
þonne eoꝑ ꝼon lẏſteð.
leax oððe cẏpeꝑan.
Me ȝelicoſt þincð.
þæt te ealle ꝑiten.
eoꝑð-buenðe.
þoncol-moðe.
þæt hi þæꝑ ne ſint.
Hꝑæþeꝑ ȝe nu ꝑillen.
ꝑæþan mið hunðum.
on ſealtne ſæ.
þonne eoꝑ ſecan lẏſt.
heoꝑotaſ ⁊ hinða.
þu ȝehẏcȝan meaht.
þæt ȝe ꝑillað þa.
on ꝑuða ſecan.
oꝼtoꝑ micle.
þonne ut on ſæ.
Iſ ꝥ ꝑunðoꝑlic.
þæt ꝑe ꝑitan ealle.
þæt mon ſecan ſceal.
be ſæ-ꝑaꝑoðe.
anð be ea-oꝼꝑum.
æþele ȝimmaſ.
hꝑite anð ꝑeaðe.
anð hiꝑa ȝehꝑæſ.
Hꝑæt hi eac ꝑiton.
hꝑæꝑ hi ea-ꝼiſcaſ.
ſecan þuꝑꝼan.
anð ſꝑẏlcꝑa ꝼela.
ꝑeoꝑulð-ꝑelena.
hi ꝥ ꝑel ðoð.
ȝeoꝑnꝼulle men.
ȝeaꝑa ȝehꝑilc.
ac ꝥ iſ eaꝑmlicoſt.
ealꝑa þinȝa.
þæt þa ðẏſeȝan ſint.
on ȝeðꝑolan ꝑoꝑðene.
eꝼne ſꝑa blinðe.
þæt hi on bꝑeoſtum ne maȝon.

Would ye on some hill-top set,
When ye list to catch a trout
Or a carp, your fishing net?
Men, methinks, have long found out
That it would be foolish fare,
For they know they are not there.

In the salt sea can ye find,
When ye list to start and hunt
With your hounds, the hart or hind?
It will sooner be your wont
In the woods to look, I wot,
Than in seas where they [are not.

Is it wonderful to know
That for crystals red or white,
One must to the sea-beach go,
Or for other colours bright,
Seeking by the river side
Or the shore at ebb of tide?

Likewise, men are well aware
Where to look for river-fish,
And all other worldly ware
Where to seek them when they wish;
Wisely careful men will know
Year by year to find them so.

But of all things 'tis most sad
That the foolish are so blind,
So besotted and so mad
That they cannot surely find

eaðe ȝecnaþan.
hþæꝛ þa ecan ȝooð.
ſoþa ȝeſælþa.
ſinðon ȝehẏðða.
ſoꝛþæm hi æfꝛe ne lẏſt.
æfteꝛ ſpẏꝛian.
ſecan þa ȝeſælþa.
Þenað ſampiſe.
þæt hi on þiſ lænan mæȝen.
liſe ſinðan.
ſoþa ȝeſælþa.
þæt iſ ſelfa Loð.
Ic nat hu ic mæȝe.
nænigе þinȝa.
ealleſ ſþa ſþiðe.
on ſeſan minum.
hioꝛa ðẏſiȝ tælan.
ſþa hit me ðon lẏſteð.
ne ic þe ſþa ſþeotole.
ȝeſecȝan ne mæȝ.
ſoꝛþæm hiȝ[1] ſint eaꝛmꝛan.
anð eac ðẏſeȝꝛan.
unȝeſæliȝꝛan.
þonne ic þe ſecȝan mæȝe.
Þi pilniað.
þelan anð æhta.
anð þeoꝛðſcipeſ.
to ȝeþinnanne.
þonne hi habbað þæt.
hioꝛa hiȝe ſeceð.
þenað þonne.
ſþa ȝeþitleaſe.
þæt hi þa ſoþan.
ȝeſælþa hæbben.

Where the ever-good is nigh
And true pleasures hidden lie.

Therefore, never is their strife
After those true joys to spur;
In this lean and little life
They half witted deeply err,
Seeking here their bliss to gain,
That is, God Himself, in vain.

Ah! I know not in my thought
How enough to blame their sin,
Nor so clearly as I ought
Can I show their fault within,
For, more bad and vain are they,
And more sad than I can say.

All their hope is to acquire
Worship, goods, and worldly weal;
When they have their mind's desire
Then such witless joy they feel,
That in folly they believe
Those true joys they then receive.

[1] Cott. hit.

METRUM XX.[t]

Ɛala mın Dꞃıhten.
þæt þu eaꞃt ælmıhtıȝ.
mıcel moδılıc.
mæꞃþum ȝeꞃꞃæȝe.
anδ ꝑunδoꞃlıc.
ꝑıtena ȝehꝑẏlcum.
Þꝑæt þu ece Loδ.
ealꞃa ȝeꞃceaꞃta.
ꝑunδoꞃlıce.
ꝑel ȝeꞃceope.
unȝeꞃeꝑenlıcꞃa.[1]
anδ eac ꞃꝑa ꞃame.
ȝeꞃeꝑenlıcꞃa.
ꞃoꞃte ꝑealδeꞃt.
ꞃcıꞃꞃa ȝeꞃceaꞃta.
mıδ ȝeꞃceaδꝑıꞃum.
mæȝne ⁊ cꞃæꞃte.
Ðu þẏꞃne mıδδan ȝeaꞃδ.
ꞃꞃom ꞃꞃuman æꞃeꞃt.
ꞃoꞃð oð enδe.
tıδum toδælδeꞃ.
ꞃꝑa hıt ȝetæꞃoꞃt ꝑæꞃ.
enδebẏꞃδeꞃ.
þæt hı æȝhꝑæþeꞃ.
ȝe aꞃꞃaꞃað.
ȝe eꞃtcumað.
Ðu þe unꞃtılla.
aȝna ȝeꞃceaꞃta.
to þınum ꝑıllan.
ꝑıꞃlıce aꞃtẏꞃeꞃt.
anδ þe ꞃelꞃ ꝑunæꞃt.
ꞃꝑıðe ꞃtılle.
unanꝑenδenδlıc.[2]
á ꞃoꞃð ꞃımle.
nıꞃ nan mıhtıȝꞃa.
ne nan mæꞃꞃa.

METRE XX.

OF GOD AND HIS CREATURES.

O thou, my Lord Almighty, great and wise,
Well seen for mighty works, and marvellous
To every mind that knows thee, Ever Good!
Wondrously well all creatures Thou hast made,
Unseen of us or seen; with softest band
Of skilful strength thy brighter beings leading.
Thou from its birth forth onward to its end
This middle-earth by times hast measured out
As was most fit; that orderly they go
And eft soon come again. Thou wisely stirrest
To thine own will thy changing unstill creatures,
Unchangeable and still thyself for ever!
No one is mightier, greater than Thou art,
No one was made thine equal: need was none,

[t] Boet. lib. iii. metrum 9.—O qui perpetuâ mundum ratione gubernas, &c.

[1] Cott. unȝeꞃeꝑenlıca.

[2] Cott. unanꝑenδenδlıca ꞃoꞃð ꞃımle.

ne ȝeonð ealle þa ȝeſceaft.
efnlica þin.
ne þe ænig neð-þeaꝛf næſ.
æfꝛe ȝiet ealꝛa.
þaꝛa ꝑeoꝛca.
þe þu ȝeꝑoꝛht hafaſt.
ac mið þinum ꝑillan.
þu hit ꝑoꝛhteſ eall.
anð mið anꝑalðe.
þinum aȝenum.
ꝑeoꝛulðe ȝeꝑoꝛhteſt.
anð ꝑuhta ȝehꝑæt.
þeah þe næneȝu.
neð-þeaꝛf ꝑæꝛe eallꝛa.
þaꝛa mæꝛþa.
Iſ ꝥ micel ȝecẏnð.
þineſ ȝooðeſ.
þencð ẏmb ſe þe ꝑile.
ꝑoꝛþon hit iſ eall an.
ælceſ þincȝeſ.
þu ⁊ ꝥ þin ȝooð.
hit iſ þin aȝen.
ꝑoꝛþæm hit niſ[1] utan.
ne com auht to þe.
Ac ic ȝeoꝛne ꝑat.
þæt þin ȝooðneſ iſ.
ælmihtiȝ ȝooð.
eall mið þe ſelfum.
Þit iſ unȝelic.
uꝛum ȝecẏnðe.
uſ iſ utan cẏmen.
eall þa ꝑe habbað.
ȝooða on ȝꝛunðum.
fꝛom Loðe ſelfum.
Næft þu to æneȝum.
anðan ȝenumenne.
ꝑoꝛþam þe nan þinȝ niſ.
þin ȝelica.
ne huꝛu æniȝ.
ælcꝛæftiȝꝛe.

Of all these works which Thou hast wrought, to Thee;
But, at the willing of thy power, the world
And everything within it didst thou make,
Without all need to Thee of such great works.
Great is Thy goodness,—think it out who will;
For it is all of one, in everything,
Thou and Thy good; Thine own; not from without;
Neither did any goodness come to Thee:
But, well I know, Thy goodness is most good
All with Thyself: unlike to us in kind;
To us, from outwardly, from God Himself,
Came all we have of good in this low earth.
Thou canst not envy any; since to Thee
Nothing is like, nor any higher skilled;
For Thou, All Good, of Thine own thought didst think,
And then that thought didst work. Before Thee none
Was born, to make or unmake anything,

[1] Cott. hiſ.

ꝼoꝛþæm þu eal ɣoo̊.
aneꝛ ɣeþeahte.
þineꝛ ɣeþohteꝛt
anꝺ hi þa poꝛhteꝛt.
næꝛ æꝛoꝛ þe.[1]
æneɣu ɣeꝛceaꝛt.
þe auht oꝺꝺe nauht.
auþeꝛ poꝛhte.
Ac þu butan bẏꝛne.
bꝛeɣo moncẏnneꝛ.
æl ælmihtiɣ Loꝺ.
eall ɣeꝺoꝛhteꝛt.
þinɣ þeaꝛle ɣoo̊.
eaꝛt þe ꝛelꝼa.
þæt hehꝛte ɣoo̊.
Ꝺꝛæt þu haliɣ þæꝺeꝛ.
æꝛteꝛ þinum þillan.
poꝛulꝺ ɣeꝛceope.
þiꝛne miꝺꝺan ɣeaꝛꝺ.
meahtum þinum.
Ꝼeoꝛaꝺa Dꝛihten.
ꝛꝛa þu polꝺeꝛt ꝛelꝼ.
anꝺ miꝺ þinum þillan.
þealꝺeꝛt ealleꝛ.
ꝼoꝛþæm þu ꝛoþa Loꝺ.
ꝛelꝼa ꝺæleꝛt.
ɣooꝺa æɣhþilc.
ꝼoꝛþæm þu ɣeaꝛa æꝛ.
ealle[2] ɣeꝛceaꝛta.
æꝛeꝛt ɣeꝛceope.
ꝛꝛiꝺe ɣelice.
ꝛumeꝛ hꝛæþꝛe þeah.
unɣelice.
nembeꝛt eall ꝛꝛa þeah.
miꝺ ane noman.
ealle toɣæꝺeꝛe.
Ꝼoꝛulꝺ unꝺeꝛ polcnum.
Ꝺꝛæt þu pulꝺꝛeꝛ Loꝺ.
þone anne naman.
eꝛt toꝺælꝺeꝛ.

But Thou without a model madest all,
Lord God of men, Almighty, very good,
Being Thyself of all the highest good!
Thou, Holy Father, Thou, the Lord of Hosts,
After Thy will, and by Thy power alone,
The world, this midway garden, didst create;
And by Thy will, as now Thy wisdom would,
Wieldest it all! For Thou, O God of truth,
Long time of old didst deal out all good things,
Making thy creatures mainly well alike,
Yet not alike in all ways; and didst name
With one name all together all things here,
"The World under the clouds."
Yet, God of glory,
That one name, Father, Thou didst turn to four:
The first this Earth-field; and the second water;
Shares of the world: third fire, and fourth, air:
This is again the whole world all together.

[1] Cott. næꝛ apoꝛþe. [2] Cott. ealla.

ƿæðeƿ on ƿeopeƿ.
ƿæƿ þaƿa ƿolde an.
anð ƿæteƿ oþeƿ.
poƿulde ðæleƿ.
anð ƿýƿ iƿ þƿiðde.
anð ƿeopeƿðe lýƿt.
þæt iƿ eall peoƿulð.
eƿt toȝæðeƿe.
Þabbað þeah þa ƿeopeƿ.
ƿƿum-ƿtol hioƿa.
æȝhƿilc hioƿa.
aȝenne ƿtæðe.
þeah anƿa hƿilc.
þið oþeƿ ƿie.
miclum ȝemenȝeð.
anð miþ mæȝne eac.
ƿæðeƿ ælmihtiȝeƿ.
ƿæƿte ȝebunðen.
ȝeƿiblice.
ƿoƿte toȝæðeƿe.
miþ beboðe þine.
bilepit ƿæðeƿ.
þæt te heoƿa æniȝ.
oþƿeƿ ne ðoƿƿte.
meaƿc oƿeƿȝanȝan.
ƿoƿ metoðeƿ eȝe.
ac ȝeðpeoƿoþ ƿint.
þeȝnaƿ toȝæðeƿe.
cýnimȝeƿ cempan.
cele þið hæto.
pæt þið ðnýȝum.
þinnað hƿæþƿe.
pæteƿ ⁊ eoƿðe.
pæƿtmaƿ bƿenȝað.
þa ƿint on ȝecýnðe.
cealða ba tƿa.
pæteƿ pæt ⁊ cealð.
panȝaƿ ýmbe-liȝað.
eoƿðe æl ȝƿeno.
eac hƿæþƿe cealð lýƿt.
iƿ ȝemenȝeð.

Yet have these four each one
his stead and stool,
Each hath its place; though
much with other mixt;
Fast by Thy might, Almighty
Father, bound,
Biding at peace, and softly
well together,
By Thy behest, kind Father!
so that none
Durst overstep its mark, for
fear of Thee,
But willing thanes and war-
riors of their king
Live well together, howsoever
strive
The wet with dry, the chilly
with the hot.
Water and Earth, both cold in
kind, breed fruits:
Water lies wet and cold around
the field.
With the green earth is min-
gled the cold air,
Dwelling in middle place: it
is no wonder
That it be warm and cold, blent
by the winds,
This wide wet tier of clouds;
for, in my judgment,
Air hath a midway place, 'twixt
earth and fire,
All know that fire is uppermost
of all

ꝼoꞃþæm hio on middum ꝑunað	Over this earth, and ground is nethermost.
niꞃ ꝥ nan ꝑundoꞃ.	
þæt hio ꞃie ꝑeaꞃm ⁊ ceald.	Yet is this wonderful, O Lord of Hosts,
ꝑæt ꝑolcneꞃ tieꞃ.	
ꝑinde ȝeblonden.	Which by thy thought thou workest, that distinctly
ꝼoꞃþæm hio iꞃ on midle.	
mine ȝeꝼꞃæȝe.	Thou to Thy creatures settest mark and bound
ꝼẏꞃeꞃ ⁊ eoꞃþan.	
Fela monna ꝑat.	And dost not mingle them:
þæt te ẏꝼemeꞃt iꞃ.	the wet cold water
eallꞃa ȝeꞃceaꝼta.	Thou fixest it the fast earth for a floor;
ꝼẏꞃ oꝼeꞃ eoꞃþan.	
ꝼolde neoþemeꞃt.	For that itself, unstill, and weak, and soft
Iꞃ þæt ꝑundoꞃlic.	
Ꝼeꞃoda Dꞃihten.	Alone would widely wander everywhere,
þæt þu mid ȝeþeahte.	
þinum ꝑẏꞃceꞃt.	Nor, well I wot it sooth, could ever stand.
þæt þu þæm ȝeꞃceaꝼtum.	
ꞃꝑa ȝeꞃceadlice.	But the earth holds and swills it in some sort,
meaꞃce ȝeꞃetteꞃt.	
and hi ne menȝdeꞃt eac.	That through such sipping it may afterward
Þꝑæt þu þæm ꝑætteꞃe.	
ꝑætum ⁊ cealdum.	Moisten the aëry-lift: then leaves and grass
ꝼoldan to ꝼloꞃe.	
ꝼæꞃte ȝeꞃetteꞃt.	Yond o'er the breadth of Britain blow and grow,
ꝼoꞃþæm hit unꞃtille.	
æȝhꝑideꞃ ꝑolde.	Its praise of old. The cold earth bringeth fruits
ꝑide toꞃcꞃiþan.	
ꝑac and hneꞃce.	More marvellously forth, when it is thawed
ne meahte hit on him ꞃelꝼum.	
ꞃoð ic ȝeaꞃe ꝑat.	And wetted by the water:
æꝼꞃe ȝeꞃtandan.	if not so,
ac hit ꞃio eoꞃðe.	Then were it dried to dust, and driven away
hilt ⁊ ꞃꝑelȝeð eac.	
be ꞃumum dæle.	
þæt hio ꞃiðþan mæȝ.	
ꝼoꞃ þæm ꞃẏꝑe ꝑeoꞃþan.	
ȝeleht lẏꝼtum.	
ꝼoꞃþæm leaꝼ ⁊ ȝæꞃꞃ.	
bꞃæd ȝeond Bꞃetene.	
bloꝑeð ⁊ ȝꞃoꝑeð.	

eldum to aꞃe.	Wide by the winds; as often ashes now
Eoꞃðe ꞃio cealde.	Over the earth are blown: nor might on earth
bꞃenʒð ƿæꞃtma ꝼela.	Aught live, nor any wight by any craft
ƿundoꞃlicꞃa.	Brook the cold water, neither dwell therein,
ꝼoꞃþæm hio mid þæm ƿæteꞃe.	If Thou, O King of Angels, otherwhile
ƿeoꞃþað ʒeþaƿened.	Mingledst not soil and stream with fire together;
ʒiꝼ ꝥ næꞃe.	And didst not craft-wise mete out cold and heat
þonne hio ƿæꞃe.	So that the fire may never fiercely burn
ꝼoꞃdꞃuʒod to duꞃte.	Earth and the sea-stream, though fast linked with both,
and todꞃiꝼen ꞃiðþan.	The Father'swork of old.
ƿide mid ƿinde.	Nor is, methinks,
ꞃƿa nu ƿeoꞃþað oꝼt.	This wonder aught the less, that earth and sea
axe ʒiond eoꞃþan.	Cold creatures both, can by no skill put out
eall toblaƿen.	The fire that in them sticks, fix'd by the Lord.
Ne meahte on þæꞃe eoꞃþan.	Such is the proper use of the salt seas
aƿuht libban.	Of earth and water and the welkin eke,
ne ƿuhte þon ma.	And even of the upper skies above.
ƿætꞃeꞃ bꞃucan.	There, is of right the primal place of fire;
oneaꞃdian.	
ænizе cꞃæꝼte.	
ꝼoꞃ cele anum.	
ʒiꝼ þu cẏninʒ enʒla.	
ƿið ꝼẏꞃe hƿæt-hƿuʒu.	
ꝼoldan ⁊ laʒu-ꞃꞃeam.	
ne menʒdeꞃt toʒædeꞃe.	
and ʒemetʒodeꞃt.	
cele ⁊ hæto.	
cꞃæꝼte þine.	
þæt ꝥ ꝼẏꞃ ne mæʒ.	
ꝼoldan ⁊ meꞃe-ꞃtꞃeam.	
blate ꝼoꞃbæꞃnan.	
þeah hit ƿið ba tƿa ꞃie.	
ꝼæꞃte ʒeꝼeʒed.	
ꝼædeꞃ eald ʒeƿeoꞃc.	
ne þincð me ꝥ ƿunduꞃ.	
ƿuhte þe læꞃꞃe.	
þæt þioꞃ eoꞃðe mæʒ.	
and eʒoꞃ-ꞃtꞃeam.	
ꞃƿa ceald ʒeꞃceaꝼt.	
cꞃæꝼta nane.	
calleꞃ adƿæꞃcan.	

þæt ꝥ him on innan ſticað.
ſẏṙeſ ȝeſeȝeð.
mið ſṙean cṙæſte.
þæt iſ aȝen cṙæſt.
eaȝoṙ-ſtṙeameſ.
þæſtṙeſ ⁊ eoṙþan.
anð on ꝑolcnum eac.
anð eſne ſꝑa ſame.
uppe oſeṙ ṙoðeṙe.
Ðonne iſ þæſ ſẏṙeſ.
ſṙum-ſtol on ṙiht.
eaṙð oſeṙ eallum.
oðṙum ȝeſceaſtum.
ȝeſeꝑenlicum.
ȝeonð þiſne ſiðan ȝṙunð.
þeah hit ꝑið ealle[1] ſie.
eſt ȝemenȝeð.
ꝑeoṙulð-ȝeſceaſta.
þeah ꝑaldan ne mot.
þæt hit æniȝe.
eallunȝa ſoṙðo.
buton þæſ leaſe.
þe uſ þiſ liſ tioðe.
þæt iſ ſe eca.
anð ſe ælmihtiȝa.
Eoṙðe iſ heſiȝṙe.
oðṙum ȝeſceaſtum.
þicṙe ȝeþṙuen.
ſoṙþæm hio þṙaȝe ſtoð.
ealṙa ȝeſceaſta.
unðeṙ niþemæſt.
buton þæm ṙoðeṙe.
þe þaſ ṙuman ȝeſceaſt.
æȝhꝑẏlce ðæȝe.
utan ẏmhꝑẏṙſeð.
anð þeah þæṙe eoṙþan.
æſṙe ne oðṙineð.
ne hiṙe on nanṙe ne mot.
neaṙ þonne on oðṙe.
ſtoꝑe ȝeſtæppan.

Its birthright over all things
else we see
Throughout the varied deep,
though mixt with all
Things of this world,
it cannot over one
Rise to such height as to de-
stroy it quite;
But by His leave who shaped
out life to us
The Ever-living, and Almighty
One.
Earth is more heavy and more
thickly pack'd
Than other things; for that it
long hath stood
Of all the nethermost: saving
the sky
Which daily wafteth round
this roomy world,
Yet never whirleth it away,
nor can
Get nearer anywhere than
everywhere,
Striking it round-about, above,
below,
With even nearness whereso-
e'er it be.
Each creature that we speak of
hath his place
Own and asunder, yet is mixt
with all.
No one of them may be with-
out the rest,

[1] Cott. ealla.

ſtꝛiceð ẏmbutan.
uſane ⁊ neoþane.
eſen neah ȝehþæþeꝛ.
æȝhþilc ȝeſceaſt.
þe þe ẏmb ſpꝛecað.
hæſð hiſ aȝenne.
eaꝛð on ſunðꝛan.
bið þeah þið þæm oðꝛum.
eac ȝemenȝeð.
Ne mæȝ hiꝛa æniȝ.
butan oðꝛum bion.
þeah hi unſþeotole.
ſomoð eaꝛðien.
ſþa nu eoꝛðe ⁊ þæteꝛ.
eaꝛſoð tæcne.
unþiſꝛa ȝehþæm.
þuniað on ſẏꝛe.
þeah hi ſint an.
ſþeotole þæm þiſum.
Iſ ꝥ ſẏꝛ ſþa ſame.
ſæſt on þæm þætꝛe.
anð on ſtanum eac.
ſtille ȝeheðeð.
eaꝛſoð haþe iſ.
hþæþꝛe þæꝛ haſað.
ſæðeꝛ enȝla.
ſẏꝛ ȝebunðen.
eſne to þon ſæſte.
þæt hit ſiolan ne mæȝ.
eſt æt hiſ eðle.
þæꝛ ꝥ oþeꝛ ſẏꝛ.
up oſeꝛ eall þiſ.
eaꝛð ſæſt þunað.
ſona hit ſoꝛlæteð.
þaſ lænan ȝeſceaſt.
mið cele oſeꝛcumen.
ȝit hit on cẏððe ȝeþit.
anð þeah þuhta ȝehþilc.
þilnað þiðeꝛ-þeaꝛð.
þæꝛ hiſ mæȝðe bið.
mæſt ætȝæðꝛe.

Though dwelling all together mixedly:
As now the earth and water dwell in fire,
A thing to the unlearned hard to teach,
But to the wise right clear: and in same sort
Fire is fast fixt in water, and in stones
Still hidden away and fixt, though hard to find.
Yet thitherward the Father of angels hath
So fastly bound up fire, that it may
Never again get back to its own home
Where over all this earth sure dwells the fire.
Soon would it leave this lean world, overcome
Of cold, if to its kith on high it went;
Yet everything is yearning thitherward
Where its own kindred bide the most together.
Thou hast established, through Thy strong might,
O glorious King of Hosts, right wondrously
The earth so fast, that it on either half

Ðu ȝeſtaþolaðeſt.
þuſh þa ſtſhonȝan meaht.
Ƿeſnoða ƿulðoſ cẏnıng.
ƿundoſlıce.
eoſþan ſƿa ƒæſte.
þæt hıo ſƿa ænıȝe.
healfe ne helðeð.
ne mæȝ hıo hıðeſ ne þıðeſ.
ſıȝan þe ſpıþoſ.
þe hıo ſẏmle ðẏðe.
Þƿæt hẏ þeah eoſðlıceſ.
auht ne haldeð.
ıſ þeah eſn eðe.
up and of ðune.
to ƒeallanne.
ƒoldan þıſſe.
þæm anlıcoſt.
þe on æȝe bıð.
ȝıoleca on mıddan.
ȝlıðeð hƿæþſe.
æȝ ẏmbutan.
ſƿa ſtent eall ƿeoſnuld.
ſtille on tille.
ſtſneamaſ ẏmbutan.
laȝu-ƒloda ȝelac.
lẏſte ⁊ tunȝla.
and ſıo ſcıſe ſcell.
ſcſıþeð ẏmbutan.
ðoȝoſna ȝehƿılce.
ðẏðe lanȝe ſƿa.
Þƿæt þu þıoda Ꝑoð.
þſıeƒalðe on uſ.
ſaƿle ȝeſettest.
and hı ſıðþan eac.
ſtẏſneſt and tıhteſt.
þuſh þa ſtſhonȝan meaht
þæt hıſe þẏ læſſe.
on þæm lẏtlan ne bıð.
anum ſınȝſe.
þe hıſe on eallum bıð.
þæm lıchoman.

Heeleth not over, nor can stronger lean
Hither or thither, than it ever did.
Since nothing earthly holds it, to this globe
'Twere easy up or down to fall aside,
Likest to this, that in an egg the yolk
Bides in the middle, though the egg glides round.
So all the world still standeth on its stead
Among the streams, the meeting of the floods:
The lift and stars and the clear shell of heaven
Sail daily round it, as they long have done.
Moreover, God of people, Thou hast set
A threefold soul in us, and afterward
Stirrest and quick'nest it with Thy strong might
So that there bideth not the less thereof
In a little finger than in all the body.
Therefore a little before I clearly said
That the soul is a threefold workmanship

ꝼoꞃþæm ıc lẏtle æꞃ.
ſꝑeotole ſæðe.
þæt ſıo ſaꝑl ꝑæꞃe.
þꞃıeꝼalð ʒeſceaꝼt.
þeʒna ʒehꝑılceſ.
ꝼoꞃþæm uðꝑıtan.
ealle ſeʒʒað.
þæt te an ʒecẏnð.
ælcꞃe ſaule.
ẏꞃſunʒ ꝑæꞃe.[1]
oþeꞃ ꝑılnunʒ.
ıſ ſıo þꞃıððe ʒecẏnð.
þæm tꝑæm beteꞃe.
ſıo ʒeſceaðꝑıſneſ.
Nıſ ꝥ ſcanðlıc cꞃæꝼt.
ꝼoꞃþæm hıt nænıʒ haꝼað.
neat buton monnum.
hæꝼð þa oþꞃa tꝑa.
unꞃım ꝑuhta.
hæꝼð þa ꝑılnunʒa.
ꝑel hꝑılc neten.
anð þa ẏꞃſunʒa.
eac ſꝑa ſelꝼe.
ꝼoꞃþẏ men habbæð.
ʒeonð mıððan ʒeaꞃð.
eoꞃð-ʒeſceaꝼta.
ealle[2] oꝼeꞃþunʒen.
ꝼoꞃþæm þe hı habbað.
þæſ þe hı nabbað.
þone ænne cꞃæꝼt.
þe ꝑe æꞃ nemðon.
Sıo ʒeſceaðꝑıſneſ.
ſceal on ʒehꝑelcum.
þæꞃe ꝑılnunʒe.
ꝑalðan ſemle.
anð ıꞃſunʒe.
eac ſꝑa ſelꝼe.
hıo ſceal mıð ʒeþeahte.
þeʒneſ moðe.
mıð anðʒıte.

In every man:
because the wise all say
That ire is one whole part in every soul;
Another, lust; another and the third
Far better than these twain, wise-mindedness:
This is no song-craft; for only man
Hath this, and not the cattle: the other two
Things out of number have as well as we;
For ire and lust each beast hath of itself.
Therefore have men, throughout this middle-sphere
Surpassed Earth's creatures all; for that they have
What these have not, the one good craft we named.
Wise-mindedness in each should govern lust
And ire, and its own self; in every man
With thought and understanding ruling him.
This is the mightiest mainstay of man's soul,
The one best mark to sunder it from beasts.
Thou mighty King of peoples, glorious Lord,

[1] Cott. ẏꞃſunʒeꞃe. [2] Cott. ealla.

ealleſ ꝑalδan.
hıo ıſ ꝥ mæſte mæʒen.
monneſ ſaule.
anδ ſe ſeleſta.
ſunδoꝛ cꝛæfta.
Þꝑæt þu þa ſaule.
ſıʒoꝛa ꝑalδenδ.
þeoδa þꝛẏm-cẏnınʒ.
þuſ ʒeſceope.
þæt hıo hꝑeaꝛfoδe.
on hıꝛe ſelfꝛe.
hıꝛe ut̄an ẏmb.
ſꝑa ſꝑa eal δeð.
ꝛıne ſꝑıfte ꝛoδoꝛ.
ꝛecene ẏmbſcꝛıþeð.
δoʒoꝛa ʒehꝑılce.
Dꝛıhtneſ meahtum.
þıſne mıδδan ʒeaꝛδ.
Sꝑa δeð monneſ ſaul.
hꝑeole ʒelıcoſt.
hꝑæꝛfeð ẏmbe hẏ ſelfe.
oft ſmeaʒenδe.
ẏmb þaſ eoꝛðlıcan.
Dꝛıhtneſ ʒeſceafta.
δaʒum ⁊ nıhtum.
hꝑılum hı ſelfe.
ſecenδe ſmeað.
hꝑılum eft ſmeað.
ẏmb þone ecan Loδ.
ſceppenδ hıꝛe.
ſcꝛıþenδe fæꝛð.
hꝑeole ʒelıcoſt.
hꝑæꝛfð ẏmb hı ſelfe.
þonne hıo ẏmb hıꝛe ſcẏppenδ.
mıδ ʒeſceaδ ſmeað.
hıo bıð upahæfen.
ofeꝛ hı ſelfe.
ac hıo bıð eallunʒa.
an hıꝛe ſelfꝛe.
þonne hıo ẏmb hı ſelfe.
ſecenδe ſmeað.

Didst fashion thus the soul, that it should turn
Itself around itself, as in swift race
Doth all the firmament, which quickly twirls
Every day around this middle-sphere,
By the Lord's might:
so doth the soul of man
Likest a wheel whirl round about itself,
Oft-times keen searching out by day and night
About these earthly creatures of the Lord:
Somewhile herself she probes with prying eye:
Somewhile again she asks about her God,
The Ever One, her Maker; going round
Likest a wheel, whirling around herself.
When she about her Maker heedful asks,
She is upheaved above her lower self:
She altogether in herself abides
When, seeking round, she pries about herself:
But furthest falls beneath herself, when she
With love and wonder searcheth out this earth

hio bið ſþiðe ꝼioꞃ.
hiꞃe ſelꝼꞃe beneoþan.
þonne hio þæſ lænan.
luꝼað ⁊ þunðꞃað.
eoꞃðlicu þinʒ.
oꝼeꞃ ecne ꞃæð.
Þþæt þu ece Loð.
eaꞃð ꝼoꞃʒeaꝼe.
ſaulum on heoꝼonum.
ſeleſt þeoꞃðlica.
ʒinꝼæſta ʒiꝼa.
Loð ælmihtiʒ.
be ʒe eaꞃnunʒa.
anꞃa ʒehþelcꞃe.
ealle hi ſcinað.
þuꞃh þa ſciꞃan neaht.
haðꞃe on heoꝼenum.
na hþæþꞃe þeah.
ealle eꝼenbeoꞃhte.
Þþæt þe oꝼt ʒeſioð.
haðꞃum nihtum.
þæt te heoꝼon-ſteoꞃꞃan.
ealle eꝼenbeoꞃhte.
æꝼꞃe ne ſcinað.
Þþæt þu ece Loð.
eac ʒemenʒeſt.
þa heoꝼoncunðan.
hiþeꞃ þið eoꞃþan.
ſaula þið lice.
ſiðþan þuniað.
þiſ eoꞃðlice.
anð ꝥ ece ſamoð.
ſaul in ꝼlæſce.
Þþæt hi ſimle to þe.
hiona[1] ꝼunðiað.
ꝼoꞃþæm hi hiðeꞃ oꝼ þe.
æꞃoꞃ comon.
ſculon eꝼt to þe.
ſceal ſe lichama.
laſt þeaꞃðiʒan.

With its lean lusts, above the lore for ever!
Yea, more; Thou, Ever Good, to souls in heaven
Givest an heritage, Almighty God,
And worthiest lasting gifts, as each hath earned.
They, through the moonlit night, shine calm in heaven,
Yet are not all of even brightness there,
So oft we see the stars of heaven by night,
They shine not ever all of even brightness.
Moreover, Ever Good, Thou minglest here
Heavenly things with earthly, soul with flesh:
Afterwards soul and flesh both live together,
Earthly with heavenly:
ever hence they strive
Upward to Thee, because they came from Thee,
And yet again they all shall go to Thee!
This living body yet once more on earth
Shall keep its ward, for-that it theretofore
Wax'd in the world: they dwelt (this body and soul)

[1] Cott. hi on.

eꝼt on eoꞃþan.
ſoꞃþæm he æꞃ oꝼ hiꞃe.
ꝼeox on ꝼeoꞃulde.
ꝼuneðon æt ſomne.
eꝼen ſꝼa lanȝe.
ſꝼa him lẏꝼeð ꝼæſ.
ꝼꞃom þæm ælmihtiȝan.
þe hi æꞃoꞃ ȝio.
ȝeſomnaðe.
þæt iſ ſoð cẏninȝ.
ſe þaſ ꝼolðan ȝeſceop.
anð hi ȝeꝼẏlðe þa.
ſꝼiðe miſlicum.
mine ȝeꝼꞃæȝe.
neata cẏnnum.
neꞃȝenð uſeꞃ.
he hi ſiðþan aſioꝼ.
ſæða moneȝum.
ꝼuða ⁊ ꝼẏꞃta.
ꝼeoꞃulde ſceatum.
ꝼoꞃȝiꝼ nu ece Loð.
uꞃum moðum.
þæt hi moten to þe.
metoð alꝼuhta.
þuꞃh[1] þaſ eaꞃꝼoþu.
up aſtiȝan.
anð oꝼ þiſum bẏſeȝum.
bileꝼit ꝼæðeꞃ.
þeoða ꝼaldenð.
to þe cuman.
anð þonne mið openum.
eaȝum moten.
moðeſ uꞃeſ.
þuꞃh þinꞃa mæȝna ſpeð.
æꝼelm ȝeſion.
eallꞃa ȝooða.
þæt þu eaꞃt ſelꝼa.
ſiȝe Dꞃihten Loð.
ȝe þa eaȝan hal.
uꞃeſ moðeſ.

So long together as to them gave leave
The Almighty, who had made them one before,
That is in sooth the King! who made this world,
And fill'd it mixedly with kinds of cattle,
Our Saviour and near Helper, as I trow.
Thence He with many seeds of woods and worts
Stock'd it in all the corners of the world.
Forgive now, Ever Good, and give to us
That in our minds we may upsoar to thee,
Maker of all things, through these troublous ways;
And from amidst these busy things of life,
O tender Father, Wielder of the world,
Come unto Thee, and then through Thy good speed
With the mind's eyes well opened we may see
The welling spring of Good, that Good, Thyself,
O Lord, the God of Glory!—Then make whole
The eyes of our understandings, so that we,

[1] Cott. þuꞃȝ.

þæt þe hi on þe ſelfum.
riðþan moten.
afæſtnian.[1]
fæðen enzla.
toðniſ þone þiccan miſt.
þe þnaze nu.
nið þa eazan foþan.
uſſeſ moðeſ.
hanzoðe hþýle.
heþiz ⁊ þýſtne.
Onliht nu þa eazan.
uſſeſ moðeſ.
mið þinum leohte.
liþeſ palðenð.
foþþæm þu eaþt nio biþhtu.
bilepit fæðen.
roþeſ leohteſ.
anð þu ſelfa eaþt.
nio fæſte næſt.
fæðen ælmihtiz.
eallna roðfæſtna.
Þnæt þu roſte zeðeſt.
þæt hi þe ſelfne.
zeſion moten.
Ðu eaþt eallna þinza.
þeoða palðenð.
fruma ⁊ ende.
Þnæt þu fæðen enzla.
eall þinz bineſt.
epelice.
buton zeſſince.
Ðu eaþt ſelfa pez.
anð laſteop eac.
liſzendna zehpæſ.
anð nio plitize ſtop.
þe ſe pez to liðð.
þe ealle to.
á funðiað.[2]
men of molðan.
on þa mænan zeſceaft.

Father of angels, fasten them on Thee!
Drive away this thick mist, which long while now
Hath hung before our mind's eyes, heavy and dark.
Enlighten now these mind's eyes with Thy light,
Master of life; for Thou, O tender Father,
Art very brightness of true light Thyself;
Thyself, Almighty Father, the sure rest
Of all thy fast and true ones; winningly
Thou orderest it that they may see Thyself!
Thou art of all things origin and end,
O Lord of all men; Father of angels, Thou
Easily bearest all things without toil,
Thou art Thyself the way, and leader too,
Of every one that lives, and the pure place
That the way leads to: all men from this soil
Throughout the breadth of being, yearn to Thee.

[1] Cott. æſæſtnian. [2] Cott. afunðiað.

METRUM XXI.[u]

Ƿel la monna beaɲn.
ʒeonδ mıδδan ʒeaɲδ.
ꝼɲıoɲa æʒhƿılc.
ꝼunδıe to þæm.
ecum ʒoδe.
þe ƿe ẏmb ſpɲecað.
anδ to þæm ʒeſælþum.
þe ƿe ſecʒað ẏmb.
δe þe þonne nu ſıe.
neaɲƿe ʒeheꝼteδ.
mıδ þıſſeſ mæɲan.
mıδδan ʒeaɲδeſ.
unnẏttɲe luꝼe.
ſece hım eꝼt hɲæðe.
ꝼulne ꝼɲıoδom.
þæt he ꝼoɲð cume.
to þæm ʒeſælþum.
ſaula ɲæδeſ.
ꝼoɲþæm ꝥ ıſ ſıo ana[1] ɲeſt.
eallɲa ʒeſƿınca.
hẏhtlıcu hẏð.
heaum ceolum.
moδeſ uſſeſ.
meɲe ſmẏlta ƿıc.
þæt ıſ ſıo ana[1] hẏð.
þe æꝼɲe bıð.
æꝼteɲ þam ẏþum.
uɲa ʒeſƿınca.
ẏſta ʒehƿelcɲe.
ealnıʒ ſmẏlte.
þæt ıſ ſıo ꝼɲıð-ſtoƿ.
anδ ſıo ꝼɲoꝼoɲ ana.[1]
eallɲa ẏɲmınʒa.
æꝼteɲ þıſſum.
ƿeoɲulδ-ʒeſƿıncum.
þæt ıſ ƿẏnſum ſtoƿ.
æꝼteɲ þıſſum ẏɲmþum.

METRE XXI.

OF INWARD LIGHT.

Well,—O ye children of men in mid-earth!
Every freeman should seek till he find
That, which I spake of, good endless in worth;
These, which I sing of, the joys of the mind.

Let him who is narrow'd and prison'd away
By love of this mid-earth empty and vain,
Seek out for himself full freedom to-day,
That soul-feeding joys he may quickly attain.

For, such of all toil is the only one goal,
For sea-weary keels hythe-haven from woes,
The great quiet dwelling that harbours the soul,
Still calm in the storm, and from strife a repose.

That is the peace-place, and comfort alone
Of all that are harmed by the troubles of life,
A place very pleasant and winsome to own,
After this turmoil of sorrow and strife.

[u] Boet. lib. iii. metrum 10.—Huc omnes pariter venite capti, &c.
[1] Cott. an.

to aȝanne.
Ac ic ȝeorne þat.
þæt te ȝýlden maðm.
þýlþren þinc.
þtan-þearo ȝimma nan.
middenȝearðeþ þela.
moðeþ eaȝan.
æþre ne onlýhtað.
auht ne ȝebetað.
hiora þceaþpneþþe.
to þære þceaþunȝa.
þoðra ȝeþælþa.
ac hi þþiþor ȝet.
monna ȝehþelceþ.
moðeþ eaȝan.
ablendað on bþeoþtum.
þonne hi hi beorhtþan ȝeðon.
þorþæm æȝhþilc þinȝ.
þe on þiþ andþearðan.
liþe licað.
lænu þindon.
eorðlicu þinȝ.
á þleondu.
ac þ iþ þundorlic.
þlite and beorhtneþ.
þe þuhta ȝehþæþ.
þlite ȝebeþhtað.
and æþteþ þæm.
eallum þaldeð.
Nele þe þaldend.
þæt þorþeorþan þcýlen.
þaula uþþe.
ac he hi þelþa þile.
leoman onlihtan.
liþeþ þaldend.
Liþ þonne hæleþa hþilc.
hlutþum eaȝum.
aðoðeþ þineþ mæȝ.
mæ[illegible]ne oþþion.
on [illegible]oneþ leohteþ.
[illegible]e beorhto.

But right-well I wot that no
treasure of gold
Nor borders of gem-stones,
nor silvery store,
Nor all of earth's wealth the
mind's sight can unfold,
Or better its sharpness true
joys to explore:

But rather, make blind in the
breast of each man
The eyes of his mind than
make ever more bright,
For, sorry and fleeting as fast
as they can
Are all who in this flitting
earth can delight.

Yet wondrous the beauty and
brightness is seen
Of that which hath bright-
en'd and beautified all
So long as on this middle-earth
they have been,
And afterward happily holds
them in thrall.

For the Ruler He wills not the
soul should be nought,
Himself will enlighten it,
Lord of life given!
If any man then with the eyes
of his thought
May see the clear brightness
of light from high heaven,

þonne þile he ſecȝan.
þæt þæne ſunnan ſie.
beoþhtneſ þioſtro.
beoþna ȝehþýlcum.
to metanne.
þið þ micle leoht.
Loðeſ ælmihtiȝeſ.
þæt iſ ȝaſta ȝehþæm.
ece butan enðe.
eaðeȝum ſaulum.

Then will he say that the blaze of the sun
Is darkness itself to the glory so bright
Which Great God Almighty shines out on each one
Of souls of the happy for ever in light.

METRUM XXII.[w]

Se þe æfter þihte.
mið ȝeþece.
þille inþeaþðlice.
æfter ſþýþian.
ſþa ðeoplice.
þæt hit toðniſan ne mæȝ.
monna æniȝ.
ne ameþþan huþu.
æniȝ eoþðlic þincȝ.
he æþeſt ſceal.
ſecan on him ſelfum.
þæt he ſume hþile.
ýmbutan hine.
æþoþ ſohte.
ſece þæt ſiðþan.
on hiſ ſeſan innan.
anð ſoþlæte an.
ſþa he oftoſt mæȝe.
ælcne[1] ýmbhoȝan.
þý him unnet ſie.
anð ȝeſamniȝe.
ſþa he ſþiþoſt mæȝe.
ealle to þæm anum.
hiſ inȝeþonc.
ȝeſecȝe hiſ moð.
þæt hit mæȝ ſindan.
eall on him innan.

METRE XXII.

OF THE INNER MIND AND THE OUTER SIN.

The man that after right with care
Will inwardly and deeply dive,
So that no earthly thing may scare,
Nor him from such good seeking drive,

First in himself he shall find out
That which beyond he somewhile sought,
Within his mind must search about,
And leave behind each troublous thought;

This at the soonest, as he may,
Such care were harm to him and sin,
Then let him haste and hie away
To this alone, his mind within.

[w] Boet. lib. iii. metrum 11.—Quisquis profundâ mente vestigat verum, &c.
[1] Cott. ælcþe.

þinne inȝeþonc.
betan biſpellum.
þæt þu þe bet mæȝe.
aꞃeðian to ꞃoðoꞃum.
ꞃihte ſtiȝe.
on þone ecan eaꞃð.
uſſa ſaula.

With spells of olden leaven
Inform thy mind that thou mayst get
To read the way to heaven;
The right way to that happy shore
Our soul's own country ever-[more.

METRUM XXIV.[y]

Ic hæbbe ꝼiðꞃu.
ꝼuȝle ſpiꝼtꞃan.
mið þæm ic ꝼleoȝan mæȝ.
ꝼeoꞃ ꝼꞃam eoꞃþan.
oꝼeꞃ heane hꞃoꝼ.
heoꝼoneſ þiſſeſ.
ac þæꞃ ic nu moſte.
moð ȝeꝼeðꞃan.
þinne ꝼeꞃð-locan.
ꝼeðꞃum minum.
oðþæt þu meahte.
þiſne miððan ȝeaꞃð.
ælc eoꞃðlic þinȝ.
eallunȝa ꝼoꞃſion.
Meahteſ oꝼeꞃ ꞃoðoꞃum.
ȝeꞃeclice.
ꝼeðeꞃum lacan.[1]
ꝼeoꞃ up oꝼeꞃ.
þolcnu þinðan.
þlitan ſiðþan uꝼan.
oꝼeꞃ ealle.
Meahteſ eac ꝼaꞃan.
oꝼeꞃ þæm ꝼẏꞃe.
þe ꝼela ȝeaꞃa ꝼoꞃ.
lanȝe betþeox.
lẏꝼte ⁊ ꞃoðeꞃe.
ſþa him æt ꝼꞃẏmðe.
ꝼæðeꞃ ȝetioðe.
Ðu meahteſt þe ſiðþan.
mið þæꞃe ſunnan.

METRE XXIV.

THE SOUL'S HERITAGE.

I have wings like a bird, and more swiftly can fly
Far over this earth to the roof of the sky,
And now must I feather thy fancies, O mind,
To leave the mid-earth and its earthlings behind.

Stretch'd over the heavens, thou mayst with thy wings
Sport in the clouds and look down on all things,
Yea, far above fire, that lieth betwixt
The air and the sky, as the Father hath mixt.

Thence with the sun to the stars thou shalt fly,
Thereafter full quickly to float through the sky,

[y] Boet. lib. iv. metrum 1.—Sunt etenim pennæ volucres mihi, &c.
[1] Cott. onlacan.

ꝼaꞃan beꞇꝼeox.
oþꞃum ꞇunʒlum.
Meahꞇeſꞇ þe ꝼull ꞃecen.
on þæm ꞃoðeꞃe uꝼan.
ſiðþan ꝼeoꞃþan.
anð þonne ſamꞇenʒeſ.
æꞇ þæm æl-cealðan.
anum ſꞇeoꞃꞃan.
ſe ẏꝼmeſꞇ iſ.
eallꞃa ꞇunʒla.
þone Saꞇuꞃnuſ.
ſunð-buenðe haꞇað.
unðeꞃ heoꝼonum.
he iſ ſe cealða.
eall iſiʒ ꞇunʒel.
ẏꝼemeſꞇ ꝼanðꞃað.
oꝼeꞃ eallum uꝼan.
oþꞃum ſꞇeoꞃꞃum.
Siðþan þu þone.
þone upahaꝼaſꞇ.
ꝼoꞃð oꝼeꞃ-ꝼaꞃenne.
þu meahꞇ ꝼeoꞃſian.
þonne biſꞇ þu ſiðþan.
ſona oꝼeꞃ uppan.
ꞃoðeꞃe ꞃẏne ſꝼiꝼꞇum.
ʒiꝼ þu ꞃihꞇ ꝼæꞃeſꞇ.
þu[1] þone hehſꞇan heoꝼon.
behinðan læꞇſꞇ.
Ðonne meahꞇ þu ſiðþa.
ſoþeſ leohꞇeſ.
habban þinne ðæl.
þonan an cẏninʒ.
ꞃume ꞃicſað.
oꝼeꞃ ꞃoðeꞃum up.
anð unðeꞃ ſꝼa ſame.
eallꞃa ʒeſceaꝼꞇa.
ꝼeoꞃulðe ꝼalðeð.
Ðæꞇ iſ ꝼiſ cẏninʒ.
þæꞇ iſ ſe þe ꝼalðeð.
ʒionð ꝼeꞃ-þioða.

To the lonely cold planet, which sea-dwellers call
Saturn, in heaven the highest of all.

He is the icy cold star in the highest
That wanders the furthest, and yet as thou fliest
Higher, and further, and up shalt thou rise,
Yea, to the top of the swift rushing skies!

If thou goest rightly, e'en these shalt thou leave:
And then of the true light thy share shalt receive,
Where up over heaven, the Only King reigns,
And under it all the world's being sustains.

This is the Wise King, this is He who is found
To rule o'er the kings of all peoples around;
With his bridle hath bitted the heaven and earth,
And guides the swift wain by His might driven forth.

He is the One Judge unswervingly right,
Unchanging in power, and unsullied in light;

[1] Cott. þe.

ealꞃa oþꞃa.
eoꞃþan cẏnɪnʒa.
ʃe mɪð hɪʃ bꞃɪðle.
ẏmbe bæʈeð hæfð.
ẏmbhꞃẏꞃfʈ ealne.
eoꞃþan ⁊ heoꞃoneʃ.
Þe hɪʃ ʒeꞃalð-leþeꞃ.
ꞃel ʒemeʈʒað.
ʃe ʃʈoꞃeð á.
þuꞃh þa ʃʈꞃonʒan meahʈ.
þæm hꞃæðꞃæne.
heoꞃoneʃ anð eoꞃþan.
ʃe an ðema ɪʃ.
ʒeʃʈæðþɪʒ.
unanꞃenðenðlɪc.
ꞃlɪʈɪʒ ⁊ mæꞃe.
Lɪf þu ꞃẏꞃfʃʈ on.
ꞃeʒe ꞃɪhʈum.
up ʈo þæm eaꞃðe.
þæʈ ɪʃ æþele ʃʈoꞃ.
þeah þu hɪ nu ʒeʈa.
ꞃoꞃʒɪʈen hæbbe.
ʒɪf þu æfꞃe.
efʈ þæꞃ an cẏmeʃʈ.
þonne ꞃɪlʈ þu ʃecʒan.
anð ʃona cꞃeþan.
þɪʃ ɪʃ eallunʒa.
mɪn aʒen cẏð.
eaꞃð anð eþel.
ɪc ꞃæʃ æꞃ hɪonan.
cumen ⁊ acenneð.
þuꞃh þɪʃʃeʃ cꞃæfʈʒan meahʈ.
nẏlle ɪc æfꞃe hɪonan.
uʈ ꞃɪʈan.
ac ɪc ʃẏmle heꞃ.
ʃofʈe ꞃɪlle.
mɪð fæðeꞃ ꞃɪllan.
fæʃʈe ʃʈonðan.
Lɪf þe þonne æfꞃe.
efʈ ʒeꞃeoꞃþeð.
þæʈ þu ꞃɪlʈ oððe moʃʈ.

When to His dwelling-place
back thou dost roam,
However forgotten, it still is
thy home.

If ever again thou shalt thither-
ward go,
Soon wilt thou say, and be sure
it is so,
"This is mine own country in
every way,
The earth of my birth, and my
heirdom for aye:

"Hence was I born, and came
forth in my time,
Through the might of my
Maker, the Artist sublime,
Nor will I go out evermore but
stand fast,
At the will of my Father, come
hither at last."

And if it should aye be again
that thou wilt
Come back to the world in its
darkness and guilt,
Thou shalt easily see of these
kings and these proud
Who worst have down-trodden
this woe-ridden crowd,

ꝥeoꝛolδe þıoſtꝛo.
eꝼt ꝼanδıan.
þu meahꝛ eaðe ȝeſıon.
unꝛıhꝛꝑıſe.
eoꝛþan cẏnınȝaſ.
anδ þa oꝼeꝛmoδan.
oþꝛe ꝛıcan.
þe þıſ ꝥeꝛıȝe ꝼolc.
ꝥẏꝛſꝛ ꝛucıað.
þæꝛ he ſẏmle bıoð.
ſꝥıðe eaꝛme.
unmehꝛıȝe.
ælceſ þınȝeſ.
emne þa ılcan.
þe þıſ eaꝛme ꝼolc.
ſume hꝥıle nu.
ſꝥıþoſꝛ onδꝛæδeð.

That they too are wretched and wofully poor,
Unmighty to do anything any more,
These, ay even these, beneath whose dread yoke
Now somewhile are trembling this woe-ridden folk.

METRUM XXV.[z]

Lehen nu an ſpell.
be þæm oꝼeꝛmoδum.
unꝛıhꝛꝑıſum.
eoꝛþan cẏnınȝum.
þa heꝛ nu maneȝum.
anδ mıſlıcum.
ꝥæδum ꝥlıꝛe-beoꝛhꝛum.
ꝥunδꝛum ſcınað.
on heah-ſeꝛlum.
hꝛoꝼe ȝeꝛenȝe.
ȝolδe ȝeȝeꝛeδe.
anδ ȝımcẏnnum.
uꝛan ẏmbe ſꝛanδne.
mıδ unꝛıme.
þeȝna ⁊ eoꝛla.
þa bıoð ȝehẏꝛſꝛe.
mıδ heꝛe-ȝeaꝛꝥum.
hılδe ꝛoꝛhꝛum.
ſꝥeoꝛδum ⁊ ꝼeꝛelum.
ſꝥıðe ȝeȝlenδe.

METRE XXV.

OF EVIL KINGS.

Hear now a spell of the proud overbearing
Kings of the earth, when unrighteous in mind:
Wondrously bright though the robes they are wearing,
High though the seats where their pomp is enshrined.

Gold-clad and gemm'd, and with hundreds round standing,
Thanes and great earls with their chain and their sword,
All of them chieftains in battle commanding,
Each in his rank doing suit to his lord:

[z] Boet. lib. iv. metrum 2.—Quos vides sedere celso, &c.

anð þeȝniað.
þṙẏmme mẏcle.
ælc oþṙum.
anð hi ealle him.
þonan mið þẏ[1] þṙẏmme.
þṙeatiað ȝehþiðeṙ.
ẏmb-ſittenða.
oþṙa þeoða.
anð ſe hlaſoṙð ne ſcṙiſð.
þe þæm heṙe þaldeð.
ſṙeonðe ne ſeonðe.
ſeoṙe ne æhtum.
ac he ṙeþiȝ-moð.
ṙæſt on ȝehþilcne.
ṙeðe hunðe.
þuhta ȝelicoſt.
Bið to upahæſen.
inne on moðe.
ſoṙ þæm anþalðe.
þe him anṙa ȝehþilc.
hiſ tiṙ-þina.
to ſultemað.
Liſ mon þonne þolðe.
him aþindan oſ.
þæſ cẏne-ȝeṙelan.
claþa ȝehþilcne.
anð him þonne oſtion.
þaṙa þeȝnunȝa.
anð þæſ anþalðeſ.
þe he heṙ hæſðe.
þonne meaht þu ȝeſion.
þæt he bið ſþiðe ȝelic.
ſumum þaṙa ȝumena.
þe him ȝeoṙnoſt nu.
mið þeȝnunȝum.
þṙinȝað ẏmbe utan.
ȝiſ he þẏṙſa ne bið.
ne þene ic hiſ na beteṙan.
Liſ him þonne æſṙe.
unmenðlinȝa.
þeaſ ȝebeṙeðe.

While in such splendour each
rules like a savage,
Everywhere threatening the
people with strife,
So, this lord heeds not, but
leaves them to ravage
Friends for their riches, and
foes for their life!

Ay, and himself, like a hound
that is madden'd,
Flies at and tears his poor
people for sport,
In his fierce mind too loftily
gladden'd
With the proud power his
chieftains support.

But, from his robes if a man
should unwind him,
Stripp'd of such coverings
kingly and gay,
Drive all his following thanes
from behind him,
And let his glory be taken
away;

Then should ye see that he
likens most truly
Any of those who so slavishly
throng
Round him with homage de-
murely and duly,
Neither more right than the
rest, nor more wrong.

[1] Cott. þa.

þæt him þuþde oftoȝen.
þrȳmmeſ ⁊ þæda.
and þeȝnunȝa.
and þæſ anþaldeſ.
þe þe ȳmbe ſpreca ð.
ȝif him ænig þara.
ofhende þȳrð.
ic þat ꝥ him þinceð.
þæt he þonne ſie.
becrope n on carcern.
oððe coðlice.
racentan ȝeræpeð.
Ic ȝereccan mæȝ.
þæt of unȝemete.
ælceſ þinȝeſ.
þiſte ⁊ þæda.
þin-ȝeðrinceſ.
and of ſþet-metann
ſþiþoſt þeaxað.
þære þrænneſſe.
þoð-þraȝ micel.
ſio ſþiðe ȝeðræfð.
ſefan inȝehȳȝð.
monna ȝehþelceſ.
þonan mæſt cȳmeð.
ȳfla ofermeta.
unnetta ſaca.
Ðonne hi ȝebolȝene[1] þeorþað.
him þȳrð on breoſtum inne.
beſþunȝen ſefa on hreþre.
mið þæm ſþiþan þelme.
hat-heortneſſe.
and hreðe ſiðþan.
unrotneſſe.
eac ȝereæpeð.
hearðe ȝehæfteð.
Þim ſiðþan onȝinð.
ſum tohopa.
ſþiðe leoȝan.
þæſ ȝeþinneſ þræce.
þilnað ꝥ irre.

If then to him it should chance in an hour,
All his bright robes from his back be offstripped,
All that we speak of, his pomp and his power,
Glories unravell'd and garments unripp'd,—

If these were shredded away, I am thinking,
That it would seem to him surely as though
He to a prison had crept, and was linking
All that he had to the fetters of woe.

Rightly I reckon that measureless pleasure,
Eating and drinking, and sweetmeats and clothes,
Breed the mad waxing of lust by bad leisure,
Wrecking the mind where such wickedness grows:

Thence cometh evil, and proud overbearing;
Quarrels and troubles arise from such sin,
When in the breast hot-heartness is tearing
With its fierce lashes the soul that's within.

[1] Cott. ȝeboȝene.

anes and oþres.
him þ̄ eall ȝehæt.
his ꝑeceleſt.
ꝑihtes ne ſcꝑiſeð.
Ic þe ſæde æꝑ.
on þiſſe ſelſan bec.
þæt ſumes ȝoodes.
ſidꝑa ȝeſceaſta.
anleꝑꝑa ælc.
á ꝑilnode.
ſoꝑ his aȝenum.
eald-ȝecẏnde
unꝑihtꝑiſe.
eoꝑþan cẏninȝaſ.
ne maȝon æſꝑe þuꝑhtion.
aꝑuht ȝoodes.
ſoꝑ þæm ẏſle.
þe ic þe æꝑ ſæde.
Niſ þ̄ nan ꝑundoꝑ.
ſoꝑþæm hi ꝑillað hi.
þæm unþeaꝑum.
þe ic þe æꝑ nemde.
anꝑa ȝehꝑelcum.
á undeꝑþeodan.
Sceal þonne nede.
neaꝑꝑe ȝebuȝan.
to þaꝑa hlaſoꝑda.
hæſte dome.
þe he hine eallunȝa.
æꝑ undeꝑþiodde.
þæt iſ ꝑẏꝑſe ȝet.
þæt he ꝑinnan nẏle.
ꝑið þæm anꝑalde.
ænȝe ſtunde.
þæꝑ he ꝑolde á.
ꝑinnan onȝinnan.
and þonne on þæm ȝeꝑinne.
þuꝑhꝑunian ſoꝑð.
þonne næſde he.
nane ſcẏlde.
þeah he oſeꝑꝑunnen.
ꝑeoꝑþan ſceolde.

Afterward, sorrow imprisons
and chains him;
Then does he hope, but his
hope is a lie:
Then again, wrath against some-
body pains him,
Till he has recklessly doom'd
him to die.

In this same book before I was
speaking,
Everything living is wishing
some good,
But the bad kings of the earth,
who are wreaking
Nothing but ill, as is fitting
they should.

That is no wonder, for slaves
very willing
Are they to sins,—as I told
thee before,—
And to those lords whose
chains they are filling,
Straitly and strictly must
bend evermore:

This is yet worse, they will not
be winning
Standing-room even against
such ill might;
Still, if they will, they struggle
unsinning,
Though they should seem
overthrown in the fight.

METRUM XXVI.[a]

Ic þe mæʒ eaðe.
ealðum ⁊ leaſum.
ſpellum anðꞃeccan.
ſpꞃæce ʒelıcne.[1]
eꝼne þıſſe ılcan.
þe þıt ẏmbſpꞃecað.
Þıt ʒeſælde ʒıo.
on ſume tıde.
þæt Aulıxeſ.
unðeꞃ-hæꝼðe.
þæm Laſeꞃe.
cẏne-ꞃıcu tþa.
Þe þæſ Ðꞃacıa.
þıoða alðoꞃ.
anð Retıe.
ꞃıceſ hıꞃðe.
Þæſ hıſ ꝼꞃea-ðꞃıhtneſ.
ꝼolc-cuð nama.
Aʒamemnon.
ſe ealleſ þeolð.
Lꞃeca ꞃıceſ.
Luð þæſ þıðe.
þæt on þa tıðe.
Tꞃıoıa ʒeþın.
þeaꞃð unðeꞃ þolcnum.
ꝼoꞃ þıʒeſ-heaꞃð.
Lꞃeca ðꞃıhten.
camp-ſteð ſecan.
Aulıxeſ mıð.
an hunð ſcıpa.
læððe oꝼeꞃ laʒu-ſtꞃeam.
ſæt lonʒe þæꞃ.
tẏn þınteꞃ[2] ꝼull.
Ða[3] ſıo tıð ʒelomp.
þæt hı ꝥ ꞃıce.
ʒeꞃæht hæꝼðon.
ðıoꞃe ʒecepte.

METRE XXVI.

OF CIRCE AND HER COMPANY.

From old and leasing spells right easily
Can I to thee tell out a tale like that
Whereof we lately spake.—It chanced of yore
That, on a time, Ulysses held two kingdoms
Under his Cæsar: he was prince of Thrace,
And ruled Neritia as its shepherd king.
His head-lord's folk-known name was Agamemnon,
Who wielded all the greatness of the Greeks.
At that time did betide the Trojan war,
Under the clouds well known: the warrior chief,
Lord of the Greeks, went forth to seek the battle.
Ulysses with him led an hundred ships
Over the sea, and sat ten winters there.
When the time happen'd that this Grecian lord
With his brave peers had overthrown that kingdom,

[a] Boet. lib. iv. metrum 3.—Vela Neritii ducis, &c.
[1] Cott. ʒelıce. [2] Cott. þınt̄. [3] Cott. þe.

ðrihten Lreca.
Trioia burh.[1]
tilum ȝeriþum.
þa þa[2] Aulixer.
leafe hæfde.
Ðracia cẏninȝ.[3]
þæt he þonan morte.
he let him behindan.
hẏrnde ciolar.
niȝon ⁊ hund niȝontiȝ.
næniȝe[4] þonan.
mere-henȝerta.
ma þonne ænne.
ferede on fifel ſtream.
famiȝ-bordon.
þrierefre ceol.
þæt bið ꝥ mærte.
Lreciſcra ſcipa.
þa yearð ceald yeder.
ſtearc-ſtorma ȝelac.
ſtunede ſio brune.
ẏð yið oþre.
ut feor adraf.
on yendel-ſæ.
yiȝendra ſcola.
up on ꝥ iȝland.
þær Apollinef.
dohtor yunode.
dæȝ-rimeſ yorn.
yæſ ſe Apollinuſ.
æþeleſ cẏnneſ.
Iobeſ eafora.
ſe yæſ ȝio cẏninȝ.
ſe licette.
litlum ⁊ miclum.
ȝumena ȝehyẏlcum.
þæt he Lod[5] yære.
hehſt ⁊ halȝoſt.
Sya ſe hlaford þa.

The dear-bought burgh of Troy,—Ulysses then,
The King of Thracia, when his lord gave leave
That he might hie him thence, he left behind
Of all his horn'd sea-keels ninety and nine.
Thence, none of those sea-horses, saving one,
Travell'd with foamy sides the fearful sea;
Save one, a keel with three-fold banks of oars,
Greatest of Grecian ships. Then was cold weather,
A gathering of stark storms; against each other
Stunn'd the brown billows, and out-drove afar
On the mid-winding sea the shoal of warriors,
Up to that island, where, unnumbered days,
The daughter of Apollo wont to dwell.
This same Apollo was of high-born kin,
Offspring of Jove, who was a king of yore,
He schemed so, as to seem to every one,
Little and great, that he must be a God,

[1] Cott. burȝ. [2] Cott. þu. [3] Cott. cininȝ. [4] Cott. næniȝne.
[5] Cott. ȝood.

þæt ðẏſiʒe ſolc.
on ʒeðꝑolan læððe.
oðþæt him ʒelẏſðe.
leoða unꝛim.
ſoꝛþæm he ꝑæſ mið ꝛihte.
ꝛiceſ hiꝛðe.
hioꝛa cẏne-cẏnneſ.
Luð iſ ꝑiðe.
þæt on þa tiðe.
þeoða æʒhꝑilc hæfðon.
heoꝛa hlaſoꝛð.
ſoꝛ þone hehſtan Loð.
anð ꝑeoꝛþoðon.
ſꝑa ſꝑa ꝑulðꝛeſ cẏninʒ.
ʒiſ he to þæm ꝛice ꝑæſ.
on ꝛihte boꝛen.
ꝑæſ þæſ Iobeſ ſæðeꝛ.
Loð eac ſꝑa he.
Saturꝛnuſ þone.
ſunð-buenðe.
heton hæleþa beaꝛn.
hæfðon þa mæʒþa.
ælcne æftеꝛ oþꝛum.
ſoꝛ ecne Loð.
Sceolðe eac ꝑeſan.
Apollineſ.
ðohtoꝛ ðioꝛ-boꝛen.
ðẏſiʒeſ ſolceſ.
ʒum-ꝛinca ʒẏðen.
cuðe ʒalðꝛa ſela.
ðꝛiſan ðꝛẏcꝛæftaſ.
hio ʒeðꝑolan ſẏlʒðe.
manna ſꝑiþoſt.
maneʒꝛa þioða.
Lẏninʒeſ ðohtoꝛ.
ſio Liꝛce ꝑæſ.
haten ſoꝛ heꝛiʒum.
Þio ꝛicſoðe.
on þæm iʒlonðe.
þe Aulixeſ.
cẏninʒ Ðꝛacia.

Highest and Holiest! So the silly folk
This lord did lead through lying ways, until
An untold flock of men believed in him:
For that he was with right the kingdom's chief,
And of their kingly kin. Well is it known
That in those times each people held its lord
As for the God most high, and worshipp'd him
For King of Glory,—if with right of rule
He to the kingdom of his rule was born.
The father of this Jove was also God,
Even as he: him the sea-dwellers call
Saturn: the sons of men counted these kin
One after other, as the Ever Good!
Thus also would Apollo's high-born daughter
Be held a Goddess by the senseless folk,
Known for her Druid-craft, and witcheries.
Most of all other men she followed lies.
And this king's daughter, Circe was she hight,

com ane to.
ceole liþan.
Luð þæȝ ȝona.
eallne þæne mæniȝe.
þe hine mið punoðe.
æþelinȝeȝ ȝið.
Þio mið unȝemete.
liȝȝum luȝoðe.
hð-monna ȝnea.
anð he eac ȝa ȝame.
ealle mæȝne.
eȝne ȝa ȝniðe.
hi on ȝeȝan luȝoðe.
þæt he to hiȝ eaȝðe.
æniȝe nýȝte.
moðeȝ mýnlan.
oȝeȝ mæȝð ziunȝe.
ac he mið þæm piȝe.
punoðe ȝiðþan.
oðþæt him ne meahte.
monna æniȝ.
þeȝna[1] ȝinna.
þæȝ mið peȝan.
ac hi ȝoȝ þæm ýmbþum.
eaȝðeȝ lýȝte.
mýntan ȝoȝlætan.
leoȝne hlaȝoȝð.
Ða onȝunnon peȝcan.
peȝ-þeoða ȝpell.
ȝæðon þ hio ȝceolðe.
mið hine ȝcinlace.
beoȝnaȝ ȝoȝbȝneðan.
anð mið balo-cnæȝtum.
ȝnaþum peoȝȝan.
on þilðna lic.
cýninȝeȝ þeȝnaȝ.
cýȝȝan ȝiðþan.
anð mið nacentan eac.
næȝan mæniȝne.
Sume hi to pulȝum ȝuȝðon.

Circe for Church, as having many with her.
She ruled this isle, whereto the Thracian king
Ulysses, with one ship, happened to sail.
Soon was it known, to all the many there
That dwelt with her, the coming of the prince;
She without measure loved this sailor-chief,
And he alike with all his soul loved her,
So that he knew not any love more deep
Even of home, than as he loved this maiden;
But lived with her for wife long afterward;
Until not one of all his thanes would stay,
But, full of anguish for their country's love,
They meant to leave behind their well-loved lord.
Then on the men she 'gan to work her spells;
They said, she should by those her sorceries
Make the men prone like beasts: and savagely
Into the bodies of wild beasts she warp'd

[1] Cott. þeȝnþa.

ne meahton þonne ƿoꞃð ꞃoꞃð-
bꞃinȝan.
ac hio þꞃaȝ-mælum.
þioton onȝunnon.
Sume ƿæꞃon eaꞃoꞃaꞃ.
á ȝꞃýmeteðon.
þonne hi ꞃaꞃeꞃ hƿæt.
ꞃioꞃian ꞃciolðon.
Ða þe leon ƿæꞃon.
onȝunnon laðlice.
ýꞃꞃenȝa ꞃýna.
þonne hi ꞃceolðon.
clipian ꞃoꞃ coꞃþꞃe.
Ꞓnihtaꞃ ƿuꞃðon.
ealðe ȝe ȝiunȝe.
ealle ꞃoꞃhƿeꞃꞃðe.
to ꞃumum ðioꞃe.
ꞃƿelcum he æꞃoꞃ.
on hiꞃ liꞃ-ðaȝum.
ȝelicoꞃt ƿæꞃ.
butan þam cýninȝe.
þe ꞃio cƿen luꞃoðe.
Nolðe þaꞃa oþꞃa.
ænis onbitan.
menniꞃceꞃ meteꞃ.
ac hi ma luꞃeðon.
ðioꞃa ðꞃohtað.
ꞃƿa hit ȝeðeꞃe ne ƿæꞃ.
Næꞃðon hi maꞃe.
monnum ȝeliceꞃ.
eoꞃð-buenðum.
þonne inȝeþonc.
Þæꞃðe anꞃa ȝehƿýlc.
hiꞃ aȝen moð.
þæt ƿæꞃ þeah ꞃƿiðe.
ꞃoꞃȝum ȝebunðen.
ꞃoꞃ þæm eaꞃꞃoþum.
þe him onꞃæton.
Þƿæt þa ðýꞃeȝan men.
þe þýꞃum ðꞃýcꞃæꞃtum.
lonȝ ȝelýꞃðon.

By baleful craft the followers
of the king.
Then did she tie them up, and
bind with chains.
Some were as wolves; and
might not then bring forth
A word of speech; but now
and then would howl.
Some were as boars; and
grunted ever and aye,
When they should sigh a whit
for sorest grief.
They that were lions, loathly
would begin
To roar with rage when they
should call their comrades,
The knights, both old and
young, into some beast
Were changed as each afore-
time was most like
In his life's day: but only not
the king,
Whom the queen loved: the
others, none would bite
The meat of men, but loved
the haunt of beasts,
As was ill fitting;
they to men, earth-dwellers
Had no more likeness left than
their own thought.
Each still had his own mind,
though straitly bound
With sorrow for the toils that
him beset.
For e'en the foolish men who
long believed

leaſum ſpellum.
ꝼiſſon hꝼæþꝼe.
þæt ꝥ ȝeꝼit ne mæȝ.
moð onꝼenðan.
monna ænıȝ.
mıð ðꝼẏcꝼæꝼtum.
þeah hıo ȝeðon meahte.
þæt þa lıchoman.
lanȝe þꝼaȝe.
onꝼenð ꝼuꝼðon.
Iſ ꝥ ꝼunðoꝼlıc.
mæȝen cꝼæꝼt mıcel.
moða ȝehꝼılceſ.
oꝼeꝼ lıchoman.
lænne ⁊ ſænne.
ðꝼẏlcum ⁊ ſꝼẏlcum.
þu meaht ſꝼeotole onȝıtan.
þæt þæſ lıchoman.
lıſtaſ ⁊ cꝼæꝼtaſ.
oꝼ þæm moðe cumað.
monna ȝehꝼẏlcum.
ænleꝼꝼa ælc.
Ðu meaht eaðe onȝıtan.
þæt te ma ðeꝼeð.
monna ȝehꝼẏlcum.[1]
moðeſ unþeaꝼ.
þonne mettꝼẏmneſ.
læneſ lıchoman.
Ne þeaꝼꝼ leoða nan.
ꝼenan þæꝼe ꝼẏꝼðe.
þæt ꝥ ꝼeꝼıȝe ꝼlæſc.
þæt moð.
monna ænıȝeſ.
eallunȝa to hım.
æꝼꝼe mæȝ onꝼenðan.
ac þa unþeaꝼaſ.
ælceſ moðeſ.
anð ꝥ ınȝeþonc.
ælceſ monneſ.
þone lıchoman lıt.
þıðeꝼ hıt ꝼıle.

Through leasing spells in all this Druid craft,
Knew natheless that no man might change the wit,
Or mind, by such bad craft: though they might make
That for long while the bodies should be changed.
Wonderful is that great and mighty art
Of every mind above the mean dull body.
By such and such things thou mayst clearly know
That from the mind come one by one to each
And every man his body's lusts and powers.
Easily mayst thou see that every man
Is by his wickedness of mind more harm'd
Than by the weakness of his failing body.
Nor need a man ween ever such weird-chance,
As that the wearisome and wicked flesh
Could change to it the mind of any man,
But the bad lusts of each mind, and the thought
Of each man, lead his body where they will.

[1] Cott. ȝehꝼelcum.

METRUM XXVII.[b]

Þẏ ȝe æfre ſcẏlen.
unrihtfiounȝum.
eoþer moð ðrefan.
ſþa ſþa mere floðeſ.
ẏþa hrerað.
iſ-calðe ſæ.
þecȝȝað for þinðe.
Þẏ oðþite ȝe.
þẏrðe eoþre.
þæt hio ȝeþealð nafað.
Þẏ ȝe þæſ ðeaþeſ.
þe eoþ Drihten ȝeſceop.
ȝebiðan ne maȝon.
bitreſ ȝecẏnðeſ.
nu he eoþ ælce ðæȝ.
onet toþearð.
Ne maȝon ȝe ȝeſion.
þæt he ſẏmle ſpẏreð.
æfter æȝhþelcum.
eorþan tuðre.
ðiorum ⁊ fuȝlum.
ðeað eac ſþa ſame.
æfter mon-cẏnne.
ȝeonð þiſne miððan ȝearð.
eȝeſlic hunta.
abit on þaðe.
nẏle he æniȝ ſþæð.
æfre forlætan.
ær he ȝeheðe.
þæt he hþile ær.
æfter ſpẏreðe.
Iſ ꝥ earmlic þinȝ.
þæt hiſ ȝebiðan ne maȝon.
burȝ-ſittenðe.
unȝeſæliȝe men.
hine ær þillað.
foran toſciotan.

METRE XXVII.

OF TOLERANCE.

Why ever your mind will ye trouble with hate,
As the icy-cold sea when it rears
Its billows waked-up by the wind?
Why make such an outcry against your weird fate,
That she cannot keep you from fears,
Nor save you from sorrows assign'd?

Why cannot ye now the due bitterness bide
Of death, as the Lord hath decreed,
That hurries to-you-ward each day?
Now can ye not see him still tracking beside
Each thing that is born of earth's breed,
The birds and the beasts, as ye may?

Death also for man in like manner tracks out
Dread hunter! this middle-earth through, [more;
And bites as he runs ever-
He will not forsake, when he searches about, [too,
His prey, till he catches it
And finds what he sought for before.

[b] Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

ſpa ſpa ꝼuʒla cẏn.
oððe ꝑilðu ðioꝛ.
þa ꝑinnað beꝛpuh.
æʒhpẏlc ꝑolðe.
oþeꝛ acꝑellan.
Ac þæꝛ iſ unꝑihꝛ.
æʒhꝑelcum men.
þæꝛ he oþeꝛne.
inꝑiꝛ-þoncum.
ꝼioʒe on ꝼæꝛðe.
ſpa ſpa ꝼuʒl oððe ðioꝛ.
Ac þæꝛ ꝑæꝛe ꝑihꝛoſꝛ.
þæꝛ ꝛe ꝑinca ʒehpẏlc.
oþꝛum ʒulðe.
eðlean on ꝑihꝛ.
ꝑeoꝛc be ʒeꝑeoꝛhꝛum.
ꝑeoꝛulð-buenðum.
þinʒa ʒehꝑilceſ.
þæꝛ iſ ꝥ he luꝼiʒe.
ʒoðꝛa ʒehꝑilcne.
ſpa he ʒeoꝛnoſꝛ mæʒe.
milðſiʒe ẏꝼlum.
ſpa ꝑe [æꝛ] ſpꝛæcon.
Þe ſceal þone monnan.
moðe luꝼian.
anð hiſ unþeapaſ.
ealle haꝛian.
anð oꝼſniþan.
ſpa he ſpiþoſꝛ mæʒe.

A sad thing it is, if we cannot
await
His bidding, poor burghers
of earth,
But wilfully strive with
him still;
Like birds or wild beasts, when
they haste in their hate
To rage with each other in
wrath,
And wrestle to quell and
to kill.

But he that would hate in the
deep of his heart
Another, unrighteous is he,
And worse than a bird or
a beast;
But best is the man who would
freely impart
To a brother, whoever he be,
Full worth for his work
at the least:

That is, he should love all the
good at his best,
And tenderly think of the
bad, [fore;
As we have spoken be-
The man he should love with
his soul—for the rest
His sins he should hate, and
be glad [more.
To see them cut off ever-

METRUM XXVIII.[c]

Þꝑa iſ on eoꝛþan nu.
unlæꝛðꝛa.
þe ne ꝑunðꝛiʒe.
ꝑolcna ꝼæꝛelðeſ.

METRE XXVIII.

OF HEAVENLY WONDERS.

Who now is so unlearned
among people of the world,

[c] Boet. lib. iv. metrum 5.—Si quis arcturi sidera nescit, &c.

ꝓoðꝓeſ ſꝑiꝼto.
ꝓẏne tunȝlo.
hu hẏ ælce ðæȝe.
utan ẏmbhꝑeꝓꝼeð.
eallne miððan ȝeaꝓð.
Þꝑa iſ mon-cẏnneſ.
þæt ne ꝑunðꝓie ẏmb.
þaſ ꝑlitеȝan tunȝl.
hu hẏ ſume habbað.
ſꝑiðe micle.
ſcẏꝓtꝓan ẏmbehꝑeaꝓꝼt.
ſume ſcꝓiþað lenȝ.
utan ẏmb eall þiſ.
an þaꝓa tunȝla.
ꝑoꝓulð-men hatað.
ꝑæneſ þiſla.
þa habbað ſcẏꝓtꝓan.
ſcꝓiðe anð ꝼæꝓelð.[1]
ẏmbhꝑeꝓꝼt læſſan.
þonne oþꝓu tunȝl.
ꝼoꝓþæm hi þæꝓe eaxe.
utan ẏmbhꝑeꝓꝼeð.
þone noꝓð-enðe.
nean ẏmbceꝓꝓeð.
on þæꝓe ilcan.
eaxe hꝑeꝓꝼeð.
eall ꝓuma ꝓoðoꝓ.
ꝓecene ſcꝓiþeð.
ſuð-healð ſꝑiꝼeð.
ſꝑiꝼt untioꝓiȝ.
Þꝑa iſ on ꝑoꝓulðe.[2]
þæt ne ꝑaꝼiȝe.
buton þa ane.
þe hit æꝓ ꝑiſſon.
þæt mæniȝ[3] tunȝul.
maꝓan ẏmbhꝑẏꝓꝼt.
haꝼað on heoꝼonum
ume hꝑile eꝼt.
hine ȝeliþað.
ſu
læſſ ꝼoꝓalacað ẏmb eaxe enðe.
þa þe [illegible] t. ꝼæꝓelt. [2] Cott. ꝑeoꝓulðe. [3] Cott. þæt te mæniȝ.
[1] Cott. Boe

As not to wonder at the clouds
upon the skies unfurl'd,
The swiftly rolling heavens and
the racing of the stars,
How day by day they run
around this mid-earth in
their cars?

Who then of men doth wonder
not these glittering stars to
see,
How some of them round
wafted in shorter circles be,
And some are wanderers away
and far beyond them all,
And one there is which worldly
men the Wain with shafts
do call.

These travel shorter than the
rest, with less of sweep and
swerve
They turn about the axle, and
near the north end curve,
On that same axle quickly
round turns all the roomy
sky,
And swiftly bending to the
south untiring doth it fly.

Then who is there in all the
world that is not well
amazed,
Save those alone who knew
before the stars on which
they gazed,

oððe mıcle maꞃe.
ʒeꝼeꞃað þa hıꞃe mıð oꞃe.
ẏmbe þeaꞃle þꞃæʒeð.
þaꞃa ıꞃ ʒehaꞇen.
Saꞇuꞃnuꞃ ꞃum.
ꞃe hæꝼð ẏmb þꞃıꞇıʒ.
ꝑınꞇeꞃ-ʒeꞃımeꞃ.
ꝑeoꞃulð ẏmbcẏꞃꞃeð.[1]
Booꞇeꞃ eac.
beoꞃhꞇe ꞃcıneð.
oþeꞃ ꞃꞇeoꞃꞃa cẏmeð.
eꝼne ꞃꝑa ꞃame.
on þone ılcan ꞃꞇeðe.
eꝼꞇ ẏmb þꞃıꞇıʒ.
ʒeaꞃ-ʒeꞃımeꞃ.
þæꞃ hı ʒıo þa ꝑæꞃ.
Hꝑa ıꞃ ꝑeoꞃulð-monna.
þæꞇ ne ꝑaꝼıʒe.
hu ꞃume ꞃꞇeoꞃꞃan.
oð þa ꞃæ ꝼaꞃað.
unðeꞃ meꞃe-ꞃꞇꞃeamaꞃ.
þæꞃ þe monnum þıncð.
Sꝑa eac ꞃume ꝑenað.
þæꞇ ꞃıo ꞃunne ðo.
ac ꞃe ꝑena nıꞃ.
ꝑuhꞇe þe ꞃoþꞃa.
Ne bıð hıo on æꝼen.
ne on æꞃ-moꞃʒen.
meꞃe-ꞃꞇꞃeame þa neaꞃ.
þe on mıðne ðæʒ.
anð þeah monnum þẏncð.
þæꞇ hıo on meꞃe ʒanʒe.
unðeꞃ ꞃæ ꞃꝑıꝼe.
þonne hıo on ꞃeꞇl ʒlıðeð.
Hꝑa ıꞃ on ꝑeoꞃulðe.
þæꞇ ne ꝑunðꞃıʒe.
ꝼulleꞃ monan.
þonne he ꝼæꞃınʒa.
ꝑẏꞃð unðeꞃ ꝑolcnum.
ꝑlıꞇeꞃ beꞃeaꝼað.

That many somewhiles on the heavens make a longer bend,
And somewhiles less, and sport about the axle of the end:

Or else much more they wander quickly round the midway spheres,
Whereof is one, hight Saturn, who revolves in thirty years,
Böotes also, shining bright, another star that takes
His place again in thirty years, of circle that he makes.

Who is there then of worldly men to whom it doth not seem
A thing most strange that many stars go under the sea-stream,
As likewise some may falsely ween that also doth the sun,
But neither is this likeness true, nor yet that other one.

The sun is not at even-tide, nor morning's early light
Nearer to the sea-stream than in the mid-day bright,
And yet it seems to men she goes her wandering sphere to lave,
When to her setting down she glides beneath the watery wave.

[1] Cott. ẏmbcıꞃꞃeð. Boeꞇeꞃ.

beþeaht mid þioſtrum.
Þra þeȝna ne mæȝe.
eac ꝑaſian.
ælceſ ſtioꝛꝛan.
hꝑẏ hi ne ſcinen.
ſciꝛum ꝑeðeꝛum.
beſoꝛan þæꝛe ſunnan.
ſꝑa hi ſẏmle ðoð.
middel nihtum.
ꝑið þone monan ſoꝛan.
haðꝛum heoſone.
Þꝑæt nu hæleþa ſela.
ſꝑelceſ and ſꝑelceſ.
ſꝑiðe ꝑundꝛað.
and ne ꝑundꝛiað.
þæt te ꝑuhta ȝehꝑilc.
men and netenu.
micelne habbað.
and unnetne.
andan betꝑeoh him.
ſꝑiðe ſinȝalne.
iſ ꝥ ſellic þincȝ.
þæt hi ne ꝑundꝛiað.
hu hit on ꝑolcnum oſt.
þeaꝛle þunꝛað.
þꝛaȝ-mælum eſt.
anſoꝛlæteð.
and eac ſꝑa ſame.
ẏð ꝑið lande.
ealneȝ ꝑinneð.
ꝑind ꝑið ꝑæȝe.
Þꝑa ꝑundꝛað þæſ.
oððe oþꝛeſ eſt.
hꝑẏ[1] þæt iſ mæȝe.
ꝑeoꝛþan oſ ꝑæteꝛe.
ꝑlite toꝛht[2] ſcineð.
ſunna ſꝑeȝle hat.
ſona ȝeceꝛꝛeð.
íſ meꝛe ænlic.
on hiſ aȝen ȝecẏnð.

Who is there in the world will wonder not to gaze
Upon the full-moon on his way, bereft of all his rays,
When suddenly beneath the clouds he is beclad with black?
And who of men can marvel not at every planet's track?

Why shine they not before the sun in weather clear and bright,
As ever on the stilly sky before the moon at night?
And how is it that many men much wondering at such,
Yet wonder not that men and beasts each other hate so much?

Right strange it is they marvel not how in the welkin oft
It thunders terribly, and then eftsoons is calm aloft,
So also stoutly dashes the wave against the shore,
And fierce against the wave the wind uprises with a roar!

Who thinks of this? or yet again, how ice of water grows,
And how in beauty on the sky the bright sun hotly glows,
Then soon to water, its own kin, the pure ice runs away;
But men think that no wonder, when they see it every day.

[1] Cott. hꝑi. [2] Cott. toꝛh.

ƿeoꞃþeð ꝺo ƿæꝺꞃe.
Ne þincð ꝥ ƿunꝺoꞃ micel.
monna æneȝum.
þæꝺ he mæȝe ȝeſeon.
ꝺoȝoꞃa ȝehƿilce.
ac þæꝺ ꝺẏſie ꝼolc.
þæſ hiꝺ ſelꝺnoꞃ ȝeſihð.
ſƿiþoꞃ ƿunꝺꞃiað.[1]
þeah hiꝺ ƿiſꞃa ȝehƿæm.
ƿunꝺoꞃ þince.
on hiſ moꝺ-ſeꝼan.
micle læſſe.
Unꝺeꞃ-ſꝺaþolꝼæſꝺe.
ealneȝ ƿenað.
þæꝺ ꝥ ealꝺ ȝeſceaꝼꝺ.
æꝼꞃie ne ƿæꞃe.
þæꝺ hi ſelꝺon ȝeſioð.
ac ſƿiþoꞃ ȝieꝺ.
ƿeoꞃulꝺ-men ƿenað.
þæꝺ hiꝺ ƿeaſ come.
niƿan ȝeſælꝺe.
ȝiꝼ hioꞃa nænȝum.
hƿẏlc æꞃ ne oþeoƿꝺe.
iſ ꝥ eaꞃmlic þinc.
Ac ȝiꝼ hioꞃa æniȝ.
æꝼꞃe ƿeoꞃþeð.
ꝺo þon ꝼiꞃƿeꝺ-ȝeoꞃn.
þæꝺ he ꝼela onȝinð.
leoꞃnian liſꝺa.
anꝺ him liꝼeſ ƿeaꞃꝺ.
oꝼ moꝺe abꞃiꝺ.
þæꝺ micle ꝺẏſiȝ.
þæꝺ hiꝺ oꝼeꞃƿꞃiȝen miꝺ.
ƿunoꝺe lanȝe.
þonne ic ƿæꝺ ȝeaꞃe.
ꝥ hi ne ƿunꝺꞃiað.
mæniȝeſ þinȝeſ.
þe monnum nu.
ƿæꞃþo ⁊ ƿunꝺeꞃ.
'ƿel hƿæꞃ þẏnceð.

This senseless folk is far more struck at things it seldom sees,
Though every wise man in his mind will wonder less at these;
Unstalworth minds will always think that what they seldom see
Never of old was made before, and hardly now can be.

But further yet, the worldly men by chance will think it came,
A new thing, if to none of them had ever happ'd the same;
Silly enough!—yet if of them a man begins to thirst
For learning many lists and lores that he had scorn'd at first,

And if for him the Word of life uncovers from his wit
The cloak of that much foolishness which overshadow'd it,
Then well of old I wot he would not wonder at things so
Which now to men most worthily and wonderfully show.

[1] Cott. ƿunꝺꞃað.

METRUM XXIX.[d]

Lıf þu nu ƿılnıʒe.
ƿeoꞃulð-Dꞃıhtneſ.
heane anƿalð.
hlutꞃe moðe.
onʒıtan ʒıoꞃne.[1]
ʒemal-mæʒene.
heoꞃoneſ tunʒlu.
hu hı hım healðað betƿuh.
ſıbbe ſınʒale.
ðẏðon ſƿa lanʒe.
ſƿa hı ʒeƿeneðe
ƿulðꞃeſ ealðoꞃ.
æt ꞃꞃum-ſceaꞃte.
þæt ſıo ꞃẏꞃene mot.
ſun ne ʒeſecan.
ſnaƿ cealðeſ ƿeʒ.
monna ʒemæꞃo.
Hƿæt þa mæꞃan tunʒl.
auþeꞃ oþꞃeſ ꞃene.
á ne ʒehꞃıneð.
æꞃ þam ꝥ oþeꞃ.
oꞃʒeƿıteð.
Ne huꞃu ſe ſteoꞃꞃa.
ʒeſtıʒan ƿıle.
ƿeſt-ðæl ƿolcna.
þone ƿıſe men.
Uꞃſa nemnað.
Ealle ſtıoꞃꞃan.
ſıʒað æꞃteꞃ ſunnan.
ſamoð mıð ꞃoðeꞃe.
unðeꞃ eoꞃþan ʒꞃunð.
he ana ſtent.
nıſ ꝥ nan ƿunðoꞃ.
he ıſ ƿunðꞃum ꞃæſt.[2]
uƿenðe neah.
eaxe þæſ ꞃoðeꞃeſ.
Ðonne ıſ an ſteoꞃꞃa.
oꞃeꞃ oþꞃe beoꞃht.

METRE XXIX.

OF THE STARS AND SEASONS.

If now thou art willing the Lord of the world
His highness and greatness clear-sighted to see,
Behold the huge host of the heavens unfurl'd
How calmly at peace with each other they be!

At the first forming the glorified Prince
Ordered it so that the sun should not turn
Nigh to the bounds of the moon ever since,
Nor the cold path of the snow-circle burn.

Nay, the high stars never cross on the skies
Ere that another has hurried away;
Nor to the westward will ever uprise
Ursa the star,—so witting men say.

All of the stars set after the sun
Under the ground of the earth with the sky:

[d] Boet. lib. iv. metrum 6.—Si vis celsi jura tonantis, &c.
[1] Cott. ʒıonne. [2] Cott. eaſt.

cẏmeð eaſtan up.
æꝛ þonne ſunne.
þone[1] monna beaꝛn.
moꝛʒen-ſtioꝛꝛa hatað.
unðeꝛ heoꝼonum.
ꝼoꝛþæm he hæleþum ðæʒ.
boðað æꝼteꝛ buꝛʒum.
bꝛenʒeð æꝼteꝛ.
ſꝼeʒeltoꝛht ſunne.
ſamað eallum ðæʒ.
iſ ſe ꝼoꝛꝛẏnel.
ꝼæʒeꝛ anð ſciene.
cẏmeð eaſtan up.
æꝛꝛoꝛ[2] ſunnan.
anð eꝼt æꝼteꝛ ſunnan.
on ſetl ʒliðeð.
ꝼeſt unðeꝛ ꝼeoꝛulðe.
ꝼeꝛ-þioða hiſ.
noman onꝼenðað.
þonne niht cẏmeð.
hatað hine ealle.
æꝼen-ſtioꝛꝛa.
ſe bið þæꝛe ſunnan ſꝼiꝼtꝛa.
ſiðþan hi on ſetl ʒeꝼitað.
oꝼiꝛneð.
þæt iſ æþele tunʒol.
oð ꝥ he be eaſtan ꝼeoꝛþeð.
elðum oþeꝼeð.
æꝛ þonne ſunne.

* * *
* * *
* * habbað.

æþele tunʒol.
emne ʒeðæleð.
ðæʒ ⁊ nihte.
Dꝛihtneſ meahtum.
ſunne ⁊ mona.
ſꝼiðe ʒeþꝼæꝛe.
ſꝼa him æt ꝼꝛẏmðe.
ꝼæðeꝛ ʒetiohhoðe.
Ne þeaꝛꝼt þu no ꝼenan.

That is no wonder; for only this one,
The axle, stands fastly and firmly on high.

Again, there's a star more bright than them all,
He comes from the east, before the sun's birth,
The star of the morning,—thus him ever call,
Under the heavens, the children of earth.

For that he bodes day's-dawn to men's homes
After him bringing the sun in his train,
Fair from the east this forerunner comes,
And glides to the west all shining again.

People rename him at night in the west,
Star of the evening then is he hight,
And when the setting sun goes to her rest
He races her down more swift than the light.

Still he outruns her, until he appears
Again in the east, forerunning the sun,
A glorious star, that equally clears
The day and the night, ere his racing be run.

[1] Cott. þonne. [2] Cott. æꝛ ꝼoꝛ.

þæt þa ꝑlıtezan tunʒl.
þæʃ þeoꝑdomeʃ.
aþꝑoten ꝑeoꝑðe.
æꝑ domeʃ dæʒe.
ðeð ʃıðþan ẏmbe.
moncẏnneʃ ꝼꝑuma.
ʃꝑa hım ʒemet þınceð.
ꝼoꝑþon hı he healꝼe.
heoꝼoneʃ þıʃʃeʃ.
on ane ne læt.
ælmıhtıʒ Ꞇoð.
þẏ læʃ hı oþꝑa ꝼoꝑðẏðen.
æþela ʒeʃceaꝼta.
ac ʃe eca Ꞇoð.
ealle[1] ʒemetʒað.
ʃıða ʒeʃceaꝼta.
ʃoꝼta ʒeðꝑeꝑað.
hꝑılum þæt ðrıʒe.
ðrıꝼt[2] þone ꝑætan.
hꝑẏlum hı ʒemenʒeð.
metoðeʃ cꝑæꝼte.
cıle ꝑıð hæto.
hꝑılum ceꝑꝑeð eꝼt.
on up ꝑoðoꝑ.
æl beoꝑhta leʒ.
leoht lẏꝼte.
lıʒeð hım behınðan.
heꝼıʒ hꝑuʃan ðæl.
þeah hıt hꝑılan æꝑ.
eoꝑðe ʃıo cealðe.
on ınnan hıꝑe.
heolð ⁊ hẏððe.
halıʒeʃ meahtum.
Be þæʃ cẏnınʒeʃ ʒeboðe.
cẏmeð ʒeaꝑa ʒehꝑæm.
eoꝑðe bꝑınʒeð.
æʒhꝑẏlc tuðoꝑ.
anð ʃe hata ʃumoꝑ.
hæleþa beaꝑnum.
ʒeaꝑa ʒehꝑılce.
ʒıeꝑeð ⁊ ðrıʒeð.

Through the Lord's power, the sun and the moon
Rule as at first by the Father's decree;
And think not thou these bright shiners will soon
Weary of serfdom till domesday shall be:

Then shall the Maker of man at his will
Do with them all that is right by-and-by;
Meanwhile the Good and Almighty One still
Setteth not both on one half of the sky,

Lest they should other brave beings unmake;
But Ever Good, He still suffers it not;
Somewhiles the dry with the water will slake,
Somewhiles will mingle the cold with the hot.

Yea, by His skill, otherwhiles will upsoar
Into the sky fire airily-form'd,
Leaving behind it the cold heavy ore
Which by the Holy One's might it had warm'd.

[1] Cott. ealla. [2] Cott. ðrıꝼð.

ȝeonð ſiðne ȝrunð.
ſæð anð bleða.
hærfeſt to honða.
her buenðum.
ripa receð.
ren æfter þæm.
ſÿlce haȝal ⁊ ſnaþ.
hruſan leccað.
on ſintreſ tið.
þeðer unhiore.
for þæm eorðe onfehð.
eallum ſæðum.
ȝeðeð ꝥ hi ȝroþað.
ȝeara ȝehþilce.
on lencten tið.
leaf up ſprÿttað.
ac ſe milða metoð.
monna bearnum.
on eorþan fet.
eall ꝥ te ȝroþeð.
þæſtmaſ on þeorolðe.
þel forðbrienȝeð hit.
þonne he þile.
heofona þaldenð.
anð eoþað eft.
eorð-buenðum.
nimð þonne he þile.
nerȝenðe Loð.
anð ꝥ hehſte ȝooð.
on heah ſetle.
ſiteð ſelf cÿninȝ.
anð þioſ ſiðe ȝeſceaft.
þenað anð þioþað.
he þone anþaldeð.
þæm ȝeþeltleþrum.
þeorulð ȝeſceafta.
Niſ ꝥ nan þunðor.
he iſ þeroða Loð.
cÿninȝ anð Drihten.
cþucera ȝehþelceſ.
æþelm ⁊ fruma.
eallra ȝeſceafta.

By the King's bidding it cometh each year,
Earth in the summer-time bringeth forth fruit,
Ripens and dries for the soil-dwellers here
The seed, and the sheaf, and the blade, and the root.

Afterward rain cometh, hailing and snow,
Winter-tide weather that wetteth the world,
Hence the earth quickens the seeds that they grow
And in the lenten-tide leaves are uncurl'd.

So the Mild Maker for children of men
Feeds in the earth each fruit to increase,
Wielder of heaven! He brings it forth then;
Nourishing God!—or makes it to cease.

He, Highest Good, sits on His high seat,
Self-King of all, and reins evermore
This His wide handiwork, made, as is meet,
His thane and His theow[1] to serve and adore.

That is no wonder, for He is the King,
Lord God of Hosts, each living soul's awe,

[1] Theow, a slave.

ƿẏꞃhꞇa ⁊ ſceppenδ.
ƿeoꞃulδe þiſſe.
ƿiſδom anδ æ.
ƿoꞃulδ-buenδꞃa.
Ɛalle[1] ȝeſceaꞃꞇa.
on hæꞃenδo.
hio nane ne ſenδað.
þæꞇ eꞃꞇ cumað.
Liꞃ he ꞃƿa ȝeſꞇæðþiȝ.
ne ſꞇaþolaδe.
ealle ȝeſceaꞃꞇa.[2]
æȝhƿẏlc hioꞃa.
ƿꞃaðe ꞇoſꞇencꞇe.
ƿeoꞃþan ſceolδen.
æȝhƿilc hioꞃa.
ealle ꞇo nauhꞇe.
ƿeoꞃþan ſceolδon.
ƿꞃaðe ꞇoſlopena.
þeah þa ane luꞃe.
ealle ȝeſceaꞃꞇa.
heoꞃoneſ ⁊ eoꞃþan.
hæbben ȝemæne.
þæꞇ hi þioƿien.
ſƿilcum þioδ-ꞃꞃuman.
anδ ꞃæȝniað ꝥ.
hioꞃa ꞃæδeꞃ ƿalδeð.
niſ ꝥ nan ƿunδoꞃ.
ꞃoꞃþæm ƿuhꞇa nan.
æꞃꞃe ne meahꞇe.
elleſ ƿunian.
ȝiꞃ hi eall mæȝene.
hioꞃa oꞃδ-ꞃꞃuman.
ꞇe þioƿoδen.
Þoδne mæꞃum.
cẏn
eoꞃδ METRUM XXX.[e]
æȝhƿẏ r ƿæſ.
anδ ſe Lꞃecum.
hæleþa b oδſcipe.
ȝeaꞃa ȝeh
ȝieꞃeð ⁊ δ v. metrum 2.—Puro clarum lumine Phœbum
Melliflui canit oris Homerus, &c.

The source and the spring of each being and thing,
All the world's maker, and wisdom, and law.

Everything made,—on His errands they go,
None that He sendeth may ever turn back;
Had He not stablished and settled it so,
All had been ruin and fallen to rack;

Even to nought would have come at the last:
All that is made would have melted away:
But both in heaven and earth, true and fast,
All have one love such a Lord to obey,

And are full fain that their Father should reign;
That is no wonder, for else should each thing
Never have life, if they did not remain
True to their Maker, man's glorious King.

METRE XXX.

OF THE TRUE SUN.

Homer among the Eastern Greeks, was erst

[1] Cott. ealla. [2] Cott. ȝeſceꞃꞇa.

leoþa cnæftȝaſt.
Fiꞃȝilieſ.
ꝼꞃeonð ⁊ laꞃeoꝑ.
þæm mæꞃan ſceope.
maȝiſtꞃa betſt.
Hꝑæt ſe Omeꞃuſ.
oꝼt anð ȝelome.
þæꞃe ſunnan ꝑlite.
ſꝑiðe heꞃeðe.
æþelo cꞃæftaſ.
oꝼt anð ȝelome.
leoþum ⁊ ſpellum.
leoðum ꞃeahte.
ne mæȝ hio þeah ȝeſcinan.
þeah hio ſie ſciꞃ ⁊ beoꞃht.
ahꝑæꞃȝen neah.
ealle[1] ȝeſceaꝼta.
ne ꝼuꞃþum þa ȝeſceaꝼta.
þe hio ȝeſcinan mæȝ.
enðemeſ ne mæȝ.
ealle[1] ȝeonðlihtan.
innan anð utan.
Ac ſe ælmihteȝa.
ꝑalðenð ⁊ ꝑẏꞃhta.
ꝑeoꞃulðe ȝeſceaꝼta.
hiſ aȝen ꝑeoꞃc.
eall ȝeonðꝑliteð.
enðemeſ þuꞃhſẏhð.
ealle[1] ȝeſceaꝼta.
Ðæt iſ ſio ſoðe.
ſunne mið ꞃihte be þæm.
ꝑe maȝon ſinȝan.
ſꝑẏlc butan leaſe.

The best of bards in all that country side;
And he was Virgil's friend and teacher first,
To that great minstrel master well allied.
And Homer often greatly praised the sun,
Her high-born worth, her skilfulness most true;
Often by song and story many a one [praises due.
He to the people sang her
Yet can she not shine out, though clear and bright,
Everywhere near to everything all-ways,
Nor further, can she shed an equal light
Inside and out on all that meet her rays.
But the Almighty Lord of worldly things,
Wielder and Worker, brightly shines above
His own good workmanship, and round all flings
An equal blaze of skilfulness and love!
That is the true Sun, whom we rightly may
Sing without leasing as the Lord of Day.

METRUM XXXI.[f]

Hꝑæt þu meaht onȝitan.
ȝiꝼ hiſ þe ȝeman lẏſt.
þæt te miſlice.
maneȝa ꝑuhta.
ȝeonð eoꞃþan ꝼaꞃað.

METRE XXXI.

OF MAN'S UPRIGHTNESS.

Yet more, thou mayst know,
If it lists thee to mind,
That many things go

[f] Boet. lib. v. metrum 5.—Quam variis terras animalia permeant figuris, &c.
[1] Cott. ealla.

unȝelıce.
habbað blıoh ⁊ ƒæꞃbu.
unȝelıce.
anδ mæȝ-ƿlıtaſ.
maneȝꞃa cẏnna.[1]
cuð anδ uncuð.
cꞃeopað ⁊ ſnıcað.
eall lıchoma.
eoꞃþan ȝetenȝe.
nabbað hı æt ƒıþꞃum ƒultum.
ne maȝon hı mıδ ƒotum
eoꞃþan bꞃucan. [ȝanȝan.
ſƿa hım eaδen ƿæſ.
ſume ƒotum tƿam.
ƒolδan peðþað.
ſume ƒıeꞃ-ƒete.
ſume ƒleoȝenδe.
ƿınδeð unδeꞃ ƿolcnum.
Bıð þeah ƿuhta ȝehƿılc.
onhnıȝen to hꞃuſan.
hnıpað oƒ δune.
on ƿeoꞃulδ ƿlıteð.
ƿılnað to eoꞃþan.
ſume neδ-þeaꞃƒe.
ſume neoδ-ƒꞃæce.
man ana ȝæð.
metoδeſ ȝeſceaƒta.
mıδ hıſ anδƿlıtan.
up on ȝeꞃıhte.
Mıδ þẏ ıſ ȝetacnoδ.
þæt hıſ tꞃeoƿa ſceal.
anδ hıſ moδ-ȝeþonc.
ma up þonne nıþeꞃ.
habban to heoꞃonum.
þẏ læſ he hıſ hıȝe ƿenδe.
nıþeꞃ ſƿa þæꞃ nẏten.
Nıſ[2] ꝥ ȝeδaƒenlıc.
þæt ſe moδ-ſeƒa.
monna ænıȝeſ.
nıþeꞃ-healδ ƿeſe.
anδ þæt neb upƿeaꞃδ.

Over earth in their kind
Unlike to the view
In shape as in hue.

Known or unknown
Some forms of them all
On earth lying prone
Must creep and must crawl;
By feathers help'd not
Nor walking with feet,
As it is their lot
Earth they must eat.
Two-footed these,
Four-footed those,
Each one with ease
Its going well-knows,
Some flying high
Under the sky.

Yet to this earth
Is everything bound,
Bowed from its birth
Down to the ground;
Looking on clay,
And leaning to dust,
Some as they may,
And some as they must.
Man alone goes
Of all things upright,—
Whereby he shows
That his mind and his might
Ever should rise
Up to the skies.

Unless like the beast
His mind is intent
Downwards to feast,—
It cannot be meant
That any man
So far should sink
Upwards to scan
Yet—downwards to think!

[1] Cott. cẏnnu. [2] Cott. Iſ.

NOTES.

Note 1, p. viii.—"Ælfred Kuning pær pealhtod ðisse bec." "King Alfred was translator of this book."—Although this preface is written in the third person, yet there is no doubt that Alfred himself was the writer, for he explains his method of translating, alludes to "the various and manifold occupations which often busied him both in mind and body," beseeches the reader to "pray for him, and not to blame him if he should more rightly understand it than he could;" and finally, offers the apology that "every man must, according to the measure of his understanding, and according to his leisure, speak that which he speaks, and do that which he does." The style of this preface is very similar to the one which Alfred prefixed to his version of Pope Gregory's Pastoral, and also to that which he prefixed to the Anglo-Saxon version of Pope Gregory's Dialogues, which was written, under his direction, by Werefrith, Bishop of Worcester.

Note 2, p. 2, l. 2.—"Rædgota and Callecia."—The invasions of Radagaisus and Alaric took place early in the fifth century, and, after many years of desolating wars, Theodoric, an Ostrogoth, said to be the fourteenth in lineal descent of the royal line of Amala, acquired possession of Rome. Theodoric was a Christian, but had been educated in the tenets of Arius. For many years he gave the fullest toleration to the profession of the Catholic Faith, and went so far as to behead one of his officers for becoming an Arian, saying, "If thou couldst not continue true to thy God, how canst thou prove faithful to me who am but a man?" At length, however, apprehending danger to his throne, and suspecting the Catholics to be in league with his enemies, he withheld the toleration he had granted, and became a persecutor of the orthodox faith. The oppressions which he beheld, roused the patriotism of Boethius, a noble Roman, distinguished for his many and varied accomplishments. He entered into a correspondence with the Emperor Justin, at Constantinople, and this being discovered, Theodoric caused him to be imprisoned in Ticinum, and while there, he composed this treatise.

Note 3, p. 2, l. 8.—Literally, "that they might be worthy of their ancient rights;" "heora ealdrihta pyrþe beon."—It may here be observed that the compound words which occur so frequently in Anglo-Saxon are, for the most part, compounded from substantives and adjectives. The adjective is frequently found in composition with its substantive, and remains uninflected through all its cases. Thus the adjective "eald," in composition with the substantive "riht," makes "ealdriht," and "ealdrihtum" in the genitive and dative and ablative plural; and in

composition with the substantive "hlaꝼoꞃð," makes "ealðhlaꝼoꞃð," and "ealðhlaꝼoꞃðum" in the dative and ablative plural. Two substantives are often compounded, the first having an adjective power. Thus "ꝼoꞃulð" compounded with the substantives "þeaꝼ" and "ꝼælð," respectively makes "ꝼoꞃulð þeaꝼum" and "ꝼoꞃulð ꝼælþum" in the dative and ablative plural. This kind of composition is not limited to two words. The compound "ealð-hlaꝼoꞃð," considered as one word, may again be compounded, as in the present chapter, with the substantive "cẏn." The latter word "cẏn" only is then subject to inflection, "ealð" and "hlaꝼoꞃð" remaining invariable. Accordingly we find "ealð-hlaꝼoꞃð-cẏnneꝼ" in the genitive singular; and a similar inflection will be found in many other words.

Note 4, p. 2, l. 11.—John, the first Pope who bore that name, was sent on an embassy by Theodoric to the Emperor Justin, at Constantinople, and on his return, Theodoric confined him in a dungeon at Ravenna, where he died of want.

Note 5, p. 2, l. 20.—"Sende þa ðiȝellice æꞃendȝeꝼꞃiꝛu." "*He* therefore privately sent letters."—The verb Sende is here used without a nominative case being expressed, which, however, is to be understood, and sought for in the preceding sentence.

Note 6, p. 4, l. 22.—"Se ꝼiꝼðom."—In several parts of this work the reader will meet with inconsistencies resulting from the grammatical accident of gender. In Anglo-Saxon many substantives are neuter, but the far greater number, though denoting objects undistinguished by sex, are considered, grammatically, as either masculine or feminine. These distinctions are for the most part regulated by terminations, but are occasionally arbitrary. As a rule, words ending in *a* are masculine, and those ending in *e* are feminine; thus Mona, the moon, is masculine; and Sunne, the sun, is feminine; while ꝼiꝼ, wife, or woman, is neuter. In the Latin version of Boethius, Philosophy is described as a female, the word Philosophia being grammatically of the feminine gender, but Alfred generally translates it by ꝼiꝼðom, which is invariably masculine. Hence we find him applying masculine articles, pronouns and adjectives, to ꝼiꝼðom, who is perhaps in the same page described as the ꝼoꝼꝛeꞃ moðoꞃ of Boethius. In a few places Philosophia is rendered by Leꝼceaðꝼiꝼneꝼ, Reason, and is then feminine. In one instance, c. iii. § 3, the words ꝼiꝼðom and Leꝼceaðꝼiꝼneꝼ are used conjointly to designate Philosophy, with a verb in the plural number; and yet the author immediately reverts to the singular, and says, þa onȝan he eꝼꝛ ꝼꝼꞃecan ⁊ cꝼæð.—Although the dialogue should properly be carried on between Philosophy and Boethius, yet Alfred frequently makes "the mind"—*i.e.* the mind of Boethius—one of the interlocutors, instead of Boethius himself; and Moð, the mind, is a substantive of the neuter gender.

Note 7, p. 7, l. 23.—This opinion of Plato was powerfully enforced by him in his dialogue De Republicâ; and it is a truth which will find an echo in every well-ordered mind.

Note 8, p. 10, l. 15.—The Cottonian MS., which has been wonderfully restored by the gentlemen mentioned in the preface, commences with the word "unclænan;" the preceding portion being too much injured to be deciphered. The variations in the readings of the Cottonian MS., which

occur before this word, were observed by Junius before the MS. was injured by fire, and are given on his authority; all the subsequent ones are the result of the editor's own collation.

Note 9, p. 23, l. 10.—This was Crœsus, King of Lydia, who, having been taken captive by Cyrus, King of Persia, and placed on a pile to be burned, is said to have been delivered from his danger by a shower of rain, which Apollo sent at his earnest entreaty.—Herod. i. 87.

Note 10, p. 26, l. 13.—This chapter ends abruptly, and is evidently incomplete.

Note 11, p. 36, l. 22.—"Forþam ðe Lrist earðað on þære ðene eaðmoðnesse." "For Christ dwells in the vale of humility."—Whatever allusions to the Christian religion occur in this work, are introduced by Alfred.

Note 12, p. 47, l. 32.—Cantabit vacuus coram latrone viator.—Juv. Sat. x. 22.

Note 13, p. 52, l. 19.—King Alfred evidently mistook the epithet "Liberum" for a proper name. The individual alluded to was probably Anaxarchus, a philosopher of Abdera. Nicocreon, King of Salamis, in Cyprus, having been offended by the philosopher's freedom, caused him to be cruelly tormented; and when at length the tyrant, finding he could not subdue the spirit of his victim, threatened to cut off his tongue, Anaxarchus bit it off, and spit it into the tyrant's face.—Cic. in Tusc. ii. 21.

Note 14, p. 53, l. 30.—Busiris, King of Egypt, said to have been the son of Neptune, and altogether a mythical personage, sacrificed to Jupiter all strangers whom he could seize; and when Hercules visited Egypt, Busiris caused him to be bound and laid upon the altar. Hercules, however, soon disentangled himself, and sacrificed the tyrant and his son on the altar, where he had slain his victims. The whole statement, however, is contradicted by Herodotus.

Note 15, p. 53, l. 39.—Regulus was a Roman consul during the first Punic war, and, after gaining several victories over the Carthaginians, was at length overcome by Xanthippus, and taken prisoner. He was sent to Rome by the Carthaginians to sue for peace, but so far was he from desiring peace, that he exhorted his countrymen to persevere in the war, as it would be greatly for their advantage; and on his return to Carthage he was cruelly put to death.

Note 16, p. 58, l. 29.—Lræft. Literally, craft.—Perhaps no word in the Anglo-Saxon language is used in a greater variety of senses. It denotes art, trade, profession, practice, employment, workmanship, skill, talent, ability, power, strength, faculty, virtue, excellence, endowment, and many other good qualities; and it is also used, though rarely, in a bad sense, for cunning, contrivance, artifice.

Note 17, p. 62, l. 32.—Þeora sprræc is toðæleð on tra ⁊ hunð seofontig. Their language is divided into seventy-two.—This calculation of the number of languages occurs again in c. xxxv. § 4. It is also mentioned by Ælfric, De Test. Vet.; and the passage is thus translated by Lisle: "Now the history telleth us concerning Noe's posterity, that his sons begot seuenty and two sons, who began to build that wonderfull citie and high tower, which in their foolish imagination should reach up to heaven. But God himselfe came thereto, and beheld their worke, and gave

them every one a sundry language, that they understood not each other what they said: so they quickly surceased the building; and then went they to sundry forrein lands, with as many languages as leaders."

Note 18, p. 64, l. 8.—Cicero shows in his "Somnium Scipionis" that the Romans occupied a comparatively small part of the earth, and that, therefore, the glory of the Roman name was very limited in its extent.

Note 19, p. 64, l. 15.—"þe ȝe þæꝛ ẏmbe ſꝑincað." "Which ye labour about."—"þæꝛ," "there," is frequently redundant in Anglo-Saxon as in modern English.

Note 20, p. 66, l. 7.—"ꝛen þuſenð ꝑinꝛꝛa." "Ten thousand winters."—Northern nations reckon their years by winters, and the shorter divisions of time by nights. The latter mode of computation is still very common in this country, as, instead of seven days, we say "se'nnight;" and, instead of fourteen days, we say "a fortnight."

Note 21, p. 68, l. 34.—Hor. Carm. lib. i. carm. 4.

Note 22, p. 70, l. 1.—"Ꝑꝑæꝛ ſinꝛ nu þæſ ꝼoꝛemæꝛan anð þæſ ꝑiſan ȝolðſmiðeſ ban ꝑelonðeſ." "What are now the bones of the celebrated and the wise goldsmith, Weland?"—This passage is grounded on the following remark of Boethius,

"Ubi nunc fidelis ossa Fabricii jacent?"

In c. xvi. § 2, Alfred mistook an epithet for a proper name, and here, instead of mentioning the name of Fabricius, the opponent of Pyrrhus, he seems to have been led by a singular association of ideas to substitute that of Weland, the Vulcan of northern mythology. Although there is a remarkable change of persons, the argument to prove the worthlessness of earthly reputation is not affected by it.

Note 23, p. 70, l. 7.—"Se aꝛæða Romꝑaꝛa heꝛeꝛoȝa, ſe ꝑæſ haꝛan Bꝛuꝛuſ, oðꝛe naman Laſſiuſ." "The patriotic consul of the Romans, who was called Brutus, by another name Cassius."—This is a very singular mistake of Alfred's. Brutus and Cassius are here confounded, and considered as one person!

Note 24, p. 72, l. 5.—"ſꝑa þæſ ꝑinðeſ ẏſꝛ." "As the wind's storm."—For this reading we are indebted to Mr. Cardale; the reading in the Cottonian MS being ſꝑa þæꝛ ꝑinðeſ þẏſ, and in the Bodleian ſꝑæ þeꝛ ꝑinðeſ þẏſ; both of which are evidently erroneous, and there cannot be a doubt that Mr. Cardale has happily restored the original reading.

Note 25, p. 72, l. 6.—"Sꝛẏꝛinȝ," which is here rendered "experience," means a stirring, or agitation, or any kind of tumult.

Note 26, p. 76, l. 32.—"Sꝑiþe ſꝑeꝛe ꝛo bealceꝛenne," which is here translated "very pleasant to the stomach," could not be rendered more literal in English, the expression being "dulcis eructando."

Note 27, p. 80, l. 10.—Þ iſ þonne Loð. That is, then, God.—The Latin of Boethius is, Id autem est bonum. That God is the supreme good is not formally stated by Boethius until after a long train of reasoning, which is followed by his address to the Deity. It first occurs in the part of lib. iii. prosa 10, which corresponds with c. xxxiv. § 2, of the present work. But in this, and some other passages, the construction shows that Alfred meant to put God, instead of good. In Anglo-Saxon the word ȝoð denotes both God and good, so that there can be no other guide to its meaning, independently of the context, than the introduction of a capital

letter. It may be remarked, however, that in the Cottonian MS. of this work, the adjective ȝoð is generally spelt ȝooð.

Note 28, p. 82, line 2.—oꝼðælꝑe; more prone.—The Bodleian MS. gives oꝼðælꝑe, and the Cottonian gives oꝼrðælꝑe, as the reading of this word; but these being unintelligible, Junius proposed to substitute oꝼðælꝑe, in which he was followed by Mr. Cardale, and the Editor's opinion coincides with their view.—See Rawlinson's Boethius, p. 167.

Note 29, p. 86, l. 4.—oþeꝑ is substituted by Mr. Cardale for heoꝑa, and makes the passage clearer.

Note 30, p. 90, l. 4.—mæꞇe is here used impersonally, and reflectively: literally, as if it dream you.

Note 31, p. 90, l. 24.—Ða anðꝼoꝑoðe Boeꞇiuꝼ. Then answered Boethius.—Alfred occasionally forgets that he is writing in the character of Boethius, and names him in the third person.

Note 32, p. 92, l. 34.—hiᵹꝑiᵹe . . . . . þýꝑꝼꞇe . . . . . cale.—These verbs are all in the singular number, and are used impersonally—a circumstance which frequently occurs in Anglo-Saxon.

Note 33, p. 96, l. 6.—ꝼe Laꞇuluꝼ pæꝼ heꝑeꞇoᵹa on Rome. Catulus was a consul in Rome.—Catulus was a Roman consul, but it was Catullus, the poet, who was indignant that Nonius should sit in a chair of state. The two are here confounded.

Note 34, p. 102, l. 28.—This refers to Damocles and Dionysius, the tyrant of Sicily.

Note 35, p. 104, l. 19.—Seneca, who is called the "foster-father" of Nero, had the misfortune to be appointed tutor to that cruel tyrant; and having incurred the displeasure of his former pupil, he was put to death by bleeding, which was accelerated by a bath.

Note 36, p. 104, l. 24.—Papinian, the celebrated jurist, was a prefect under the Emperor Severus, and it is said that the emperor, on his death, commended his two sons, Antoninus Caracalla and Geta, to the care of Papinian. But soon after his father's death, Caracalla dismissed Papinian from his office, murdered his brother Geta, and then gave orders for the execution of his former guardian, which was shortly afterwards carried into effect. Boethius could scarcely have selected two more fitting examples for illustrating his argument.

Note 37, p. 106, l. 23.—Thýle. Thule.—An island in the German Ocean, which, from its great distance from the continent of Europe, received from the ancients the epithet of "ultima." Its situation was never ascertained; and there are still different opinions about it. Some suppose that it was the island now called Iceland, or else part of Greenland; while others consider it to be the Shetland Isles.

Note 38, p. 106, l. 31.—"ꝼum ꝼceop;" "a certain poet."—This was Euripides; and the passage alluded to is Andromacha, l. 320, Ed. Matth.

Note 39, p. 110, l. 16.—unæþelne; unnoble.—It was necessary to coin a word to express the meaning of the original. Ignoble would convey a very false idea of what is meant by unæþel, both in this and many other passages.

Note 40, p. 112, l. 15.—Œdipus is here alluded to, who, in ignorance, is said to have slain his father Laius, King of Thebes.

Note 41, p. 130, l. 18.—oꝑcuman is evidently a contraction of oꝼeꝑcuman, to overcome, like o'ercome in English.

Note 42, p. 132, l. 36.—bꝛıſt is here used for beꝛeſt.

Note 43, p. 142, l. 17.—þeaꝛꝼð is here used for þeaꝛꝼt.

Note 44, p. 146, l. 3.—ſıo beoꝛhtneſ þæꝛe ſunnan ſcıman ſıe þæſ æꝛ neſ to metanne, &c.—This, which is the reading in the Bodleian MS., is evidently a mistake, and unfortunately there is no other MS. to correct it, inasmuch as those portions of Boethius which are metrical are entirely different in the Bodleian and Cottonian MSS. The Bodleian contains the metres in a prosaic form, and the Cottonian has them in verse. E. Thomson, Esq., has kindly suggested to the Editor that þæſ æꝛ neſ should be þæſtæꝛneſ, or rather þeoſtæꝛneſ, darkness; and this alteration is in some measure confirmed by the parallel passage in the metrical version, viz.:

þonne ꝑıle he ſecȝan,
þæt þæꝛe ſunnan ſıe,
beoꝛhtneſ þıoſtꝛo,
beoꝛna ȝeꝑhꝑẏlcum,
to metanne.

There can, therefore, be no impropriety in thus altering the reading of the Bod. MS., and substituting for it a word which, while it gives clearness to the passage, is in harmony with the Cott. MS.

Note 45, p. 160, l. 22.—The word "he" is redundant here, and makes tıohhıȝe have the force of a reflective verb; a mode of expression very common in this work. It may here be remarked, that there are many redundancies which did not seem to require any remark in the notes.

Note 46, p. 162, l. 4.—Ic ꝑat, &c.—The fable of the giants and the history of the Tower of Babel are introduced by Alfred in consequence of a passing allusion in Boethius; and it may be noticed how carefully Alfred guards against making a direct assertion with regard to these fabulous histories, by employing the expression, "ſceolðe beon."

Note 47, p. 162, l. 20.—Deıꝛa. Dura.—Daniel, c. iii. 1.

Note 48, p. 166, l. 8.—Paꝛmenıðeſ. Parmenides.—Parmenides was a Greek philosopher, and flourished about the same time as Socrates; and, like other philosophers of that period, expressed his opinions in verse. The poem from which the quotation is made is entitled, "On Nature."

Note 49, p. 166, l. 18.—þæſ ꝑıſan Platoneſ laꝛa ſuma.—The passage here alluded to was the remark made by Plato in his Timæus, viz. that discourses, in those matters of which they are the interpreters, should always have a certain relationship to the subject.

Note 50, p. 170, l. 3.—Tẏtıeſ.—The reading of this word is evidently different in the Cott. MS., but from the illegible state of this part of the MS. it is impossible to say what the reading is.

Note 51, p. 184, l. 18.—ſe Platoneſ cꝑıðe.—The saying of Plato, to which reference is made, is in his "Gorgias and Alcibiades," b. i.

Note 52, p. 194, l. 4.—Ulysses is called by Boethius, Neritius dux, this name being derived from Neritos, a mountain in Ithaca. Alfred evidently mistook his author's meaning, and considered Retia, or Neritia, as a distinct country, over which Ulysses ruled.

Note 53, p. 194, l. 11 —ꝑenðel ſæ; the Wendel Sea.—This was either the whole of the Mediterranean Sea, or that part of it which is called the Adriatic.—See Alfred's Orosius, b. i. c. i.

Note 54, p. 194, l. 32.—Sume hı ſæðon ꝥ hıo ſceolðe ꝼoꝛſceoppan ꝛo leon. ⁊ ðonne ſeo ſceolðe ſpꝛecan. þonne ꝛẏnðe hıo. Some, they said, she—*i.e.* Circe—should transform to lions, and when *they* should speak, then they roared.—Literally, some they said she should transform into a lion, and when she should speak then she roared. *She*, of course, refers to leon, which is a feminine noun in Anglo-Saxon.

Note 55, p. 220, l. 27.—Sꝑa ꝼꝑa on ꝑæneſ eaxe hꝑeaꝛꝼaþ þa hꝑeol. As on the axle-tree of a waggon the wheel turns.—The whole of this section is King Alfred's original production. The simile of the wheel is, perhaps, pursued rather too far, and occasionally is not very intelligible; bẏꝛþ, which occurs a few words after, is for beꝛeð.

Note 56, p. 228, l. 10.—See Psalm xvii. 8; Keep me as the apple of an eye.

Note 57, p. 236, l. 17.—In the Cott. MS., after Ða cꝑæð he, the following words are inserted, "eall bıð ȝooð ꝥ ꝛe nẏꝛ bıð. þa cẏæð ıc ꝥ ıſ ſoð. þa cꝑæð he." Sıo, &c. Having chiefly followed the Bodleian text, it did not appear necessary to disturb that arrangement by incorporating these words in the text of this edition.

Note 58, p. 242, l. 2.—See Aristotelis Physica, lib. ii. c. v.

Note 59, p. 244, l. 6.—The passage alluded to appears to be in Iliad iii. l. 277:

'Ηέλιός θ', ὃς πάντ' ἐφορᾶς, καὶ πάντ' ἐπακούεις.

Note 60, p. 246, l. 26.—Cicero was named Marcus Tullius Cicero. See also c. xviii. § 2.

Note 61, p. 248, l. 3.—In the Cott. MS. the following words are inserted after ſpꝛæcon, before ꝑıꝛ: "þa cꝑæð ıc hꝑæꝛ hæbbe ıc ꝼoꝛȝıꝛen þæſ þe ꝑıꝛ æꝛ ſpꝛæcon. þa cꝑð he." ꝑıꝛ, &c. For the reason before given, in note 57, they are not incorporated in the present text.

Note 62, p. 252, l. 20.—ȝeꝑıſ anðȝıꝛ is rendered "intelligence," in conformity with the Latin. By intelligentia, Boethius meant the highest degree of knowledge.

Note 63, p. 255, l. 15.—By the expression "prone cattle," which is the translation of "hꝛoꝛa nẏꝛenu," those animals are meant which have their faces turned towards the ground.

Note 64, p. 256, l. 1, c. xlii.—Foꝛ þẏ ꝑe ſceolðon, &c. "Therefore we ought," &c.—This, which is the last chapter of King Alfred's translation of Boethius, and which is very interesting, is almost entirely the royal author's own.

Note 65, p. 260, l. 1.—Dꝛıhꝛen ælmıhꝛıȝa Loð, &c. "O Lord God, Almighty," &c.—This prayer, which is added at the end of the Bodleian MS. in a later hand, was not appended to the Cottonian MS.

Note 66, p. 263, l. 1.—Ðuſ Ælꝼꝛeð uſ.—This introduction, which was prefixed to the Cottonian MS., was scarcely the production of King Alfred himself, although it is an additional proof, if any were wanting, that he was the translator of Boethius, and the author of the metrical version What is usually called the prose version of Boethius, contains the metres, but the translation is not in verse, although from the nature of the subject it nearly approaches poetry. King Alfred, it is supposed, wrote the prose when harassed with those "various and manifold worldly occupations which often busied him both in mind and in body," of which he so feel-

ingly complains; and when he had overcome the difficulties which beset him, he reduced the translation of the metres to that form in which they have been handed down to us, being at once a monument of royal industry, and a pure specimen of the poetry of the Anglo-Saxons.

Note 67, p. 264.—Metre I.—What is here termed Metre I. is rather an original introduction of King Alfred to the subsequent poem. The work of Boethius commences with a metre relative to his misfortunes, without alluding to the cause of them:

> "Carmina qui quondam studio florente peregi,
> Flebilis, heu, mæstos cogor inire modos."

As the whole of the Anglo-Saxon metres are too paraphrastic to be strictly called translations, it appears to be the simplest arrangement to number them from this.

Note 68, p. 264, l. 25.—Lind-pigende.—Literally, fighting under shields made of the linden, or lime-tree. Lind in its primary signification is the linden, or lime-tree, *Tilia arbor;* and in its secondary, or metaphorical sense, it is a standard, or banner, as well as a shield. A similar metaphorical use is made of the word æsc, an ash-tree. It often signifies a spear or javelin; *i.e.* a weapon made of ash.

Note 69, p. 270, l. 1.—Æala þu scippend.—This metre, which contains an address to the Deity, is a happy production of King Alfred's muse. With regard to Mr. Turner's observation, that King Alfred's prose translation of the metres of Boethius has more intellectual energy than his verse, it may be remarked, that this is not singular. We usually find much greater energy in blank verse than in poetry, which is fettered with rhyme. This may be exemplified by taking one of the poems ascribed to Ossian, and reducing it to the regular laws of verse. Mr. Turner, however, does justice to our author, by saying, "There is an infusion of moral mind and a graceful ease of diction in the writings of Alfred, which we shall look for in vain to the same degree and effect among the other remains of Anglo-Saxon poetry."—History of the Anglo-Saxons, b. v. ch. iv.

Note 70, p. 307, l. 1.—Eala min Drihten.—This metre contains another address to the Deity, which, like the former one, is extremely beautiful. The Latin metre, beginning, O qui perpetuâ mundum ratione gubernas, is so amplified, that the Anglo-Saxon version of it may be considered an original composition.

Note 71, p. 348, l. 4.—æs domes dæge; before dome's day.—Dome's day signifies the day of judgment: being derived from deman, to judge. From hence also is derived our English verb, to deem, *i.e.* to form a judgment or opinion.

GLOSSARY.

A.

A, ever
Abelgan, to offend
Abepan, to bear
Abeþecian, to find hidden
Abiddan, to pray
Abitan, to bite, to devour
Ablend, blinded
Ablendan, to blind
Abpecan, to break, to spoil, to take by storm
Abpeðian, to remove, to open
Abýrean / Abýrgan } to prepossess, to occupy
Acelan, to cool
Acennan, to bring forth, to beget; Acenneðner, birth
Acrung, an asking, a question
Acpelan, to die
Acpellan / Acpillan } to kill, to perish
Adimmian, to make dim, to darken
Adl, a disease
Adon, to take away, to banish
Adpencan, to drown
Adpeogan / Atpeohan / Adpiohan } to endure, to tolerate
Adpijan, to drive away, to drive
Adpærcan, to quench, to dispel
Æ, law
Æa, a river, water
Æcer, a field
Æðre, a vein
Æðrceaft, a new creation
Æfen, the evening, even
Æfen-steorra, the evening star
Æfen-tide, the evening
Æfer, ever
Æft, again
Æftep, after
Æftep-genga, a successor
Æftepra, second
Æftep-frýrian, to examine, to inquire after
Æfpeariðner, absence
Æg, an egg
Æghpæþer, both
Æghpiðer, on every side
Æghponon, every way, everywhere
Æghwer, either, both, each
Æht, property, possessions
Ælc, each
Ælcpæftig, all skilful
Ælenge, long; To ælenge, too long
Ælnge, weariness
Ælmes, alms
Ælmihtiga, the Almighty
Ælteep, good, sound, perfect
Ælþeode, a foreigner
Ælþeodig, foreign
Æmetta / Æmta } leisure, rest
Æne, once

Ænðemeſt, equally
Ænlep } each, single
Ānlep }
Ænlic } only, excellent, singular
Ānlic }
Æpl } an apple
Æppel }
Æꝼ } honour, wealth
Āꝼ }
Æꝼ, ere, ever, before
Æꝼenð, an errand
Æꝼenð-ȝeꝼꝼit, a letter, a message
Æꝼeſt, first
Æꝼleſt, Āꝼleaſt, iniquity, impiety
Æꝼ-moꝼȝen, early morning
Æꝼneꝼeȝ, a course
Æꝼninȝ, a running
Æꝼ-tiðe, timely
Æſpꝼinȝ, a fountain
Æþel, noble
Æþelcunðneſ, nobleness
Æþelinȝ, a prince, a nobleman
Æþelo, nobility, native country
Ætȝæðeꝼe } together
Æt-ſomne }
Ætne, Etna
Ætꝼitan, to twit, to reproach
Æꝼelm, a fountain
Āfæꝼan, to make afraid
Āfæꝼeð, afraid
Āfæſtnian, to fix
Āfanðian, to discover, to experience
Āfeðan, to feed, to instruct
Āfeoꝼꝼian }
Āfeꝼꝼan } to take away, to put
Āfiꝼꝼan } away, to depart
Āfẏꝼan }
Āfeꝼſcean, to become fresh
Āfẏlan, to defile
Āfẏꝼꝼan, to remove to a distance
Āȝan, to own, to possess
Āȝælan, to hinder
Āȝen } one's own
Āȝnu }
Āȝnian, to appropriate
Āȝẏfan, to give back
Āhebban, to raise
Āht-auht, aught, anything
Āhꝼaꝼ }
Āhꝼonan } anywhere, anywise
Āꝼeꝼ }
Āhꝼæꝼȝen, everywhere
Āhꝼeꝼꝼeð, turned
Āhꝼoꝼꝼen, see Þꝼeoꝼꝼan
Ālaðian, to make excuse for
Ālæðan, to lead away, to mislead
Ālætan, to let go, to lose, to relinquish
Ālðoꝼ, a chief
Ālecȝan, to lay aside, to retract, to confine
Āleꝼan } to permit
Ālẏꝼan }
Āleoȝan, to tell lies
Āleſenð, a Redeemer
Āllunȝa, altogether
Ālꝼealða, the Omnipotent
Ālẏſan, to set free
Ālẏſtan, to desire
Āmbeht, a service
Āmeꝼian, to prove
Āmetan, to mete out, to measure
Āmeꝼꝼan, to hinder, to mislead, to distract, to corrupt
Ān, one
Ānæþelan, to dishonour, to degrade
Ānbið, waiting
Ānbinðan, to unbind
Āncoꝼ, an anchor
Ānða, envy, enmity, revenge
Ānðeꝼn, measure, proportion
Ānðettan, to confess
Āndȝet }
Āndȝit } sense or meaning, understanding, intelligence
Ānȝit }
Āndȝetfull, discerning
Āndȝitfullice, clearly
Āndlanȝ, along
Āndliꝼene, food
Āndꝼẏſn, respectable
Āndſacıȝan, to deny
Āndſꝼaꝼ } an answer
Āndꝼẏꝼð }
Āndſꝼaꝼian } to answer
Āndꝼẏꝼðan }
Āndꝼeaꝼð, present
Āndꝼeoꝼc } a cause, matter
Ānꝼeoꝼc }
Āndꝼlit, form
Āndꝼlita, the countenance
Ānfealð, onefold, simple, singly existing
Ānfealðneſ, oneness, unity

Ȧnforlætan, to lose, to forsake, to relinquish
Ȧngel } a hook
Ȧngl }
Ȧngelic, like
Ȧnginn, a beginning
Ȧnginnan, to begin
Ȧnhealdan, to observe, to keep
Ȧnhebban, to lift up
Ȧnlic, alone, only
Ȧnlic, like
Ȧnlicnes, form, likeness, resemblance
Ȧnmodlice, unanimously
Ȧnnes, oneness, unity
Ȧnscunian, to shun
Ȧnsendan, to send
Ȧnsettan, to impose
Ȧnsin, a view
Ȧnunga, at once
Ȧnpald } power, dominion
Ȧnpeald }
Ȧnpaldan, to rule
Ȧnpaldeg, powerful
Ȧnpealda, a governor
Ȧnpilice, obstinately
Ȧnpumian, to dwell alone
Ȧræda } a patriot
Ȧroda }
Ȧræban } to search out, to discover,
Ȧreðian } to conjecture
Ȧrærnan, to bear, to sustain
Ȧreccan, to declare, to explain
Ȧretan, to delight
Ȧrfaran, to depart
Ȧrian, to honour
Ȧrleasnes, impiety
Ȧrlice, honourably
Ȧrwyrð, venerable, deserving of honour
Ȧrwyrða, a venerable person
Ȧrwyrðnes, honour, dignity
Ȧrapan, to sow
Ȧrcian, to ask
Ȧrcian, to separate, to be safe
Ȧrcortian, to shorten, to become shorter
Ȧrcuran, to repel
Ȧrcung, an asking, an inquiry
Ȧrcyrpan } to sharpen, to adorn
Ȧrcyrpan }
Ȧringan, to sing
Ȧrlupan, to slip away
Ȧrmeagan, to inquire
Ȧrprincan, to break, or spring out
Ȧrpylgan, to wash
Ȧrpyrian, to seek, to explore
Ȧrtirician, to exterminate
Ȧrtigan, to ascend
Ȧrtrecan } to stretch out
Ȧrtreccan }
Ȧrtyrian, to stir, to move, to agitate
Ȧrra, an ass
Ȧrreotole, clearly
Ȧrrindan, to enervate, to perish
Ȧrȳndrian, to separate
Ȧrelan, to reckon, to count
Ȧremian, to make tame
Ȧreon, to attract, to draw, to allure
Ȧð, an oath
Ȧbenian, to extend
Ȧbeorcrian } to become dark, to
Ȧbȳrcrian } obscure
Ȧbreotan, to warn, to weary
Ȧbȳ, therefore
Ȧihte, intent upon, attracted to
Ȧion-or, to draw out
Ȧtendlod, rolled
Ȧuht, aught
Ȧuþer, either
Ȧweccan, to awaken, to excite
Ȧwegan, to move away, to turn aside, to agitate
Ȧwendan, to turn aside
Ȧweorpan, to cast away, to degrade
Ȧwer, anywhere
Ȧwindan, to strip off
Ȧwinnan, to contend
Ȧwirgeð, execrable
Ȧwritan, to write out
Ȧwyrcan, to do
Ȧwyrtwalian, to root out
Axe, ashes

B.

Ba, both
Bac } a back
Bæc }
Bætan, to bridle
Balc, a heap
Balo, wicked
Bam, dative of Ba, to both

Ban, a bone
Bap, bare
Be, by
Beaðu-ꝑinc, a soldier
Beaȝ, a crown
Bealceꝛan, to eruct
Beam, a beam, a tree
Beaꝑn, a child
Beaꝑnleꝛꝛ, childless
Beaꝛan, to beat
Bebeoðan, Beoðan, Bioðon } to command, to bid, to offer
Beboð, a commandment
Bec, Boc } a book; also Bec, pl. books
Bec-Leðene, Latin
Becnan, to denote
Becꝑeopan, to creep
Becuman, to happen, to befal, to come to, to enter
Becẏꝑꝑan, to turn
Beðælan, to divide, to deprive, to be destitute
Beꝼæꝛꝛan, to commit
Beꝼon, to catch hold of, to include
Beꝼoꝑan, before
Beȝan, to follow
Beȝiꝛan, to beget, to get, to obtain
Beȝonȝ, a course
Behealðan, to behold, to observe, to keep
Beheaꝑan, to cut off
Beheꝼu, necessary
Behelian, to cover, to conceal
Behinðan, behind
Behoꝼian, to behove, to render fit or necessary
Behꝑeꝑꝑan, to turn, to prepare
Belicȝan, to surround
Belimpan, to belong to, to appertain
Belucan, to lock up
Benæman, to deprive
Benuȝan, to enjoy
Benẏþan, beneath
Beo, a bee
Beon, to be
Beoꝑȝ, Beoꝑh } a hill, a barrow
Beoꝑn, a man
Beoꝑhꝛ, bright
Beoꝑhꝛneꝛ, brightness
Beꝑꝑenan, to wink
Beꝑan, to bear; p. p. ȝeboꝑen
Beꝑæðan, to rid from
Beꝑeaꝼian, Beꝑẏꝼan } to bereave, to deprive, to strip
Beꝼcẏlian, to look upon
Beꝼeon, to look about, to look upon
Beꝼlipan, to impose, to put upon
Beꝼmiꝛan, to pollute, to defile
Beꝼoꝑȝ, dear, beloved
Beꝼꝛẏꝑmian, to agitate
Beꝼꝑican, to deceive, to betray
Beꝼꝑimman, to swim about
Beꝛ, better
Beꝛan, to improve
Beꝛeꝼꝛa, best
Beꝛinȝ, a cable
Beꝛꝑunȝ, amendment
Beꝛꝼꝛ, best
Beꝛꝑeox, Beꝛꝑuh, Beꝛꝑux } betwixt, between, among
Beþeaꝑꝼan, to need, to want
Beꝑaꝑian, to guard, to defend
Beꝑæꝼan, to cover
Beꝑæȝ-uꝛan, surrounded
Beꝑealꝑian, to wallow
Beꝑiꝛan, to keep, to observe
Beꝑꝑiȝan, to cover, to conceal
Beꝑẏꝑꝑan, to cast
Biððan, to pray, to compel
Biꝑian, to shake, to tremble
Biȝan, Bẏȝan } to bend
Bil, a bill, a sword
Bil-ꝑuðe, blood-red sword
Bileꝑiꝛ, gentle, merciful
Bileꝑiꝛneꝛ, simplicity
Binðan, to bind
Binnan, within
Bio-bꝑeað, bee-bread, honeycomb
Bioꝑhꝛo, Biꝑhꝛneꝛ, Biꝑhꝛu } brightness
Biꝼeȝ, Biꝼȝ } an occupation
Biꝼen, Biꝼn } an example

Byrgan, to employ, to be employed, to be busy
Byrgung, an occupation
Byrmeþan, to scoff at, to reproach, to revile
Byrman, to set an example
Byrpell, a fable
Byrþic, a deceit, a snare
Bytep, bitter
Bytepneþ, bitterness
Bypyt, provisions, food
Blac, black, pale
Blæð, Bleð } fruit
Blate, widely, everywhere
Blapan, to blow, to blossom
Blendian, to blind
Bleop, colour
Blican, to glitter
Blind, blind
Bliob, hue, beauty
Blip, bliss, pleasure
Blipe, blithe, merry, joyful
Blidneþ, joy, enjoyment
Blod, blood
Blopma, a blossom, a flower
Boc-cpæft, book-learning
Boda, a messenger
Bodian, to announce, to proclaim
Bogа, Boh } a bough, a branch
Bopd, a bank
Bopen, born; p. p. of beþan
Bot, repentance
Bpad, Bpæd } broad, extended
Bpædan, to spread; p. p. bpægdan
Bpædung, spreading
Bpeccan, to break
Bped, a board
Bpego, a ruler
Bpeoft, Bpeoft-cofa } the breast
Bpidel, Bpidl } a bridle
Bpingan, to bring
Bpoc, Bpoca } a brook, affliction, misery
Bpocian, to afflict
Bpogа, a prodigy

Bpofniendе, perishable
Bpoþep, Bpoþop } a brother
Bpucan, to use, to enjoy
Bpun, brown
Bpyd, a bride
Bpydd, he governs
Buend, an inhabitant
Bufan, above
Bugian, to inhabit
Bupg-pittend, Bupg-papu, Buph-papu } a citizen
Buph, Bupig, Bydig } a city
Bupna, a stream
Butan, without, external
Butan, Buton } but, unless, except
Butu, both
Butpuht, between
Bycgan, to buy
Bypnan, to burn

L.

Laf, active
Lafertun, an enclosure
Læftep, Leaftep } a city
Lahan, to be cold
Lamp-rted, a camp, a field of battle
Lapitula, a chapter
Lap, care
Lapcepn, a prison
Leald, cold
Lehhettung, scorn, laughter
Lempa, a soldier
Lene, brave
Leopran, to cut
Leopl, a husbandman, a man
Leol, Liol } a ship
Leoran, to choose; perf. gecupe, chose
Lepa, Lepe-man } a merchant, a chapman
Lepan, to catch, to subdue

Leꝼ } a space of time, a turn;
Lieꝼꝼe } æꝛ ꝼꝼuman ceꝼꝼe, in
Lẏꝼ } the first instance
Leꝼꝼan, to return, to depart
Lilð } a child
Lẏlð }
Lið, a germ, a shoot
Liþa-leaꝼ, without a shoot
Llam, a fetter
Llað, cloth; pl. Llaþaꝼ, clothes
Llæn, pure, clean
Llænlic, pure, virtuous
Llænneꝼ, virtue, chastity
Lleopian } to call, to cry, to speak
Llẏpian }
Lliꝼ, a cliff
Lliꝼian, to cleave, to adhere
Lluð, a rock
Lluꝼꝛeꝼ, a cell
Lnihꝛ, a youth, a child, an attendant
Lnihꝛ-hað, childhood
Lnoðan, to dedicate
Lnol, a hill, a knoll
Lol, cool
Lonðel, a candle
Lonꝼul, a consul
Loꝼn, a grain
Loꝼþeꝼ, a multitude, a company
Loꝼp, a fetter
Loꝼꝛnunꝫ, a temptation
Loðlice, truly, surely
Lꝼæꝼꝛ, craft, art, virtue
Lꝼæꝼꝛeꝫa } the Creator, a workman,
Lꝼæꝼꝛꝫa } an artificer
Lꝼæꝼꝛiꝫa }
Lꝼæꝼꝛiꝫ, crafty, skilful, virtuous
Lꝼeaca, a Greek
Lꝼeopan } to creep
Lꝼẏpan }
Lꝼiꝼꝛ, Christ
Lꝼiꝼꝛenðom, Christendom, Christianity
Lulpian, to cringe
Luma, a comer, a guest, a stranger
Luman, to come
Lunnan, to know
Lunnian, to inquire, to search
Luð, known
Luþian, to know
Lꝼanian, to languish, to waste
Lꝼæþan }
Lꝼeþan } to say, to speak
Lꝼiþan }
Lꝼelmian, to kill
Lꝼeman, to please
Lꝼen, a queen
Lꝼic }
Lꝼuc } living, alive
Lꝼuca }
Lꝼiððunꝫ, a report, a speech
Lꝼiðe, a saying, a speech, a doctrine
Lẏle, cold
Lẏme, coming
Lẏn, kin, kindred, kind
Lẏn, proper
Lẏna, a cleft, a chink
Lẏne } royal, kingly
Lẏnelic }
Lẏneꝼꝛol, the king's dwelling-place, the metropolis
Lẏninꝫ, a king
Lẏnꝼen, a kind, a generation, a family course
Lẏpeꝼa, a kind of fish
Lẏꝼꝼan, to fetter, to bind
Lẏꝼꝛ, excellence, splendour
Lẏð } knowledge, a region, a coun-
Lẏþe } try
Lẏþan, to show, to make known, to relate

D.

Dæð, a deed, an action
Dæꝫ } a day
Daꝫ }
Dæꝫla } secret, unknown, abstruse
Diꝫle }
Dæꝫ-ꝼim } a number of days
Doꝫoꝼ-ꝼim }
Dæl, a part
Daꝼu, an injury, a hurt
Deað, dead
Deaðlic } deadly, mortal
Deaðlic }
Deað, death
Deaꝼ, dare
Delꝼan, to dig
Delꝼeꝼe, a digger
Dem, an injury

Dema, a judge
Deman, to judge
Dene, a valley
Deopel, the devil
Deop } deep
Diop }
Deoplicor, deeper, more deeply
Dioplice, deeply
Deor } a wild beast
Dior }
Deor } dear, precious
Dýre }
Deorlinz } a darling, a favourite,
Diorlinz } one beloved
Deor-cýn, wild beast kind
Deorpeorð } precious, dear
Deorpurð }
Deorpýrð }
Deorpurðner, a treasure
Derian, to injure
Diezelner, a recess, a secret place
Dizellice, secretly
Dim, dim, dark
Diozol, secret, profound
Dior-boren, nobly born
Diore, dearly
Dohtep, a daughter
Dom, a judgment, a decree
Domere, a judge
Domer-dæz, doomsday
Don, to do, to make
Dorrten, durst
Dream-cræft, the art of music
Dreamere, a musician
Drecan } to afflict, to torment
Dreccean }
Dreran, to vex, to trouble
Drenc } drink
Drýnc }
Dreozan, to suffer
Dreorig, dreary
Dreorenð, perishable
Dri }
Driz } dry
Drýz }
Drifan, to drive, to pursue, to exercise
Drigan } to dry, to become dry
Drýzan }
Drihten, the Lord
Drihten-zuma, a chieftain
Drincan, to drink
Drohtað, conversation, society
Drýcræft, magical art
Drýcræftiz, skilful in sorcery
Drýzzum, the dregs
Duzan, to be honest, to profit
Duzuð, honour, an ornament
Duzuð, virtuous, honourable
Dun, a hill, a mountain
Dunnian, to obscure, to make dun
Durre, darest thou? See Dear
Duru, a door
Dwelian } to wander, to deceive, to
Dwolian } mislead
Dwolema, a chaos
Dýdrian, to delude
Dýnt, a blow, a crash
Dýri }
Dýriz } foolish
Dýrz }
Dýrian, to be foolish
Dýriz, folly, error
Dýriza, a foolish person

E.

Ea, a river
Eac, also
Eaca, an addition
Eacan, to increase
Eaden, granted, ordained
Eadiz, happy, blessed, perfect
Eadizlic, perfect
Eadizner, happiness
Eadmodlice, humbly, conformably
Eafor } a wild boar
Efor }
Eafora, a son
Eaze, an eye
Eala, alas!
Ealand } an island
Ealond }
Eald } old
Eold }
Ealdfæder, a grandfather
Ealdor-man, an alderman, a nobleman
Ealdriht, an old right
Eall, all

Ealleȝ, totally, altogether
Eallunga, altogether, entirely, at all
Ealnepeg } always
Ealneg }
Ealo, ale
Eaꝑ, an ear
Eaꝑð, native soil
Eaꝑð-fæſt, settled, permanent
Eaꝑðian, to dwell, to inhabit
Eaꝑeꝑoð } difficult
Eaꝑꝑoð }
Eaꝑꝑoðhc }
Eaꝑꝑoðneſ, a difficulty
Eaꝑꝑoþu, difficulties
Eaꝑg, weak, timid
Eaꝑ-ȝeblonð, the sea
Eaꝑm, an arm
Eaꝑm, wretched, poor
Eaꝑming } the miserable, the
Eꝑming } wretched
Eaꝑmlic, miserable
Eaꝑmlice, wretchedly, meanly
Eaꝑmð }
Eoꝑmð } poverty, calamity
Eꝑmð }
Eaꝑnian, to labour, to earn
Eaꝑnung, a means, a deserving, an earning
Eaſt, the east
Eaſtep, Easter
Eaſt-peaꝑð, eastward
Eaþe } easily
Eaþelice }
Eaðmeðan, to adore, to be moved with adoration
Eaðmeð, humble
Eaðmet } humility
Eaðmoðneſ }
Eap, oh!
Eax, an axis
Ebban, to ebb, to recede
Ebbe, the ebb, the receding of water
Ece, eternal
Ecg, an edge
Eceneſ } eternity
Ecnyſ }
Eðlean, a reward
Eðnipian, to renew
Eðſceaft, a new creation
Eðpit, a reproach
Eſen-beophт, equally bright
Eſne, even
Eſnlic, equal
Eſt, again
Eſt-cuman, to come again, to return
Ege, fear
Ege-full, terrible
Egeſa, terror
Egeſlic, horrible, terrific
Eghan, to ail, to grieve
Egop-ſtpeam, the sea
Ehtan, to pursue
Elð, an age, time
Elðaſ, men. See yld
Elðpan, parents, ancestors
Elðung, delay
Ellen, courage, fortitude
Ellenðe, a foreign land
Elleſ, else
Elpenð, an elephant
Elþeoðiȝ, foreign
Embe-ȳpðan, to encompass
Emlice, equally, evenly
Emn } even, smooth, equally
Emne }
Emnian, to make equal
Emta, leisure
Ende, an end
Endebyrd } order, regularity
Endebyrdneſ }
Endebyrðan, to set in order
Endebyrdlice, orderly
Endeleaſ, endless, infinite
Endemeſ } equally
Endemeſt }
Endian, to end
Engel, an angel
Englipc, English
Eofel, evil
Eorl, an earl, a chief
Eorð } the earth
Eorþe }
Eorðlic, earthly
Eorþan-ſceat, the earth
Eorð-pape, an inhabitant of the earth
Eopian, to show
Eopp, your. See þu

Erlan, to plough, to till
Erne, a man
Ert, a decree
Etan, to eat
Eð } more easily
Eðe }
Ebe, easy
Ebel, a country, soil, a native place
Ebelice, easily
Ebel-ſtol, the metropolis
Eðnes, favour, easiness

F.

Facn, deceit, a stratagem
Fæder, a father
Fæzen } glad, happy
Fæzn }
Fæzenian } to rejoice, to wish for
Fæznian }
Fæzer, fair
Fæzernes, fairness, beauty
Fæbu, colour
Færeld, a way, a course, a going
Færinga, suddenly
Fæplice, suddenly
Fæſt, fast, firm, constant, sure
Fæſtan, to fast
Fæſte, firmly
Fæſten, a fastness, a citadel
Fæſtlic, firm, constant
Fæſtlice, firmly
Fæſtnes, firmness
Fæſtnian, to fasten
Fæſt-mæd, inflexible
Fæſt-mædlic, constant
Fæſt-mædnes, a fixed state of mind, resolution
Faznian, to vary
Famiz, foamy
Fana, a temple
Fandizan, to try, to explore, to find out
Faran } to go, to depart
Feran }
Fat, a vessel
Fea } few
Feapa }
Fealdan, to furl, to fold up
Feallan, to fall
Fealpian, to ripen
Fearn, fern
Fearr, a bull
Feban, to feed
Ferer, a fever
Fela } many
Feola }
Feld, a field
Felz, a felly
Feltun, a dunghill
Fenn, a fen
Feoh, money
Feoh-zitſeme, a covetous man
Feond } a fiend, an enemy
Fiend }
Feor } far
Feorran }
Fier }
Feore } life
Feorh }
Fior }
Feorrian, to prolong, to go far
Feorð, the fourth
Feoper, four
Feoper-healf, the four sides
Fepð-mon } a soldier
Fyrð-mon }
Fephð } the mind
Feprð }
Feprð-loca, the breast
Fet, fat, fed
Fetel, a belt
Feþe, walking, the act of going on foot
Feþer } a feather, a wing
Fiþer }
Fian } to hate
Fiozan }
Fieren-ful, wicked, full of crimes
Fier-fete, four feet
Firel-ſtream, the Fifel stream
Firta, the fifth
Finban, to find
Finzer, the finger
Fiounz, hatred
Fioper-fet, four-footed
Firar, men
Firen-lust } luxury, debauchery
Fyren-lust }

Fiꝼſt, a space of time
Fiꝼꝼet-ȝeoꝼn, being inquisitive
Fiſc, a fish
Fiſcian, to fish
Fiſica, physica, physics
Fitt, a song
Flæſc, flesh
Flæſclic, fleshly
Fleoȝan, Fleon, Flion } to fly, to flee, to fly from
Fleoꝼan, to flow
Flionde, fleeting
Flitan, to contend
Flod, a flood
Floꝼ, a floor
Foddeꝼ, fodder
Folc, a people
Folc-cuð, known to nations, celebrated
Folc-ȝeſið, a nobleman
Folc-ȝeꝼin, battle-fray
Folciſc, the vulgar, a man
Foldan-ſceat, the earth
Fold-buend, an inhabitant of the earth
Folde, the ground, the earth
Folȝað, service
Folȝeꝼe, a follower, an attendant
Folȝian, Fẏlȝean } to follow
Fon, to take, to undertake, to begin
Foꝼ, for
Foꝼbæꝼan, to forbear, to allow, to pass over
Foꝼbæꝼnan, to burn, to burn up
Foꝼbeodan, Foꝼbiodan } to forbid, to restrain
Foꝼbeꝼſtan, to burst
Foꝼbꝼedan, to prostrate, to overthrow
Foꝼbuȝan, to avoid
Foꝼceaꝼan, to bite off
Foꝼcuð, wicked
Foꝼcuðꝼa, inferior
Foꝼcꝼæþan, to censure
Foꝼcẏꝼꝼan, to avoid
Foꝼdon, to destroy
Foꝼdꝼiꝼan, to drive out
Foꝼdꝼiȝan, to dry up
Foꝼdꝼilman, to confound
Foꝼealdian, to wax old
Foꝼe-mæꝼe, eminent, illustrious
Foꝼe-mæꝼlic, eminent
Foꝼe-mæꝼneſ, renown
Foꝼeſceaꝼian, to foreshow, to foresee
Foꝼeſceaꝼunȝ, foreshowing, providence, foreknowledge
Foꝼeſeuꝼeneſ, dishonour
Foꝼeſpꝼæc, a defence
Foꝼeſpꝼeca, an advocate
Foꝼeſpꝼecen, forespoken
Foꝼe-tacn, a foretoken
Foꝼe-þencean, Foꝼe-þencan } to despair, to distrust
Foꝼe-þinȝian, to plead for, to defend
Foꝼe-þonc, forethought, providence
Foꝼetiohhunȝ, predestination
Foꝼe-ꝼitan, to foreknow
Foꝼȝiꝼan, to forgive, to give
Foꝼȝitan, to forget
Foꝼȝẏldan, to recompense
Foꝼhealdan, not to keep, to lose, to withhold
Foꝼhelan, to conceal
Foꝼheꝼeȝian, to lay waste, to destroy
Foꝼhoȝian, to neglect
Foꝼhtian, Foꝼhtiȝan } to frighten, to be afraid
Foꝼhꝼẏꝼꝼan, to pervert, to change for the worse
Foꝼlædan, to conduct, to mislead
Foꝼlætan, Foꝼletan } to permit, to relinquish, to lose, to leave
Foꝼleoſan, to lose
Foꝼliȝan, to commit fornication
Foꝼloꝼen, lost
Foꝼluſtlice, gladly, willingly
Foꝼm, Foꝼma } first
Foꝼneah, almost
Foꝼon, before
Foꝼꝼẏnel, forerunner
Foꝼſceoꝼꝼan, to transform
Foꝼſceotan, to anticipate
Foꝼſeaꝼian, to wither
Foꝼſeon, to overlook, to despise

Forrlaþian, to be slow, to be unwilling
Forrlean, to slay
Forrstandan, to withstand, to understand, to avail
Forrstelian, to steal
Forrþelgan, to swallow up
Forrþigian, to pass over in silence
Forð, forth
Forþam } for that reason, be-
Forþæmþe } cause
Forðbringan, to bring forth, to produce, to accomplish
Forð-forlætener, free permission, license
Forð-geþitan, to depart, to die
Forðra, further, worse
Forþriccan, to oppress, to tread under
Forþy, therefore
Fortrupian, to be presumptuous, to be over-confident
Fortrupung, presumption
Forþeornian, to refuse
Forþeorþan } to be undone, to
Forþurþan } perish
Forþeorðfullic, excellent
Forþyrð, destruction, damage
Forþyrnan, to forewarn
Fostep-fæðep, a foster-father
Fostep-moðop, a foster-mother
Fot, a foot
Fox, a fox
Fram, from
Fram-geþitan, to depart
Frea, a lord
Frea-ðrihten, a supreme lord
Frecen }
Frecenðlic } dangerous
Frecenlic }
Frecn }
Frecenner, danger, peril
Frefrian, to comfort
Fregnan } to ask, to inquire, to
Frignian } know by asking
Fremð, foreign, outer
Freme, profit, advantage
Fremeð, a stranger
Fremman, to effect, to do, to perpetrate
Freo }
Freoh }
Frig } free
Frio }
Fry }
Freoðom }
Frioðom } freedom
Frydom }
Freolice, freely
Freolrian, to set free; p. p. gefrylroð
Freonð }
Friend } a friend
Frynð }
Freonð-ræðenn } friendship
Freondscipe }
Frið, peace
Friþian, to protect
Frið-stoþ, an asylum, a refuge
Frofer, consolation, comfort
From-þearð, away from, a departing
Fruma, the beginning, the origin
Frum-sceaft, the origin, the first cause
Frum-stol, an original station, a proper residence
Frymð, the beginning
Fugel, a fowl, a bird
Ful, foul, impure
Fulfremeð, perfect
Fulfremeðner, perfection
Fulfremian } to perform, to ac-
Fulfremman } complish
Fulgan, to follow up, to fulfil, to accomplish; perf. ful-eoðe
Full, full
Fullice, fully
Fulluht, baptism
Full-þyrcan, to complete
Fulneah, nearly, full nigh
Ful-riht, full right
Fultrupian, to confide
Fultum, help
Fultumian, to help, to support
Funðian, to strive, to try, to tend to
Fur, a furrow
Furþon } moreover, also, besides
Furþum }
Fyllan, to fill
Fylst, help

Fẏr, fire
Fẏren, fiery
Fẏrmeſt, at all, at most
Fẏrr, far
Fẏrſ, furze
Fẏrþrian, to support, to promote

L.

Ladeꝼian } to gather, to join, to
Lædrian } resort
Ladeꝼtang, continuous, united
Lælan, to astonish, to hinder
Læꝼſ, grass
Laꝼol, tribute
Lalan, to sing
Laldor, an incantation
Lalneſ, lust
Lamen, sport, pleasure
Lan } to go
Langan }
Laꝼrecg, the ocean
Laſt, the soul, the spirit
Laſtlic, ghostly, spiritual
Laſtlice, spiritually
Leacrian, to ask, to find out by asking
Leador, together
Leanbidan } to abide, to wait for
Lebidan }
Leandpẏrdan, to answer
Leaꝼ, the year
Leaꝼ-mælum, yearly
Leaꝼa } formerly, certainly
Leaꝼe }
Leaꝼꝼoð, difficult
Leaꝼo, prepared, ready
Leaꝼo-ꝼita, intellect, understanding
Leaꝼꝼian, to prepare
Leaſcung, asking, inquiry
Leat-ꝼeaꝼd, a gatekeeper
Lebæꝼan, to behave
Lebeacnian, to point out, to nod
Lebed, a prayer
Lebed-man, a beadsman, a man employed in prayer
Lebelgan, to be angry
Lebeꝼhtan, to enlighten
Lebetan, to improve, to make amends
Lebicgan } to buy
Lebẏcgan }
Lebiddan, to pray
Lebindan, to bind
Leblendan, to blend, to mingle, to pollute
Leblijſian, to rejoice
Lebod, a command
Lebræddan, to spread
Lebꝼengan } to bring
Lebꝼingan }
Lebugan, to bend
Lebẏꝼd, birth, family, origin
Lebẏꝼian, to happen, to come to pass
Leceoſan, to choose; p. p. gecoꝼen
Leceꝼꝼan } to turn, to have re-
Lecẏꝼꝼan } course to
Leclænſian, to cleanse
Lecnaꝼan, to know, to discover
Lecoplic, fit, proper
Lecundelic } natural
Lecẏndelic }
Lecẏnd, nature, kind, manner
Lecẏnde, natural
Lecẏndelice, naturally
Lecẏþan, to make known
Lecẏðþe, a country
Led }
Lid } a song
Lẏd }
Ledaꝼenlic, seemly
Ledal, a separation
Ledeꝼe, fit, suitable
Ledon, to finish, to complete
Ledꝼæꝼneſ }
Ledꝼeꝼedneſ } trouble
Ledꝼeꝼneſ }
Ledꝼeꝼan, to disturb
Ledꝼelan } to mislead, to deceive,
Ledꝼeligan } to seduce
Ledꝼola, error, heresy
Ledꝼol-miſt, the mist of error
Leeaꝼnian } to earn, to deserve
Leeaꝼnigan }
Leeaꝼnung, merit, desert
Leecan, to make addition
Leednipian, to renew
Leendebẏꝼdan, to set in order
Leendian, to end, to finish

Leendodlic, that which will end
Leeopian, to discover, to show
Lefagen, glad
Lefaran, to go, to travel, to die
Lefea, joy, gladness
Lefegan } to join, to unite, to compose
Lefegean }
Lefelan, to feel
Lefeoht, a fight, war
Lefera, a companion
Leferræden, companionship
Lefersciple, a society
Lefeðran } to give wings
Lefiþerian }
Leflit, a contention
Lefon, to receive, to take, to catch
Lefredan, to feel
Lefredner, the feeling
Lefræge, mind, opinion
Lefræge, celebrated
Lefredan, to perceive
Lefremian, to finish, to fulfil, to perpetrate
Lefreogan, to set free
Lefultumian, to help
Lefyllan, to fill, to fulfil, to satisfy
Lefyrn, long ago
Lefyrðrian, to promote, to improve
Legaderian } to gather, to unite, to bring together
Legæderian }
Legæderigan }
Legaderung, a gathering, a collection
Leglengan } to decorate
Llengan }
Legongan, to pass through
Legrapian, to touch
Legripan, to seize
Legyrian, to clothe; p. p. gegered
Lehatan, to promise
Lehæftan, to bind, to enslave
Lehealdan, to hold, to keep, to preserve
Lehede, seized
Lehelpan, to help, to assist
Lehentan, to pursue, to seize
Leheoran }
Leheran } to hear, to obey
Lehiran }
Lehyran }
Leherred, heard, applauded
Leherend, a hearer
Leherner, the hearing
Lehicgan } to seek after, to regard, to discover
Lehycgan }
Lehipan, to form
Lehreoran, to fall
Lehrinan, to touch
Lehpæt } every one
Lehpilc }
Lehpæþerer, everywhere
Lehpider, everywhere
Lehydan, to hide
Lehyrsum, obedient
Lehyrsumner, obedience
Lehyrst, adorned
Lelac, an assembly, a collection
Lelandian, to approach
Lelædan, to lead
Lelæran, to teach, to instruct
Lelæstan, to continue, to perform
Leleafa, belief
Leleafful, faithful
Leleanian, to recompense
Lelefan } to believe
Lelyfan }
Leleornian, to learn
Lelettan, to hinder, to cause delay
Lelic, a likeness
Lelic, like, suitable
Lelice, likewise
Lelicgan, to lie
Leliman, to cement, to unite
Lelimpan, to happen
Leliþan, to sail, to move
Lelome, often
Lelong, on account of
Lelp-scaþa, a proud wretch
Lelysted, pleased with, desirous of
Lemæc, a yoke-fellow, a mate
Lemægð, greatness
Lemæne, common, general
Lemænelice, in common
Lemære, a boundary
Lemærrian, to praise
Lemag, a relation
Lemal-mægene, a multitude
Leman } to attend, or care for
Lyman }
Lemana, a company

Lemeaꞃcian, to appoint, to determine bounds
Lemeleꞅt, negligence
Lemen, care
Lemenʒan, to mix, to mingle, to form
Lemeꞇ, measure
Lemeꞇ, docile, meet, suitable
Lemeꞇan, to meet, to find
Lemeꞇꞅæꞅꞇ, modest, moderate
Lemeꞇʒian, to moderate, to regulate
Lemeꞇʒunʒ, moderation, measure
Lemeꞇlic, suitable, fit, moderate
Lemonʒ, among
Lemoꞇ, an assembly
Lemunan, to remember
Lemunðbẏꞃðan, to protect
Lemẏnð, memory
Lemẏnðʒian, to remember
Lemẏnðꞃẏꞃþe, memorable, worthy of remembrance
Leneahꞅne, near
Lenealæcan, to approach
Leneþan, to subdue
Leniman, to take, to conceive
Lenoʒ } sufficiently, enough
Lenoh }
Lenẏðan, to compel
Lenẏhꞇ, abundance
Leo } formerly, anciently
Liu }
Leoc, a yoke
Leocꞅa, a sighing
Leoʒ } young
Liunʒ }
Leolca } the yolk of an egg
Lioleca }
Leolecan, to allure
Leomeꞃunʒ, lamentation
Leomꞃe, sorrowful
Leomꞃian, to grieve, to mourn
Leonð, through, over
Leonð-lihꞇan, to enlighten
Leonð-ꞅcinan, to shine through
Leonð-ꞃliꞇan, to look over, or beyond
Leopenian, to open
Leoꞃn, desirous
Leoꞃne } earnestly, willingly
Lioꞃne }
Leoꞃnꞅull, desirous, anxious, diligent
Leoꞃnꞅullice, very earnestly
Leoꞃnꞅulneꞅ, earnestness, anxiety
Leoꞃnian } to desire anxiously, to yearn
Liꞃnian }
Liꞃnan }
Leoꞃnlic, earnest
Leoꞃnlice, studiously, earnestly
Leoꞃꞇꞃuꞃian, to despair
Leoꞇ }
Leꞇ } yet
Liꞇ }
Lẏꞇ }
Leoꞇan, to melt, to pour
Leꞃað, consideration, a condition
Leꞃað, considered, constituted
Leꞃaðꞅcipe, prudence
Leꞃæcan, to seize
Leꞃæꞅꞇ, distracted
Leꞃeaꞅian, to take by force
Leꞃeapan, to bind
Leꞃec, government, correction, skill
Leꞃecan } to say, to instruct, to prove, to subdue
Leꞃeccan }
Leꞃeclice, widely, diffusely
Leꞃela } apparel
Leʒeꞃela }
Leꞃenian, to adorn
Leꞃenu, ornaments
Leꞃihꞇ } desert, a reward
Leꞃẏhꞇ }
Leꞃihꞇ } suitable, right, fit
Leꞃẏhꞇ }
Leꞃim, a number
Leꞃiꞅenlic, suitable
Leꞃiꞅenlice, suitably, fitly
Leꞃiꞅnian, to agree, to suit
Leꞃum, space
Leꞃẏman, to lay waste
Leꞅamnian } to unite, to collect together
Leꞅomnian }
Leꞅaꞃʒoð, afflicted, grieved; p. p. ꞅaꞃʒian
Leꞅælan, to happen
Leꞅælic } happy, prosperous
Leꞅælig }
Leꞅælilice, happily, prudently
Leꞅælīʒneꞅ } happiness
Leꞅælð }
Leꞅceað, reason
Leꞅceaðlice } rationally
Leꞅceaðꞃiꞅlice }

Leſceaðpiſ } rational, intelligent
Leſceaðpiſlic }
Leſceaðpiſneſ, reason
Leſceaft, a creature
Leſceapen, formed; p. p. ſcẏppan
Leſceapian, to view, to regard
Leſcenðan, to corrupt
Leſcinan, to shine, to shine upon
Leſcriſan, to appoint, to ordain
Leſcẏlðan, to shield, to defend
Leſcẏſpeð, clothed; p. p. aſcẏſpan
Leſecan, to seek
Leſeon, to see
Leſeþan, to say, to prove
Leſetneſ, an appointment, an institution
Leſettan, to set, to compose, to compare
Leſeþenlic, visible
Leſiblice, peaceably
Leſibſuma, peace-loving
Leſiehþe }
Leſiht } the sight
Leſihð }
Leſið, a companion
Leſomnung, an assembly
Leſtanðan, to stand, to attack, to press upon
Leſtaþelian } to establish, to make
Leſtaþolian } steadfast
Leſtæppan, to go, to step, to approach
Leſtæðþig, stable, steadfast
Leſtigan, to ascend
Leſtillan, to stop, to restrain, to be still
Leſtincan, to smell
Leſteoſan }
Leſtioſan } to guide, to rule, to correct
Leſtẏſan }
Leſtonðan, to confine
Leſtſangian, to strengthen
Leſtſeon } wealth, gain
Leſtſion }
Leſtſẏnan, to gain, to obtain, to beget
Leſunð, sound, safe, secure
Leſunðfullice, securely, prosperously
Leſunðfulneſ, health, prosperity
Leſunðſian, to separate
Leſþencan, to afflict
Leſþican, to cease, to desist
Leſþigean } to be silent
Leſþugian }
Leſþinc, affliction, trouble, labour
Leſþiðſian, to subdue
Leſþuſteſ, a sister
Leſẏngian, to sin
Leta, as yet, again
Letacnian, to betoken
Letæcan, to teach, to explain, to show
Letælan, to accuse, to reprove
Letæſe, meet; sup. getæſoſt
Letenge, heavy
Letenge, happened
Leteon } to draw, to attract
Letion }
Leteoſian, to grow weary
Leþaſa, one who assents
Leþaſian, to assent, to allow
Leþanc } thought
Leþoht }
Leþaþeneð, wetted
Leþeaht, counsel, purpose
Leþeahteſe, a counsellor
Leþencan } to think, to consider, to
Leþincan } remember
Leþeoðan, to associate
Leþeoðe, a language
Leþinnan, to disperse
Leþolian, to bear, to suffer
Leþſoþian, to suffer
Leðſuen, joined
Leðþænan, to moisten
Leðþæſ, conformable, agreeing, at peace
Leðþæſelice, harmoniously
Leðþæſian, to adopt, to make conformable
Leþẏlð, patience
Leþẏlðelice, patiently
Leþẏlðig, patient
Letiðan, to happen
Letiohhan, to determine, to appoint
Letſeoþe, true, faithful
Letſeoþlice, faithfully
Letſeoþian, to conspire
Letſẏmian, to encourage

Leunnan, to grant
Leunrotrian, to be sorrowful, to be disquieted
Lepanian, to diminish
Lepaꞃenian, to warn, to beware
Lepæcan, to excite
Lepæʒan, to weigh down
Lepealdleþeꞃ, a rein
Lepeð, madness
Lepeliʒian, to enrich
Lepelt-leþeꞃ, a rein
Lepenian, to allure
Lepeoꞃþan, to be, to come to pass
Lepeoꞃþian, to make honourable, to distinguish
Lepexan, to grow, to accrue
Lepiðeꞃ, the weather
Lepil } a wish, the will
Lepill }
Lepin, labour, a battle, war
Lepinna, an enemy
Lepinnan, to conquer
Lepiꞃ, certain
Lepiꞃlice, certainly
Lepit, understanding
Lepit-leaꞃ, witless, foolish
Lepit-loca, the breast
Lepita, a witness
Lepitan, to depart
Lepitneꞃ, knowledge
Leplæt, debased
Leppit, a writing
Leppixl, a change, a course of events
Lepuna, a custom, wont
Lepunelic, wonted, usual
Lepunian, to be wont
Lepunꞃum, pleasant
Lepẏꞃcan, to make
Lepẏꞃht } merit, deserving
Lepẏꞃhto }
Lepẏꞃcan, to wish
Liððian, to sing
Lieꞃan, to prepare
Liꞃan, to give
Liꞃenðe, giving
Liꞃeꞃneꞃ, greediness
Liꞃol, bountiful
Liꞃꞃe, greedy, anxious
Liꞃu, a gift
Liʒant, a giant
Lilp, arrogance
Lilpan, to boast
Lim } a jewel, a gem
Lim-cẏn }
Lim-cẏnn }
Limeleꞃt, negligence
Lim-ꞃeceð, a palace
Linꞃæꞃt, ample
Linʒꞃa, a youngster, a scholar
Lioʒoðhað, the season of youth
Liomoꞃ, sad
Liꞃcian, to sigh, to sob
Liꞃe-la-ʒeꞃe, yes, O yes!
Litꞃian, to desire, to covet
Litꞃunc } covetousness, desire
Litꞃunʒ }
Llað, pleasant
Llæꞃ } glass
Llaꞃ }
Llæꞃ-hlutꞃu } glass-clear, transparent
Llaꞃ-hluþꞃe }
Lleaꞃ, skilful, prudent
Llenʒan, to adorn
Lliðan, to glide, to slip
Lliopian, to sing
Lliopoꞃð, a song, metre
Lnæt, a gnat
Lnoꞃnian, to lament, to grieve, to groan
Lnoꞃnunʒ, lamentation
Loð, God
Loð, good
Loða, a Goth
Loðcunð, divine
Loðcunðelice, divinely
Loðcunðnẏꞃ, deity, divine nature
Loðneꞃ, goodness
Lolð, gold
Lolð-hoꞃð, a hoard of gold
Lolð-ꞃmið, a goldsmith
Lꞃaꞃan, to dig, to delve
Lꞃam, fierce, enraged
Lꞃapian, to grope
Lꞃæʒ, grey, green
Lꞃeat, great
Lꞃene, green
Lꞃenian, to become green
Lꞃetan } to greet, to address
Le-ʒꞃetan }
Lꞃim, grim

Lꞃoꞇ, a particle, an atom
Lꞃoꝑan, to grow
Lꞃunð, ground, earth, bottom
Lꞃunð-leaꞅ, groundless, unfathomable
Lꞃunð-ꝑeal, a foundation
Lꞃẏmeꞇan } to grunt, to roar
Lꞃẏmeꞇiꞇan }
Luma, a man
Lum-ꞃinc, a leader
Luð, a conflict
Lẏðene, a goddess
Lẏlðan, to pay
Lẏlðen, golden
Lẏlꞇ, guilt
Lẏꞇꞅeꞃe, a miser

Ꞥ.

Ꞥabban, to have
Ꞥaðoꞃ } bright, serene
Ꞥaðꞃe }
Ꞥæꞅꞇ, detained
Ꞥæꞅꞇeðom, captivity
Ꞥæꞇel } hail
Ꞥaꞇal }
Ꞥæl }
Ꞥælo } health
Ꞥælu }
Ꞥæle } a man, a hero
Ꞥæleð }
Ꞥælꞇa, light
Ꞥæmeð-þinꞇ, cohabitation
Ꞥæꞃenð, an errand
Ꞥæꞃꞅeꞅꞇ, harvest
Ꞥæꞃlic, laudable
Ꞥæꞅ, a command
Ꞥæð, heath, heather
Ꞥæꞇo, heat
Ꞥal, sound, hale
Ꞥaliꞇ, holy, a saint
Ꞥalꞅian } to pray, to beseech
Ꞥealꞅian }
Ꞥam, a home, a house
Ꞥam-ꞅæꞅꞇ, an inhabitant
Ꞥanꞇian, to hang
Ꞥaꞃ, hoary
Ꞥaꞃa, a hare
Ꞥaꞇ, hot
Ꞥaꞇan, to call, to name, to command
Ꞥaꞇheoꞃꞇneꞅ, hot-heartedness, anger, fury
Ꞥaꞇian, to hate
Ꞥaꝑe, sight, aspect
Ꞥe }
Ꞥie } he, any one, it
Ꞥiꞇ }
Ꞥeaꞅð, a head
Ꞥeaꞅoð-beah, a crown
Ꞥeaꞇ } high; comp. Ꞥẏhꞃe; sup. Ꞥehꞅꞇa
Ꞥeah }
Ꞥean }
Ꞥeahneꞅ } height, highness
Ꞥeaneꞅ }
Ꞥeah-ꝑeðeꞃ, a great tempest
Ꞥeal, a hall
Ꞥealan, to heal; imp. Ꞥal
Ꞥealðan, to hold, to incline
Ꞥealꞅ, half
Ꞥealic, high, exalted
Ꞥealice, highly
Ꞥealicoꞃ, more highly
Ꞥean, needy, poor
Ꞥeanlic, vile, worthless
Ꞥeaꞃð, hard
Ꞥeaꞃðe, severely; sup. Ꞥeaꞃðoꞅꞇ
Ꞥeaꞃð-heoꞃꞇ, hard-hearted
Ꞥeaꞃð-ꞅæliꞇ, unhappy
Ꞥeaꞃð-ꞅælð, a hard lot, unhappiness
Ꞥeaꞃm, harm
Ꞥeaꞃm-cꞃiððiꞇan, to speak ill of one
Ꞥeaꞃeꞃa, a harp
Ꞥeaꞃꞃeꞃe, a harper
Ꞥeaꞃꞃian, to play on the harp
Ꞥeaꞃꞃunꞇ, harping
Ꞥeaþeꞃian, to restrain, to control
Ꞥeaþo-ꞃinc, a chieftain, a noble
Ꞥebban, to raise, to lift up
Ꞥeꞅiꞇ, heavy
Ꞥeꞅiꞇan, to be heavy or sad, to weigh down
Ꞥeꞅiꞇlice, heavily, grievously
Ꞥeꞅiꞇneꞅ } heaviness, sorrow
Ꞥeꞅineꞅ }
Ꞥelan } to cover, to conceal
Ꞥilan }
Ꞥelðan, to bend, to incline
Ꞥell, Hell

Þell-papa, an inhabitant of hell
Þelm, the head, the top of anything
Þelma, a helm, or rudder
Þelpan, to help
Þenan, to oppose, to repress
Þenð, poverty, trouble, punishment
Þeoɼencunð, heavenly
Þeoɼian, to mourn
Þeoɼon, heaven
Þeoɼon-ƀoɼt, heavenly bright
Þeoɼot, a hart
Þeoɼɼumian, to obey
Þeoɼt, a hart, a stag
Þeoɼte, the heart
Þeɼ, here
Þeɼan, to obey
Þeɼe, a crowd, an army
Þeɼe, fame
Þeɼeð, a court, a family
Þeɼe-ȝeat, a weapon
Þeɼe-ɼinc, an enemy
Þeɼe-ƀema, a chieftain, a leader of an army
Þeɼe-ƀoha, a consul, a leader of an army
Þeɼeɼian, to despise
Þeɼȝe, Þeɼiȝe } an army
Þeɼian, to praise
Þeɼing praise, favour
Þeɼlic, glorious
Þiðeɼ, hither
Þiðeɼ þiðeɼ, hither and thither
Þiȝan, to hasten
Þiȝe, the mind, energy, care
Þiȝe-læɼt, heedless
Þiȝe-ɼnotɼ, a wise mind
Þiȝian, Þýȝian } to strive, to think, to endeavour
Þiȝ-ɼcip, familyship
Þilðe, a battle
Þimſelf, himself
Þinan, Þionan } hence
Þindan, behind
Þinðe, a hind
Þingɼian, to hunger
Þiop, a hinge
Þiɼðe, Þýɼðe } a protector, a ruler
Þiɼ, his
Þip, form, hue
Þip-cuð, familiar
Þipung, pretence, appearance
Þlæp, a mound, a barrow
Þlaɼoþ, a lord
Þlaɼoþ-ɼcipe, lordship, government
Þleahtep, laughter
Þleoƀop, a sound
Þlɼa, fame, report
Þlɼeaðiȝ, celebrated
Þlɼeaðiȝneſ, celebrity
Þluð, loud
Þlutep, clear
Þlýɼtan, to listen
Þnæppian, to rest, to lie
Þneɼc, soft, tender
Þnipan, to bend
Þoȝian, to be desirous, to be anxious
Þol, a hole
Þolð, faithful
Þolm, the ocean
Þolt, a wood, a grove
Þonð, the hand
Þopa, hope
Þopian, to hope
Þopaɼeaþe, a sink
Þoɼð, a hoard, a treasure
Þoɼð-ȝeɼtɼeon, a treasure
Þoɼþ, reproach, derision
Þɼæð, ready, swift
Þɼæðlic, speedy
Þɼæðlice, speedily, quickly
Þɼæð-ɼeɼneɼ, a swift course
Þɼæð-pæne, a chariot
Þɼæȝel, a garment, apparel
Þɼæþe, Þɼaþe } quickly
Þɼeoɼan, to fall
Þɼeoɼe, violently approaching, *e.g.* a storm
Þɼeoɼenð, Þɼeoɼenðlic } perishable
Þɼeop, cruel, troubled
Þɼeop, Þɼeopɼung } repentance
Þɼeopan, to rue, to repent
Þɼeopɼian, to rue, to be sorrowful
Þɼepan, to agitate, to lift up
Þɼeɼtan, to lie down

Hreþer, the mind
Hrioh, rough
Hrof, a roof, the top of anything
Hrof-fæst, roof-fast, firm
Hron-mere, a whale-pond, the sea
Hror, prone, bent down
Hruse, the earth
Hrÿre, ruin
Humeta, how, in what manner
Hund, a hound, a dog
Hund-nigontig, ninety
Hundred, a hundred
Hund-seofontig, seventy
Hunig, honey
Hunta, a hunter
Huntian, to hunt
Hupu, at least
Hus, a house
Husef-hirde, a keeper
Hwa, who, any
Hwat, brave
Hwæt, which, what
Hwæte, wheat
Hwæþer, whether, either
Hwæþre, nevertheless
Hwæt-hwega, a little, in some measure
Hwæt-hweganunger, in some measure, in some degree
Hwealfa, expanse, convexity
Hweaprian, Hweorfan, Herfan } to turn, to turn round, to depart, to wane
Hweaprung, inconstancy, changeableness
Hwelc, any
Hwene, a little
Hweol, a wheel
Hwerflic, changeable
Hwidre, whither
Hwile, a while, time
Hwilendlic, for a time, temporary
Hwilum, sometimes
Hwit, white
Hwon, Hwonne } a little, somewhat
Hwonan, Hwonon } whence, how
Hwone, any one
Hwonne, when
Hwurfulner, changeableness
Hwÿrft, a circuit
Hÿdan, Le-hÿdan } to hide, to conceal
Hÿde, a hide, a skin
Hÿhtlic, joyful, desirable
Hÿlt, a hilt of a sword
Hÿran, to hear, to obey
Hyrian, to imitate
Hÿrnde, horned, having a beak
Hÿrst, an ornament
Hÿrstan, to adorn
Hÿrpan, to deride, to revile
Hÿrping, reviling, reproach
Hÿð, a haven

I.

Ic, I
Idel, Idel-georn } idle, vain
Iegland, Iglond, Iland } an island
Ield, old. See ealð, comp. Ieldra, sup. Ieldest
Ilc, the same
Immedeme, unworthy, imperfect
Inc, you
Incofa, the mind, the breast
Inerfe, provision
Ingan, Innan } to enter
Ingehÿgd, intention, thought
Ingeþanc, Ingeþonc } thought, mind
Inlice, internally, in itself
Inna, Innan } within
Innanweard, Innewearð } inward
Innoð, the stomach
Innung, that which is included
Inweardlice, thoroughly, inwardly
Inwid-þonc, Inwit-þonc } an inward thought, a deceitful thought
Iob, Jove
Irnan, to run
Irre, Irrung } anger
Irrian, to be angry

Iſ, ice
Iſiȝ, icy
Iþacıȝe, Ithaca
Iu, formerly

K.

Kaſepe, Cæsar, an emperor
Kuninȝ, a king

L.

La, lo! oh!
Lacan, to play, to sport
Lacnian, to heal
Laðteop, Laðþeop, Latteop, Latþıop } a leader, a guide
Læce, a physician, a leech
Læce-cpæft, the art of medicine, medicine
Læce-ðom, medicine, a remedy
Læðan, to lead
Læðen, Latin
Læfan, to leave, to relinquish
Læn, Lean } a reward
Lænan, to lend
Læne, slender
Lænȝ, Lanȝe, Lonȝ } long; comp. lenȝ; sup. lenȝeſt
Læpan, to teach
Læſ, less
Læſtan, to follow
Lætan, to permit, to let go, to leave, to suppose
Laf, the remainder, what is left
Laȝu, water
Laȝu-flod, ocean-flood
Laȝu-ſtpeam, the sea, the ocean
Land, Lond } land
Lanȝ, Lonȝ } tall
Lanȝe, Lonȝe } long, a long time
Lanȝ-fæp, long continuance
Lanȝſum, lasting, long
Lap, learning, lore, admonition
Lapeop, a teacher, a master
Laſt, at length
Late, late; comp. latop
Laðˇ, hateful, hostile, destructive
Laðlice, horribly
Leaf, permission, leave
Leaf, a leaf
Leahtep, a sin, a crime
Leanian, to reward, to recompense
Leaf, Leaf-lic } false, loose
Leaf-ſpell, a fable
Leaf-ſpellunȝ, false opinions, false speaking
Leafunȝ, lying
Leax, a salmon
Leccan, to moisten, to be wet
Lecȝan, to lay down, to lower
Lef, left
Leȝ, Leȝa, Liȝ } a flame
Leȝan, to lay, to place
Lencten, Lent, the spring
Leng, length
Leo, Leon } a lion
Leoð, Leoð-ſcipe } a nation, a people
Leoð-ſpuma, a leader, a chieftain
Leoð-hata, a hater of people, a tyrant
Leoht, light
Leohtan, to lighten, to make light
Leof, Liof } precious, beloved, dear
Leofian, Libban, Lifian, Lifiȝan, Lybban } to live
Leoftæl, estimable
Leoffenð, beloved, acceptable
Leoȝan, to tell a lie, to deceive
Leoma, a ray of light
Leopnian, Leopniȝan } to learn
Leoð, Liod } a verse, a poem, a lay
Leoð-ſyhta, a poet
Lettan, to hinder

Lıbbenðe, living
Lıc } like
Leliċ }
Lıc } the body
Lıchoma }
Lıcetan } to pretend, to dissemble
Lıcettan }
Lıcgan } to lie, to extend
Lıgan }
Lıchamlıce } bodily
Lıchomlıce }
Lıcian, to please, to like
Lıcpýrðˇ, worthy of esteem
Lıf, life
Lıfer, the liver
Lıgetˇ, lightning; pl. lýgetu
Lıhtan, to shine, to give light
Lım, a limb
Limplıce, fitly
Linð-pıgend, a warrior with a shield
Lıran, to collect, to gather
Lırre, favour
Lırt, science, skill, power
Lırtum, skilfully
Lıðˇ, a cup
Lıðˇ, mild
Lıþan, to sail
Lıð-mon, a sailor
Lıxan, to shine
Locen, an enclosure, bounds
Locian, to look, to see
Lof, praise
Lonðerˇ-ceopl, a husbandman
Loppe, a flea
Lorıan, to lose, to perish, to go away
Lotˇ, a lot, deceit, craftiness
Lotˇ-prenc, deceit
Lox, a lynx
Lufe, love
Lufıan, to love
Lufiend, a lover
Lungre, forthwith, quickly
Lustˇ, desire, pleasure, lust
Lustˇ-bæren, cheerful
Lustˇ-bære, desirous
Lustˇ-bærlıce, delightfully, with delight
Lustˇ-bærnesˇ, happiness, desire
Lustlıce, willingly, joyfully
Lustum, willingly
Lutan, to incline
Lýccan, to pluck up
Lýfan, to permit
Lýftˇ, the air
Lýftan, to wish, to choose, to be pleased with
Lýtˇ, little
Lýtegˇ, crafty
Lýtel } little, small; comp. læssˇ, sup.
Lýtle } lærˇt
Lýtelıce, deceitfully
Lýtlıan, to diminish, to lessen

M.

Macıan, to make, to form, to do
Mæðen, a maiden
Mægen, virtue, strength, might, power
Mægen-cræftˇ, chief strength
Mægen-stanˇ, a huge stone
Mægn, power
Mægðˇ, a maiden, a country, a tribe, a kinsman
Mægð-haðˇ, virginity
Mæg-lıcˇe, a species, a form
Mæl, a space of time
Mænan } to mean, to intend, to
Menan } lament
Mænigu }
Manegˇ } a crowd, many
Manı }
Menigu }
Mæra, famous, celebrated, great; sup. Mærostˇ
Mære } excellent
Merˇe }
Mærlıc, noble
Mærran, to be celebrated
Mærðˇ, greatness, glory, praise; pl. miracles
Mærˇ, a mast
Mærˇ, most, greatest. See Mýcel
Mætan, to dream
Mæðˇ, measure, degree, condition, lot
Mag, a relation
Magan, to be able
Magıstˇer, a master
Mago-þınc, a citizen, a man

Man } a man
Mon }
Man, sin, wickedness, evil, disease
Man, sinful, wicked
Man-full, full of wickedness
Manian, to admonish
Manig-fealð } manifold
Moni-fealð }
Manig-fealðlic, complicated
Mannian, to people, to fill with men
Manðpæpe, gracious
Mapa, greater. See Mycel
Mape, more
Maptyp, a martyr
Maðm, a vessel
Maðm-hyrde, a treasurer
Meaht } strength, might, power
Miht }
Meapc, a boundary, a territory
Meapcian, to mark, to mark out
Meapprian, to err
Mece, a sword
Med, meed, reward
Medeme, worthy, desirable, perfect
Medemlice, worthily
Medemner, dignity
Medtpumner } infirmity, weakness
Mettpumner }
Mettpymner }
Meldian, to make known, to display, to inform against
Melo, meal
Menȝan, to mix
Menȝio, a multitude
Mennirc } human, humanity
Mennirclic }
Meodum, meritorious
Meox, dirt
Mere, a mere, a lake, water
Mere-flod, the ocean
Mere-henȝert, a sea-horse, a ship
Mere-ftream, the sea-stream, the ocean
Merȝe } joyful, merry
Murȝe }
Merfc, a marsh
Metan, to meet, to find, to observe
Metan, to measure, to mete, to compare
Mete, meat
Metȝian, to mete, to moderate, to rule
Metȝunȝ, moderation
Metod, the Creator
Micel } much, great
Mycel }
Micellic, great
Micelner, greatness
Micler, much
Miclum, greatly
Mid } with
Mið }
Middan-eard } the earth, an en-
Middan-ȝeard } closure
Middepeardd, midward
Middel, middle
Midfeohð, middle age
Midȝehealdan, to satisfy
Midlert } midmost, middle class,
Midmert } middle
Mid-ore, the middle region
Mid-pinter, mid-winter, Christmas
Mihte. See Magan
Mihtig, mighty
Mihtiglice, mightily, powerfully
Mild, mild, merciful
Mild-heort, merciful
Mild-heortner, mercy
Mildrian, to have mercy, to pit
Mildrunȝ, mercy, pity
Miltre, mercy
Min, mine
Mindȝian, to advise, to remind
Mirran, to mix, to dispose
Mir-cyrran, to wander
Mirdæd, a misdeed
Mirhpeprian, to pervert
Mirlic } various
Mirtlic }
Mirt, a mist
Miban, to conceal
Mod, the mind
Moder }
Modor } a mother
Modur }
Modig, proud
Modlic, magnanimous
Mod-refa, the mind, the mind's sense
Molde, the earth
Mona, the moon

Monað } a month
Monð }
Moncẏn, mankind
Moꞃ, a moor
Moꞃgen, the morning
Moꞃgen-ꞅtɛoꞃꞃa, the morning star
Moꞃþoꞃ, murder
Moꞅt, must
Mot, must, can
Munt, a mount, a mountain
Munt-gɪop, the Alps, the mount of Jupiter
Muꞃnan, to mourn, to care for, to regard
Muꞅ, a mouse
Muꞅt, must, new wine
Muð, a mouth
Mẏnegɪan } to remind
Mẏngɪan }
Mẏnla, inclination
Mẏntan, to propose
Mẏꞃeg } pleasure, delight
Mẏꞃg }
Mẏꞃan, to hinder
Mẏꞃð, pleasure

N.

Nabban, not to have
Nacoð, naked
Næðꞃe, a serpent
Næneg, none
Næꞃe } was not
Næꞅ }
Næꞅꞅe, a promontory
Naꞅa } the nave of a wheel
Naꞅu }
Nagan, not to have or possess
Naht }
Nauht } naught, nothing
Naꞃuht }
Nalæꞅ, not at all
Nallaꞅ, not only
Nama, a name
Nan, none
Nat, *i.e.* ne-ꞃat. See ꞃɪtan
Nauþeꞃ, neither
Neaðɪnga, necessarily
Neah }
Nean } nigh, near
Neaꞃ }
Neaht } night
Nɪht }
Neaꞃa }
Neaꞃeꞃ } narrow
Neaꞃoꞃ }
Neaꞃꞃa }
Neaꞃaneꞅ, trouble, distress
Neaꞃeꞃ, straitly
Neaꞃeꞃneꞅ, anxiety
Neaꞃꞃɪan, to straiten
Neat }
Netn } cattle, a beast
Nẏten }
Neaꞃeꞅt } presence, neighbourhood
Neꞃeꞅt }
Neb, the face
Neðe } necessarily
Nẏðe }
Neð-þeaꞃꞅ } need, necessity, necessary
Neoð-þeaꞃꞅ }
Nɪð-þeaꞃꞅ }
Nemnan, to name, to mention
Neoð-ꞅꞃæce, voluntarily
Neoð-þeaꞃꞅe, necessaries
Neoten, cattle, a beast of burden
Neoþan, beneath
Neoþeꞃa, lower, inferior
Neoꞃol } prostrate
Nɪꞃol }
Neꞃgean } to preserve
Neꞃɪan }
Neꞃgenð, a saviour; participle of Neꞃgean
Neꞅe neꞅe, no, no; by no means
Net }
Nett } a net
Netelɪc, beastly
Nɪðan } to compel, to force
Nẏðan }
Nɪgan } nine
Nɪgon }
Nɪman, to take, to take away, to assume, to adopt
Nɪoþoꞃ, lower
Nɪtan } not to know
Nẏtan }
Nɪþemeꞅt, lowest, nethermost
Nɪþeꞃ } downwards, low
Nɪþeꞃlɪc }
Nɪþeꞃ-healð, downwards

Nipan } newly
Nipane }
Nipe, new
Norð, north
Norð-ende, north-end
Norð-peſt, north-west
Norþepeapd, northward
Not, use, enjoyment
Notian, to enjoy, to possess, to occupy
Nu, now
Nu-pihte, just now, straightway
Nýd-þeapf, necessary, needful
Nýllan, to be unwilling
Nýt, purpose, use
Nýt, perfect
Nýt-pýpð, useful

O.

Of, of
Ofadon, to remove, to do away
Ofateon, to draw out, to remove
Ofbeatan, to kill, to strike
Ofbecuman, to come from
Ofdæl, a fall, a setting
Ofdælne, more prone
Ofdune, downwards, down
Ofep, a bank
Ofep, beyond
Ofepbpædan, to overspread
Ofepcuman, to overcome
Ofepdpencan, to be drunk
Ofepfapan, to pass by, to pass over
Ofepfýll, intemperance
Ofepgan } to pass over, to pass
Ofepgangan } away
Ofepgiotolneſ } forgetfulness
Ofepgiotulneſ }
Ofepheopan, to disobey
Ofephogian, to despise
Ofephýð, a high mind
Ofeping, superfluity
Ofepmetta } high-mindedness, ar-
Ofepmette } rogance, too much food
Ofepmoð } arrogant, proud
Ofepmoðhc }
Ofepmoðneſ, scorn, arrogance
Ofeppecan, to instruct
Ofepfælð, superfluity, too great prosperity
Ofepfeon, to look down upon
Ofepfeccan, to cover
Ofepfcæppan, to overstep
Ofepfpiþan, to overcome
Ofepteon, to cover over, to overwhelm
Ofepþeapf, great need
Ofepþeon, to excel, to surpass
Ofeppinnan, to overcome
Ofeppreon, to cover over; part. ofeppigen
Ofgepitan, to depart
Ofhenan, to take away
Ofiepnan, to run off, to outrun
Ofletan, to let out
Oflýſt, desirous of
Ofmunan, to remember
Offceamian, to shame, to be ashamed
Offion, to see, to behold
Offittan, to oppress
Offlean, to slay, to kill, to cut off
Offniþan, to cut off
Offpelgan, to devour
Oft, often
Ofteon, to draw off, to deprive
Ofþincan, to bethink
Ofþpiccan, to oppress
Oftpæd, frequent
Oftunðpod, astonished
Oleccan, to flatter, to allure, to cringe, to gratify
Olecung, flattery, allurement
Onælan } to inflame
Onhælan }
Onbipigan } to taste
Onbýpgan }
Onbitan, to bite, to taste of
Onblæpan, to blow upon
Onbýpðan, to animate, to encourage
Oncepian } to turn from, to turn
Oncýppan } back, to change
Oncnapan } to know
Oncneopan }
Oncpeþan, to reply, to echo
Ondgit, mind, understanding
Ondpædan, to dread, to fear
Ondſpope, an answer

On-eaꝓðian, to dwell in
On-ecneſſe, for ever
Onettan, to hasten
Onꝼindan, to find, to discover
Onꝼon, to receive, to accept
Onȝean, against
Onȝinnan, to begin
Onȝitan, to perceive, to know, to understand
Onhaȝian, to be at leisure, to be unoccupied
Onheldan, to incline
Onhniȝan, to bow down, to incline
Onhꝓeꝓan, to stir up
Onhꝓinan, to touch
Onhꝓeaꝓꝼan } to change, to go
Onhꝓeoꝓꝼan } away
Onhẏꝓian, to imitate
Oninnan, within
Oniꝓnan, to run, to move
Onlacan, to sport
Onlaſt, at last, at length
Onlænan, to lend
Onlætan, to relax
Onleoȝan, to belie, to falsify
Onlic, like
Onlicneſ, a likeness
Onlieſan, to liberate
Onlihtan } to enlighten, to shine
Onlẏhtan } upon, to shine
Onlucan, to unlock
Onlutan, to incline
Onſacan, to deny, to retort, to reply
Onſcunian, to shun
Onſien, an aspect
Onſiȝan, to descend, to sink
Onſittan, to press down, to beset
Onſtẏꝓian, to agitate, to excite
Onſundꝓon, apart
Onſꝓiꝼan, backwards
Ontiȝan, to untie, to unloose
Onþonce, delightful
Onꝓæcnian, to awaken, to excite
Onꝓendan, to change, to turn aside
Onꝓꝓecan, to revenge, to punish
Onꝓꝓiþan, to reveal
Onꝓunian, to dwell, to inhabit
Open, open, exposed, clear, evident
Openlice, openly, plainly
Oꝓcuman, to overcome; contracted from oꝼeꝓcuman
Oꝓð-ꝼꝓuma, the origin, the author
Oꝓeald, old
Oꝓeldo, old age
Oꝓȝellice, arrogantly
Oꝓmæte } overmuch
Oꝓmete }
Oꝓmoð, distracted in mind, dejected
Oꝓmoðneſ, mental disease, madness, despair
Oꝓſoꝓȝ, secure, prosperous
Oꝓſoꝓȝneſ } security, prosperity
Oꝓſoꝓhneſ }
Oteꝓan, to appear
Oþeoꝓan } to appear, to show
Oþeꝓan }
Oþeꝓ, another
Oþeꝓ, otherwise
Oðꝼæſtan, to commit, to trust, to sow
Oðꝓinan, to touch
Oðſacan, to deny
Oðſtandan, to stand still
Oðþe, or
Oðꝓitan, to blame, to reproach

P.

Papa, the Pope
Pað, a path
Peaꝓꝓoc, a park
Peðþian, to make a path, to tread
Plantian, to plant
Pleȝa, play, sport, pastime
Pleȝian, to play
Pleo }
Pleoh } peril, danger
Plio }
Pliolic, dangerous
Pꝓicu, a prick, a point

R.

Racenta, a chain
Racu, rhetoric, a discourse, an explanation
Rað, a riding
Ræcan, to reach
Ræð, a discourse, counsel, advantage

Ræðan, to read, to govern, to decree
Ræðelʒe, a riddle, imagination, ambiguity
Ræɡl, a garment, clothing
Ræpan, to bind
Ræʒt, rest, repose
Ræʒpıan, to think, to meditate
Rap, a rope
Rað, quickly
Reað, red
Reaʒeɲe, a spoiler
Reaʒıan, to rob, to take away
Reaʒlac, spoil, rapine
Recan, to reckon, to count, to relate, to explain
Recan } to regard, to care for, to
Reccan } direct, to govern
Recceleaʒ } reckless, careless
Receleaʒ }
Recceleʒt } recklessness, carelessness
Receleʒt }
Recceɲe, a rhetorician
Recelʒ, incense
Recen } immediately, straight
Recene }
Rehtlıc } rightly, justly
Rıhtlıc }
Ren } a course
Rẏne }
Ren, rain
Reþa } severe, fierce, violent
Reþe }
Reþıɡ-moð, fierce in mind
Rıc, dominion, power
Rıc, rich, powerful, in authority
Rıce, a kingdom
Rıcʒıan, to rule, to reign
Rıðan, to ride
Rıht } right, justice, truth
Rẏht }
Rıhtan, to correct, to instruct, to make right
Rıhte, immediately, straightway
Rıhtenð, a ruler, a governor
Rıhtlıc, just, regular, upright
Rıhtlıce } rightly, justly, wisely
Rıhtpıʒlıce }
Rıht-ʒellenð, right willing, wishing what is right
Rıhtpıʒ, rightwise, righteous
Rıhtpıʒneʒ, justice, wisdom, righteousness
Rıman, to number
Rınc, a man, a warrior
Rınð, the bark, the rind
Rıpa, a handful of corn, a sheaf
Rıpe, ripe
Rıð } a rill, a rivulet, a river
Rẏð }
Roð, the rood, the cross
Roðoɲ, the sky
Romanıʒc, Roman
Ronð-beah, a boss
Roʒe, a rose
Rum, wide, large, august
Rume, widely
Rumeðlıc, spacious
Rumeðlıce, abundantly
Rummoð, bountiful
Run-coʒa, the breast, the mind
Rẏn, a roaring
Rẏnan, to roar

S.

Sacu, strife
Saðıan, to be weary
Sæ, the sea
Sæ-clıʒ, the sea-cliff, the shore
Sæð, seed
Sæɡan }
Secɡan } to say, to prove
Seɡan }
Sæl, good
Sæl } better; comp. of ʒel
Selɲa }
Sæl } prosperity
Sælð }
Sæne, dull, sluggish
Sæ-tılca, one who ploughs the sea, a sailor
Sam, whether
Samað } together, likewise
Somoð }
Samɲa, worse
Samɲaðe, unanimously
Samtenɡeʒ, continually, immediately
Sampıʒ, half-wise, unwise
Sampɲæðneʒ, agreement, unity

Sanc } a song
Sanȝ }
Saꞃ } sorrow
Soꞃȝ }
Saꞃ-cꞃiδ, a sorrowful saying, a mournful song
Saꞃiȝ, sorrowful, sorry
Saꞃlic, sorrowful, grievous
Saꞃlice, sharply, sorrowfully, sorely
Saul } the soul
Sapl }
Sapan, to sow
Scamian } to blush, to be ashamed
Sceamian }
Scanδlic } mean, vile
Sceonδlic }
Sceaδ, the shade, a shadow
Sceaꞃt, creation
Sceaꞃt, a shaft
Scealan, to owe, to be obliged to any one
Scealc, a servant, a man
Sceame, shame
Sceameleaꞃ, shameless
Sceaꞃδ, a shard
Sceaꞃpneꞃ, sharpness
Sceaꞃpꞃene, sharp-sighted
Sceaꞇ, a region
Sceaþa, a robber, an enemy
Sceaꞃian, to behold, to view
Sceaꞃunȝ, contemplation
Scelδ } a shield; met. an army
Scȳlδ }
Scell, a shell
Sceol, a gang, a crowd, a shoal
Sceop, a poet
Sceoppenδ }
Sceppenδ } the Creator, a maker
Scippenδ }
Sceoꞃt } short; com. ꞃcȳꞃtꞃa;
Scoꞃt } sup. ꞃcȳꞃteꞃt
Sceoꞇan, to shoot
Sciene, beautiful, shining
Scilδiȝ } guilty
Scȳlδiȝ }
Scima, splendour, brightness, a ray
Sciman } to shine
Scinan }
Scinlac, magic
Scip, a ship
Scip-heꞃe } a fleet of ships
Scip-heꞃȝe }
Scipꞃtȳꞃa, a pilot
Sciꞃ, pure, clear, sheer
Scolu, a school, a band
Scꞃiδꞃæn, a chair of state
Scꞃiꞃan, to care for
Scꞃiδ, a revolution
Scucca, the devil
Scȳꞃtan, to verge, to incline
Scȳlδ, guilt, sin
Scȳlδan, to shield, to defend
Scȳl-ꞃiꞃc, a shellfish
Scȳppan, to create
Scȳꞃmælum, confusedly
Scȳꞃpan, to adorn, to sharpen
Sealꞇ, salt
Seaꞃolice, artfully
Seaꞃu, a fraud
Seaδ, a well, a gulf
Secan, to seek
Secȝ, a warrior
Secȝ, a speech
Seꞃa, the mind
Seꞃt, soft, quiet
Seȝel } a sail
Seȝl }
Selan, to soil, to stain
Selcuδ } strange, extraordinary,
Selδcuδ } unknown
Selδan } seldom
Selδhponne }
Selδum-hponne, sometimes
Seleꞃt, best; superlative of ꞃel
Selꞃ, self
Selꞃlic, self-liking, self-love
Selꞃ-ꞃill, self-will
Sella, a giver
Sellan } to give
Sȳllan }
Sellic, wonderful
Senδan, to send
Seoc, sick
Seoꞃian } to complain, to bewail
Sioꞃian }
Seoꞃontiȝ, seventy
Seoꞃunȝ } a complaint
Sioꞃunȝ }
Seolꞃeꞃ } silver
Sȳlꞃoꞃ }

Seolocen, silken
Seon, to see
Setl } a seat
Sitl }
Settan, to set, to place, to arrange
Siapo-cpæft, a skilful art
Sib, peace, agreement, relationship
Sibſumlice, peaceably
Siccetung, a sigh, sobbing
Sicilia, Sicily
Sid, wide, various
Sido } a custom
Sidu }
Sieſan, to lie in wait, to plot
Sift an, to sift
Sifan, to sink down, to rust
Sige, a victory
Sige, a setting, declining
Sigend, thirsty
Sige-þeod, a victorious nation
Simle } always
Symbel }
Sin, always
Sin, his
Sinc, a heap
Sinc-geof, a money gift
Singal } continual, lasting
Singala }
Singallice, perpetually
Singan, to sing
Sinſcipe, wedlock
Sint. See peſan
Sioca, a sick person
Siofon, seven
Siofoþa, bran
Sioloc, silk
Siopian, to sew
Sið, time, occasion, a path, an arrival
Siðþan } after, afterwards
Syðþan }
Sittan, to sit, to dwell
Slæpð, sloth
Slapan } to sleep
Slepan }
Slap, slow
Slean, to slay, to strike, to cast or throw
Slepan on, to slip on, to cast on
Slitan, to slit, to tear
Slið, changeable, inconstant
Smal, small
Smealic, subtle, deep, profound
Smealice, deeply, profoundly
Smean } to inquire, to meditate
Smeagan }
Smeaſician, to smile
Smeaung, argument
Smec, smoke
Smolt } mild, gentle, calm, smooth
Smylt }
Smugan, to flow gradually
Snap, snow
Snican, to creep, to crawl
Sniþan, to cut off
Snyttſo, wisdom
Softe, softly, gladly
Sol, mire
Somne } together
Toſomne }
Son, a sound
Sona, soon, immediately
Sond, sand
Sondbeoph, a sand-hill
Sondcorn, sand, grains of sand
Soſrgian, to sorrow, to grieve, to be anxious
Sod } true
Soþa }
Soþan }
Sod-cpide, a true saying, a maxim
Sod-fæfte, just
Sod-fæftnef, truth, sincerity
Sod-ſpell, a true history
Spaca, the spoke of a wheel
Spanan, to urge, to allure, to excite, to seduce
Speaſica, a spark
Speð, means, power, wealth, effect
Spell, speech, language, discourse, argument
Spellian, to speak, to teach
Spigettan, to spit
Spiſian } to inquire, to seek after, to argue
Spyſian }
Spyſigan }
Spoſ, a pursuit, a track
Spfæc, speech, language, subject of discourse
Spfecan, to speak
Spfingan, to spring

Sprẏttan, to sprout, to bud
Stæf } a staff, a letter
Staf }
Stan, a stone, a rock
Standan } to stand, to be
Stondan }
Stan-reapo-gim, a precious stone
Stað, a shore
Staþelian } to establish, to support
Staþolian }
Staþol, a foundation
Staþol-fæst, stable, firm
Steap, a cup
Steapc, stark, severe
Stede, a place, a station
Stemn, a voice
Stemn, a stem, a trunk
Steopa, a steerer, a pilot
Steopan }
Stiopan } to steer, to direct
Stipan }
Steopleaf, outrageous, without a guide, ignorant
Steorpa, a star
Steorpoþep, a rudder
Steopt, a tail
Stepan, to raise, to honour
Steppan, to step
Sticce, a small matter
Sticcian, to stick, to remain
Sticel, a sting
Stig, a path
Stigan, to depart, to ascend
Stille, still, quiet, fixed
Stilnef, stillness, tranquillity
Stingan, to sting
Stondende, standing
Storm, a storm
Storm-fæ, a stormy sea
Stop, a place, a dwelling
Stpæng }
Stpang } strong
Stpeng }
Stpong }
Stpeam, a stream
Stpeon, strength
Stpican, to continue a course
Stpongliс, laborious, firm, powerful
Stund, a space of time
Stunian, to stun, to stun the ears, to beat against
Stẏpian, to stir, to move, to agitate
Stẏpiende, moving
Stẏping, stirring, motion, experience
Stẏpman, to be stormy
Stẏpmend, stormy
Sul, a plough
Sum, some, a certain one
Sumep } summer
Sumup }
Sumup-lang, summer-long
Sun } the sun
Sunne }
Suna } a son
Sunu }
Sundbuend, a sailor
Sundep } proper, peculiar, separate
Sundop }
Sundep-ftop, a separate place
Sundop-gifu, a peculiar excellence or gift
Suð, the south
Suð-eaft, the south-east
Suþepn, southern
Suþe-peapd, southward
Suð-heald } southwards
Suð-peapdef }
Spa, as
Spa-efne, even so
Spa fopð fpa, as far as, as much as
Spæc, taste, savour
Spæp } heavy
Spap }
Spæpnef, sluggishness
Spæflice, courteously
Spæð, a path
Spæþep, whether, whichsoever
Spapan, to sweep
Speapt, swarthy, black
Spefan, to sleep, to smoulder
Spefl, brimstone
Speg, a sound
Spegel, the sky
Spegel-topht, heavenly bright
Spelgan }
Spilgan } to swallow
Spẏlgan }
Spelgend, a gulf
Speltan, to die, to perish

Spencan, to trouble
Speop, a father-in-law
Speopcan, to darken
Speopð, a sword
Speoteliaan, to testify
Speotol, Speotul, Sputol } clear, manifest
Speotole, Sputele } clearly, plainly
Spet, sweet
Spetmet, a sweetmeat
Spetnes, sweetness, an allurement
Spiran, to move, to revolve
Spirt, swift
Spirtnes, Spirto } swiftness
Spin, a swine
Spincan, to labour
Spingan, to scourge, to afflict
Spiṙa, Spẏṙa } a neck
Spið, strong, great
Spiþe, very
Spiðlic, vast, excessive
Spiðlice, powerfully
Spiþor, rather, more
Spiþort, most chiefly
Spongorness, drowsiness
Spotmettas, sweetmeats. See ṙpetmet
Sẏlian, to soil, to stain
Sẏlorṙen, silver
Sẏnðeṙlic, peculiar
Sẏnðeṙlice, singly, separately
Sẏnn, sin
Sẏp, a moistening

T.

Tacn, Tacnung } a token, a sign
Tacnian, Tæcnian } to show, to declare, to betoken
Tæcan, to teach
Tæcnan, to see to, to show
Tæcning, teaching, instruction
Tælan, to deride, to blame, to upbraid, to compare
Tæl-pẏṙðlic, reprehensible
Tam, tame
Tama, a tamer
Teaṙ, a tear, a drop
Teðṙe, frail, weak, tender
Tela, rightly, well
Tellan, to speak, to count, to reckon
Temian, to tame
Teohhian, to think, to endeavour, to suppose, to draw
Teon, to draw, to allure, to draw towards, to restrain
Teona, an injury
Teoþa, the tenth
Tið, tide, time, season
Tieṙ, a heap, an expanse
Tigṙiṙ, a tiger
Tihtan, Tẏhtan } to persuade, to excite
Til, excellent
Tile, Thule
Tilian, Tiolan } to till, to toil, to effect a cure, to endeavour
Tille, a fixed state
Tilung, Tiolung } labour, pursuit, anxiety
Tima, time
Timbṙan, Timbṙian } to build
Tiṙian, to irritate
Tiṙṙin, a beloved prince
Toblaṙan, to blow about, to scatter
Tobṙæðan, to spread
Tobṙecan, to break
Tocluṙan, to cleave, to split
Tocnaṙan, to distinguish, to discern
Tocuman, to arrive at
Toðælan, to divide
Toðṙiṙan, to drive, to disperse
Toṙleoṙan, Toṙloṙan } to flow away
Toṙoṙlætan, to allow
Toṙundian, to require
Togæðeṙe, together
Togebiddan, to pray to
Togeþieðan, to join to
Togliðan, to glide away, to slip
Tohealðan, to incline downwards
Tohopa, hope
Tol, a tool
Tolecgan, to separate
Tonemnan, to name

Tonıman, to separate
Toꝛ, a tower, a rock
Toꝛhꞇ, bright, splendid, illustrious
Toſceaδ, a difference
Toſceaδan, to divide, to discern, to distinguish
Toſcıoꞇan, to shoot in, to anticipate
Toſcꝛıþan, to wander
Toſlupan, to slip asunder, to dissolve; part. ꞇoſlopen
Toſꞇencan, to disperse; part. ꞇoſꞇencꞇe
Toſꝛıꝼan, to err, to wander
Toꞇellan, to reckon
Toꞇeꝛan, to tear in pieces
Toꝼeaꝛδ, the future
Toꝼeaꝛδeſ, towards
Toꝼenan, to expect
Toꝼenδan, to turn
Toꝼeoꝛꝼan } to overthrow, to de-
Toꝼẏꝛꝼan } stroy
Tꝛeȝe, vexation
Tꝛeoꝼ, a tree
Tꝛeoꝼa } faith, fidelity, a promise,
Tꝛuꝼa } troth
Tꝛeoꝼen, wooden
Tꝛeoꝼıan }
Tꝛeꝼan } to trust, to confide in
Tꝛuꝼıan }
Tꝛeꝼneſ, trust
Tꝛum, strong
Tucıan, to punish, to torment
Tuδoꝛ, a production, a progeny
Tunȝe, a tongue
Tunȝel, a star, a constellation
Tuꝼa, twice
Tꝼa }
Tꝼeȝa } two, twain
Tꝼeȝen }
Tꝼeoȝan } to doubt, to hesitate
Tꝼeonan }
Tꝼeon }
Tꝼeonunȝ } doubt
Tꝼeounȝ }
Tꝼıȝ, a twig, a small branch
Tꝼınclıan, to twinkle
Tꝼıoꝼeꞇ, two-footed
Tꝼıoꝛæδ, inconsistent
Tẏan, to instruct
Tẏδeꝛneſ, frailty, weakness
Tẏδꝛıan, to nourish
Tẏδꝛunȝ, propagation
Tẏhꞇ, instruction
Tẏnδꝛe, fuel

U.

Uꝼan, above
Uꝼoꝛ, higher
Unabeꝛenδlıc, unbearable
Unabınδenδlıc, indissoluble
Unæþel, ignoble, unnoble
Unaꝛehꞇ, unexplained
Unaꝛımeδ, countless, unnumbered
Unaſecȝenδlıc, indescribable, unspeakable
Unaδꝛoꞇenlıce, unceasingly
Unaꝼenδenδe } unchangeable
Unaꝼenδenδlıc }
Unbeoꝛhꞇ } unbright, less bright
Unbẏꝛhꞇ }
Unbꝛoc, unbroken
Unclæn, unclean
Uncuδ, unknown, strange
Uncꝼeþenδe, inanimate, unspeaking
Uncẏnδ, unnatural
Unδeaδlıc, undying, immortal
Unδeꝛ, under, beneath
Unδeꝛbæc, backwards, behind
Unδeꝛeꞇan, to eat under, to subvert
Unδeꝛꝼon, to undertake, to obtain, to receive, to be subservient
Unδeꝛluꞇan, to support, to sustain
Unδeꝛſꞇanδan, to understand
Unδeꝛſꞇaþolꝼæſꞇ, unstable
Unδeꝛþeoδ, subject, put under
Unδeꝛþeoδan } to make subject, to
Unδeꝛþıoδan } degrade
Uneaþe } scarcely, with difficulty
Unȝeaþe }
Uneδneſ, uneasiness
Unꝼæȝeꝛ, not fair
Unꝼæȝlıc, healthy, undying
Unꝼꝛacoδlıce, honourably
Unȝebẏδe, disagreeing
Unȝecẏnδelıc } unnatural
Unȝecẏnδlıc }
Unȝeδaꝼenlıce, unreasonably
Unȝeenδoδ } never ending
Unȝeenδoδlıce }

Unġeræp, impassable
Unġerþæġlice, inconceivably, immoderately
Unġeryldo, insatiable
Unġelæred, unlearned, ignorant
Unġeleredlic, incredible
Unġelic } unlike, different
Unlic }
Unġelimp, a misfortune
Unġemenġed, unmixed
Unġemet, excess
Unġemet, immeasurable
Unġemetfæst, intemperate, immense
Unġemetfæstnes, intemperance
Unġemetlic, violent, immoderate, unbounded
Unġemetlice, immoderately, beyond measure
Unġemyndiġ, unmindful, forgetful
Unġened, uncompelled
Unġepad, rude, unfit, at variance
Unġepeclice, recklessly, confusedly
Unġepim } innumerable, infinite
Unþim } quantity
Unġeþyren, inconvenient
Unġeþyrenlic, unbecoming
Unġeþyrenlice, indecently
Unġeþydelice, roughly
Unġefæliġ, unhappy
Unġefeld, trouble, misfortune, sorrow
Unġefeadþyr, irrational, imprudent
Unġefeadþyrnes, imperfection, want of reason
Unġefepenlic } invisible
Unfepenlic }
Unġefæstæðpeġ } inconstant
Unġefæstæðiġ }
Unġefeġefe, inconvenient
Unġeðpæp, discordant, unrelenting
Unġeðpærnes, trouble, discord, Unġeðpærnes, unrelenting
Unġeliclic, unlike
Unġelimplic, unbecoming
Unġelimplice, unbecomingly
Unġelimplicnes, unbecomingness
Unġemetlic, immoderate
Unġemetlice, immoderately
Unġemetlicnes, immoderateness
Unġemetsum, immoderate
Unġemetsumlice, immoderately
Unġemetsumnes, immoderateness
Unġemetsumung, immoderation
Unġemetung, immoderation
Unġemetungslic, immoderate
Unġemetungslice, immoderately
Unġemetungslicnes, immoderateness
Unġemetþæftig, intemperate
Unġemetþæftigmod, intemperate
Unġemetþæftigmodnes, intemperance
Unġemetþæftignes, intemperance
Unġemetþæftigung, intemperance
Unġemetþæftigungslic, intemperate
Unġemetþæftigungslicnes, intemperance
Unġemetþæftigungslice, intemperately
Unġemetþæftigungslicnes, intemperance
Unġemetþæftigungslicnes, intemperateness

Unrtȳpıenδe, unstirring, immovable
Unrpeotol, imperceptible
Untælu, faultless
Untela, not well, amiss
Unþeapr, ruin, detriment
Unþeap, a fault, vice
Unþȳlδıg, impatient
Untıδlıce, unseasonably
Untılaδ, destitute
Untıopıg, untiringly
Untoδæleδ, undivided
Untoδæleδlıc, indivisible, inseparable
Untpeopa, wanting in faith, deceit
Untpȳmner, infirmity
Untpeoreald } sincere, simple
Untpıreald }
Untpıogenδe, undoubting
Untȳδ, inexperienced
Unpenunga, unexpectedly
Unpeopδ, worthless, dishonourable
Unpeopþıan, to dishonour, to disgrace
Unpeopδrcıpe, dishonour, unworthiness
Unpıller } against one's will, un-
Unpıllum } willingly
Unpırδom, folly
Unpıtnoδ, unpunished
Unplıtegan, to change the figure, or appearance
Unppecen, unpunished
Unpupδner, unworthiness, meanness
Unpȳnrum, unpleasant
Unpȳrδ, misfortune
Upahebban, to raise, to advance
Uparæpan, to uprear, to excite
Upenδe, the top, the upper part
Upgeraran, to go up, to ascend
Up-on-gepıhte, upright
Uppan, upon
Uppȳne, rising, an up course
Uppeapδ } upwards
Uppeapδer }
Upe } our
Urep }
Ur, pl. See ıc
Utaδpıran, to drive out, to expel
Utararan, to depart, to go out
Utan, outwards, from without
Utan }
Ute } let us
Uton }
Utancȳman, to come from without
Utapeallan, to well out, to spring out
Utemert, most remote, furthest
Uδpıta, a philosopher
Uua, woe

Ƿ.

Ƿac, weak
Ƿaclıc, weak, vain
Ƿaclıce, weakly
Ƿaδan, to wade, to walk
Ƿæcce, a watching
Ƿæδ, clothes, apparel
Ƿæδl, indigence, want
Ƿæδla, indigent
Ƿært, a wonder, a marvel
Ƿæg, a wave
Ƿælhpeop, bloodthirsty, cruel
Ƿælhpeopner } cruelty, slaughter
Ƿælhpıopner }
Ƿæn, a waggon
Ƿæner-þırla, the waggon shafts
Ƿæpen, a weapon
Ƿæp, prudent
Ƿæpelıce, anxiously
Ƿæprcıpe, prudence
Ƿæpδ, notable, extraordinary
Ƿærtm, fruit
Ƿæt, wet
Ƿæta, liquor
Ƿæter, water
Ƿæþan, to hunt
Ƿarıan, to admire, to wonder at
Ƿarung, astonishment
Ƿag } a wall
Ƿah }
Ƿagıan, to wag, to move to and fro
Ƿan }
Ƿon } dark, pale, wan
Ƿonn }
Ƿana, a want
Ƿancol, unstable

Ƿanðlunʒ changeableness
Ƿanðɲian, to wander, to vary
Ƿanʒ, a field
Ƿanian, to wane, to diminish, to be lessened
Ƿaɲenian, to guard one's self
Ƿaɲoð, Ƿeaɲoð, Ƿeaɲoð, Ƿeɲoð } a coast, the sea-shore
Ƿað, a flight
Ƿaxan, Ƿeaxan, Ƿexan } to increase
Ƿea, woe, misery
Ƿea, miserable
Ƿeald, the weald, a wold, a forest
Ƿealðan, to rule, to govern, to wield
Ƿealdand, Ƿealðend } a ruler, a governor
Ƿealðende, powerful
Ƿealðleþeɲ, a rein
Ƿealhɲʒoð, an interpreter
Ƿeallan, to boil up, to rage
Ƿealoɲiʒan, to roll round
Ƿealoɲiʒan, Ƿealuɲan } to fall into decay, to wither
Ƿealɲian, to roll
Ƿeaɲð, a guardian
Ƿeaɲðiʒan, to dwell
Ƿeaɲm, warm
Ƿeaɲ, by chance
Ƿecʒ, a wedge, a mass of metal
Ƿecʒʒan, to rouse, to agitate
Ƿeðende, insane, mad
Ƿeðeɲ, weather, a storm
Ƿeʒ, a way
Ƿeʒ-ɲaɲan, to travel
Ƿeʒɲeɲend, a traveller
Ƿel, well
Ƿela, wealth, riches
Ƿel-ʒehealðen, well contented
Ƿeliʒ, rich
Ƿell, a well, a spring
Ƿelm, heat, fire
Ƿen, Ƿena } a thought, an opinion
Ƿenan, to think, to ween, to imagine
Ƿenðan, to turn, to proceed, to bend, to govern
Ƿenðel-ɲæ, the Wendel sea
Ƿenðinʒ, a change
Ƿeoð, a weed
Ƿeoɲað, Ƿeɲeð, Ƿeɲoð } a company, a host
Ƿeoɲc-man, a workman
Ƿeoɲð, Ƿẏɲð } fate, fortune
Ƿeoɲoð, sweet
Ƿeoɲpan, to cast, to throw
Ƿeoɲð, Ƿeoɲðlic, Ƿẏɲþe } worthy, deserving
Ƿeoɲþan, to be, to exist
Ƿeoɲðɲullic, honourable
Ƿeoɲðɲullice, honourably
Ƿeoɲðʒeoɲn, desirous of honour
Ƿeoɲþian, to honour, to distinguish, to enrich, to worship
Ƿeoɲðmẏnð, honour, dignity
Ƿeoɲðɲcipe, dignity, advantage
Ƿeoɲulð-biɲʒ, Ƿeoɲulð-biɲʒunʒ } worldly occupation
Ƿeoɲulð-buenð, a dweller in the world
Ƿepan, to weep, to bewail
Ƿeɲ, a man
Ƿeɲðan, to corrupt, to injure
Ƿeɲiʒ, weary, vile
Ƿeɲilic, manly, worthy of a man
Ƿeɲoðan, to grow sweet
Ƿeɲþioð, a nation; pl. men
Ƿeɲan, to be
Ƿeɲʒ, the west
Ƿeɲʒ-dæl, the west part; *i.e.* the west
Ƿeɲʒe, a waste, a desert
Ƿeɲʒe-peaɲð, westward
Ƿeɲʒmbæɲe, fertile
Ƿeɲʒmeɲʒ, most westward
Ƿhilum, sometimes
Ƿhon. See Þɲon
Ƿic, a station, a dwelling-place
Ƿið, wide
Ƿið-cuð, widely known, eminent
Ƿiðe, widely
Ƿiðʒille, wide, spacious

Ƿiðgilneȝ, amplitude
Ƿiðmæꝼe, far-famed, celebrated
Ƿiꝼ, a wife, a woman
Ƿiꝼian, to take a wife, to marry
Ƿiȝ, war
Ƿiȝenð, a warrior
Ƿiȝeȝ-heaꝼð, a leader of war
Ƿi-la-ꝼei, well-away!
Ƿilð, wild
Ƿilð-ðeoꝼ, a wild beast
Ƿilla, the will
Ƿillan } to will, to desire, to wish,
Ƿilnian } to be inclined to
Ƿilnunȝ, desire
Ƿin, wine
Ƿinð, the wind
Ƿinðan, to wind, to wander, to circle
Ƿinðeȝ-ðom, the power of the wind
Ƿinȝeaꝼð, a vineyard
Ƿinȝeðꝼinc, wine-drink; *i.e.* wine
Ƿinnan, to labour, to toil, to contend, to conquer
Ƿinteꝼ, winter
Ƿinteꝼeȝ, wintry
Ƿiȝ, wise
Ƿiȝðom, wisdom
Ƿiȝe, way, custom, wise
Ƿiȝt, food
Ƿit, the mind
Ƿita, a wise man, a senator, a noble
Ƿitan, to know
Ƿitan, to blame, to punish
Ƿite, a torment, a punishment
Ƿið, with, towards
Ƿið-cꝼeþan, to gainsay, to contradict, to oppose
Ƿiþeꝼꝼeaꝼð, adverse, rebellious, inconsistent
Ƿiþeꝼꝼeaꝼðneȝ, adversity
Ƿiþeꝼꝼinna, an enemy
Ƿiðꝼoꝼan, before
Ƿiðmetan, to compare
Ƿiðȝtanðan, to withstand
Ƿiðꝼinnan, to oppose
Ƿitnian, to torment, to punish, to injure
Ƿitnunȝ, punishment
Ƿlætta, a loathing
Ƿlanc, splendid, rich
Ƿlatian, to grieve
Ƿlenco, splendour, prosperity, pride, arrogance
Ƿlitan, to behold, to look upon
Ƿlite, beauty, excellence
Ƿliteȝ, beautiful
Ƿoð-þꝼaȝ, fury
Ƿoȝ } wrong
Ƿoh }
Ƿoh-ꝼꝼemmenð, a doer of wickedness
Ƿoh-hæmet, adultery, unlawful lust
Ƿol, a plague, severity, mischief
Ƿolcen, a cloud, the welkin
Ƿon, error
Ƿoncla, unstable
Ƿonðæð, a crime
Ƿonȝ-ȝteðe, a field
Ƿon-ꝼilla, evil desire, lust
Ƿon-ꝼilnunȝ, evil desire, a wicked purpose, lust
Ƿon-ꝼẏꝼð, evil fortune
Ƿop, weeping
Ƿoꝼð, a word
Ƿoꝼð-hoꝼð, a treasury of words
Ƿoꝼn, a multitude, a number
Ƿoꝼulð, the world, life in this world
Ƿoꝼulð-luȝt, worldly lust, pleasure
Ƿꝼac, exile, banishment
Ƿꝼacu }
Ƿꝼæc } vengeance, injury, revenge
Ƿꝼec }
Ƿꝼæcan } to punish, to correct
Ƿꝼecan }
Ƿꝼæcȝið, banishment
Ƿꝼæc-ȝtoꝼ, an evil place, a place of banishment
Ƿꝼænneȝ, lust, luxury
Ƿꝼæþian } to support
Ƿꝼeþian }
Ƿꝼað, anger, wrath
Ƿꝼað, angry, violent
Ƿꝼaþe } quickly
Ƿꝼaþum }
Ƿꝼecca, an exile, a wretch

Ƿnegan, to accuse
Ƿnenc, a fraud, deceit
Ƿnigan, to tend towards, to incline, to strive
Ƿningan, to wring, to press
Ƿnitan, to write
Ƿnitere, a writer
Ƿuðu, Ƿýða } a wood
Ƿuðu-fugel, Ƿuðu-fugl } a wood fowl
Ƿuhhung, madness, fury
Ƿuht, Ƿýht } a thing, a creature
Ƿuldep, Ƿuldor } glory
Ƿulf, a wolf
Ƿund, a wound
Ƿund, wounded
Ƿundep, Ƿundor } a wonder
Ƿundeplic, Ƿundorlic } wonderful
Ƿundeplice, Ƿundorlice } wonderfully
Ƿundian, to wound
Ƿundrian, to wonder, to wonder at, to admire
Ƿundrum, wonderfully
Ƿunian, to remain, to dwell
Ƿynsum, pleasant, winsome
Ƿynsumlice, happily
Ƿynsumnes, pleasantness
Ƿyrcan, to labour, to make
Ƿyrhta, a maker, a wright
Ƿyrm, a worm
Ƿyrnan, to warn, prevent, refuse
Ƿyrre, worse. See Yfel
Ƿyrt, a plant, a herb
Ƿyrtruma, a root

Y.

Yfel, evil
Yfel, bad; comp. pyrre; sup. pyrrest
Yfele, evilly, miserably, badly
Yfelian, Yflian } to inflict evil
Yfel-willend, evil-minded
Yfel-wyrcan, to do evil
Yfemest, highest, uppermost
Ymb-ceppan, to turn round
Ymb-clyppan, to encircle, to embrace
Ymbe, about
Ymbe-hpeapfт, Ymb-hpeorfт, Ymb-hpyrfт } the circumference, a circuit
Ymb-hpeorfan, to turn about, to turn round, to encompass
Ymbe-licgan, to lie around
Ymb-ron, to encircle, to encompass
Ymb-habban, to include, to contain
Ymbhoga, care, anxiety
Ymb-rcipian, to revolve about
Ymb-writan, to surround
Ymb-rpecan, to speak about
Ymb-rtandan, to surround
Ymb-rpincan, to labour after anything
Ymb-utan, round about
Yrmian, to afflict, to oppress
Yrming, a wretch
Yrmð, misery
Yrnan, to run
Yrre, anger, ire
Yrringa, angrily
Yrrend, angry
Yrrung, anger
Yrt, a tempest, a storm
Yte, outwards; sup. ytemest, furthest
Yð, a wave

Ð.

Ða, as, when
Ðære. See Ðis
Ðærtern, Ðyrtern } darkness
Ðafian, to suffer, to permit, to allow
Ðafung, permission
Ðanc, Ðonc } thanks, will, mind, favour
Ðancian, to thank
Ðanc-wyrð, thankworthy, acceptable
Ðanon, thence

Ðaꝼ } there
Ðaꝼa }
Ðeahꞇ, counsel, thought
Ðeaꝼꝼ, need, necessity
Ðeaꝼꝼan } to need, to have need
Ðuꝼꝼan }
Ðeaꝼꝼlice, carefully
Ðeaꝼl, heavy
Ðeaꝼle, greatly
Ðeaꝼ, a custom, manner
Ðeccan, to conceal, to cover
Ðeꞩen } a thane, a servant
Ðeꞩn }
Ðeꞩnunꞩ } service, office, duty, retinue
Ðenunꞩ }
Ðencan } to think, to imagine, to meditate
Ðencean }
Ðincan }
Ðenðen, while
Ðenian } to serve, to minister
Ðeniꞩan }
Ðeoð, a country
Ðeoðan, to join, to associate
Ðeoðen } a lord, a ruler, a people's ruler
Ðioðen }
Ðeoðiꞩc, a language, a nation
Ðeoð-lonð, people's land, a people
Ðeoꝼ, a thief
Ðeon } to flourish
Ðion }
Ðeoꝼꞩcꝼolð } a threshold
Ðẏꝼꞩcꝼolð }
Ðeoꞩꞇꝼu } darkness
Ðioꞩꞇꝼo }
Ðiꞩꞇꝼu }
Ðeoꝼ, a servant, a slave
Ðeoꝼðom, service, servitude
Ðeoꝼian, to serve
Ðic } thick
Ðicce }
Ðicꞩan, to eat, to receive
Ðiðeꝼ, thither
Ðillic } the like, such
Ðẏllic }
Ðin, thine
Ðincan, to seem, to appear
Ðinꞩ, a thing
Ðinꞩeꝼe, an advocate, a pleader
Ðinꞩian, to plead at the bar, to obtain
Ðioð-ꝼꝼuma, a nation's founder, a creator
Ðioꞩꞇꝼan, to darken
Ðioꞇan } to howl
Ðuꞇan }
Ðiꞩ, this
Ðiꞩl, the shafts of a waggon
Ðocꝼian, to be conducted
Ðolian, to suffer
Ðonc, the mind, the will, a wish
Ðoncal-moð, wise in mind, wise
Ðonecan, as often as
Ðononꝼeaꝼð, thenceward, from thence
Ðonne, than
Ðoꝼn, a thorn
Ðꝼæð, thread
Ðꝼæꞩian, to run
Ðꝼaꞩ, course of events, space of time
Ðꝼeaꞩan, to vex, to harass, to afflict
Ðꝼeaꞇ, a troop
Ðꝼeaꞇian } to threaten, to chide, to admonish, to terrify
Ðꝼieꞇan }
Ðꝼeaꞇunꞩ, correction
Ðꝼeaunꞩ, a threatening
Ðꝼe-ꝼeðꝼe } three rows of rowers
Ðꝼie-ꝼeðꝼe }
Ðꝼiðða, third
Ðꝼie-ꝼealð, three-fold
Ðꝼinꞩan, to crowd, to throng, to rush
Ðꝼio } three
Ðꝼẏ }
Ðꝼiꞇꞇiꞩ, thirty
Ðꝼoꞇe, the throat
Ðꝼoꝼian, to suffer, to endure
Ðꝼẏccan, to tread on, to trample
Ðꝼẏm, greatness, majesty, a crowd
Ðꝼẏm, glorious
Ðuneꝼ, thunder
Ðunꝼian, to thunder
Ðuꝼh-ꝼaꝼan, to go through, to penetrate
Ðuꝼh-ꝼeon, to see through
Ðuꝼh-ꞇeon, to accomplish, to fulfil
Ðuꝼh-ꝼunian, to remain, to continue, to persevere
Ðuꝼꞩꞇ, thirst

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